1062. K. 2

EXPOSITIONS AND SERMONS UPON The Ten first Chapters of the Gospel of JESUS CHRIST, according to MATTHEW.

Written by CHRISTOPHER BLACKWOOD, Preacher to a Church of Christ in the City of *Dublin* in *IRELAND.*

Necesse est nobis Scripturas sanctas in testimonium vocari, sensus quippe nostri & enarrationes, sine his testibus fidem nullam habent. Orig. homil. 1. in Jerem.

It's needfull the holy Scriptures should be called into witness, because our meanings and Expositions, without these witnesses, have no belief.

Quemadmodum si quis herbas aridas, nec odorem, nec colorem gratum habentes, in medici officina dispositas repererit, &c.

As if a man shall finde in a Phisician or Apothecaries shop, dry herbs, having neither smell nor colour, though they may seem to have a base shew, yet he will suspect there is some virtue and remedy in them: so in the Apothecary shop of the Scriptures, if any thing meet, which at first sight seems to be contemned, yet we may surely set down that there is some spiritual profit in it, because Christ the Phisician of souls, is to be supposed to have put nothing idle or unprofitable in this his shop, meaning of the Scriptures. *Orig. hom. 8. in Levit.*

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To the Right Honourable Lord, CHARLES FLEETWOOD, late Lord Deputy of *Ireland*, and now Lieutenant-General of the forces in *England*.

MY LORD,

TO teſtifie that due acknowledgement of *Your Lordſhips* favors, *whereto I am obliged, I have hereto prefixt Your Lordſhips name. Among all* ſtudies *none are to be preferr'd before the* ſtudy *of the* Scriptures. LUTHER, *when one Chapter was opened to him, ſaid,* Me thinks I ſee heaven opened. *Here are ſeveral Chapters opened, wherein, if God ſhall* open *himſelf to Your Lordſhips* heart, heaven *ſhall undoubtedly be* opened *unto you. Let not Your Lordſhip herein expect the flouriſhing* garniſh *of humane* Eloquence, *nor the glorious* varniſh *of* Rhetorical *expreſsions, but* naked truth, *or at leaſt the ſame dreſt up in an* homely garb. Truth *is more potent then* Eloquence, *the* ſpirit *better then* wit, Faith *greater then* Learning, *and* the fooliſhneſs of God ſtronger then men. *All* knowledge, *ſave that of the* Scriptures, *is but* periſhing food, *yea the very* knowledge

of the Scriptures *is no better, unleſs, as the* underſtanding *be affected with the* truth *of them, the* will *be affected with the* goodneſs *therein preſented. In vain is all* knowledge *if it be not* improved *to the benefit of our own* ſouls. *If our* knowledge *conſiſt onely in* methodical diſcourſing *of God, we ſhall glorifie him onely as the* Painter *doth the party whoſe* picture *he hath exactly taken. With all the* truths *of God our* hearts *ſhould have ſuch* correſpondence, *as between the* Character *and* Letter *inſtamp'd. My Lord, if now and then you ſhall redeem an hour from* Court-affairs *to* Cloſet-contemplation *to peruſe this enſuing* Treatiſe, *I hope (through the bleſsing of God) your* labor *will not be* in vain. *I have no more at preſent, ſave to exhort you to take opportunities of doing much for God, who hath done ſo much for you, that ſo your* faith and fruits of righteouſneſs, may abound in the day of account, *which with my prayers to the Lord for Your Lordſhip, Your Lady, and Poſterity, is the hearty requeſt of,*

My Lord,

Your Lordſhips

in all duty to ſerve and obſerve you;

Chr. Blackwood.

TO

TO THE READER.

BEing desired by some of my friends, to Print some *Annotations* upon the *New Testament*, though my *life* was too far *spent*, and I not like to accomplish it, my *Body* being much *worn*, yet I thought it adviseable to make an *Essay* herein, but the *Providence* of God so *disposed*, that I had no sooner finished 3. or 4. Chapters in *Matthew*, but I was called from the City of *Kilkennie* in *Ireland*, to be *Overseer* of a Church of Christ in *Dublin*, to whom preaching I was necessitated in order to their edification, to handle some Points largelier then the nature of an Exposition calls for; but yet, I suppose, not with less profit to ordinary *Readers*. I have not, according to the *itch of the times*, affected *new fangled interpretations*, but judging it unsafe to move the *bounds* of the *faith*, I have *troden* in the *steps* of the best *ancient* and *modern Divines* that *Providence* led me to, adding, changing, rectifying, inventing, and proposing what I thought needfull.

Thou mayest perhaps in some points meet with a *judgement* differing from thine, in some one thing, yet let not that cause thee either to *reject* or not *promote* the *truths* in this ensuing

ſuing Treatiſe, wherein we *agree* in moſt things. If the *Lord* may have glory, and thy *ſoul Edification* and *Comfort*, and any *Comfort* may redound to *me* in the *day of my account*, (which ſpeedyly draws on) I truſt I ſhall have my end. With much *carefulneſs* I have endeavoured to *avoid* the *miſleading* of Gods people. I cannot promiſe thee *all* in this *Treatiſe* is *truth*, yet, notwithſtanding all *fear* of *loſing friends* and *procuring enemies*, I have *preſſed* after *truth*, through multitudes of impediments, temptations, and diſcouragements. That the anſwer of thoſe *prayers* which have been *poured out* for a *good ſucceſs* upon theſe weak *endeavours*, may redound to the rejoycing of both our ſouls in the day of the Lord, is the earneſt requeſt of

Thy well wiſhing friend for the Lords ſake,

C. B.

THE

The Authours Introduction to the ensuing Treatise.

TO the better understanding of this Gospel, which, through the assistance of the good Spirit of the Lord, I now undertake, there must be certain things first to be considered, whereunto I shall propose these ensuing:

I. That by the Gospel or εὐαγγέλιον is meant The glad Tidings of Salvation, of εὖ that signifies Well, and ἀγγέλλω, To tell, though sometimes the word Gospel is taken for the Reward of good Tidings, as Cicero to Atticus saith, O thy sweet Epistles, to which I confess Evangelia, that is, the Reward of good Tidings is due. This word Gospel is taken

1. Generally for the whole Scripture, which declares this Message, for there were many sprinklings of the Gospel in the Old Testament, Gen. 3. 15. Deut. 18. 18.
2. Or particularly, 1. for the promise of forgiveness of sins to them that believe and repent, Luke 24. 47. Acts 10. 42. 2. For the publication of this Gospel; so Paul, Rom. 16 25. was separate to the Gospel of God, that is, to the preaching of it. See also Gal. 1. 15, 16. 2 Tim. 2. 8. Christ was raised from the dead according to my Gospel, that is, the preaching of my Gospel, Rom. 2. 16. God shall judg all secrets according to my Gospel, that is, according to my preaching.

II. In that it's said according to Matthew, we may note that the prime Authour of this Gospel was not Matthew, but the Spirit of God, Matthew onely penn'd what the Spirit dictated.

III. *This word* [*According*] *or according to* Matthew, *ſignifies that the Goſpel of* Matthew *was not another Goſpel from the Goſpel of* Mark, Luke, *and* John, *neither doth it bring another Hiſtory or Doctrine, but onely that there was another Writer or Pen-man, and another manner of writing: the Goſpel is one, but it is written of four Evangeliſts in a fourfold manner, order and ſtyle.*

IV. *The different Relations of theſe four Evangeliſts is no way derogatory to the truth of that one Goſpel; for if all the words were alike and the ſame, the Enemies then of Holineſs and of the Goſpel might have thought there was a Conſpiracy among the Evangeliſts for to deceive, but when they write in a diverſe manner (though not in a contradictory manner) it appears that in the ſimplicity and ſincerity of their hearts they wrote as they were commanded, one being appointed by God to handle that which the other paſſes by: nor was there any need of four Pen-men, had they writ for matter and manner one and the ſame thing.*

V. *Not onely the* 4. *Evangeliſts but the Book of the* Acts *and the Epiſtles, & Book of* Revelations *is called a Teſtament, in the Greek* διαθήκη, *which word ſignifies a Diſpoſing, Appointment or Declaring of a Will, Law or Promiſe, whether it proceed from one or more; this word* διαθήκη, *when there is ſpeech of Chriſtian Doctrine, ſignifies a Covenant, yet doth it alſo ſignifie a Teſtament,* Heb. 9. 17. *becauſe in it is contained the will of Chriſt confirmed by his death. This Teſtament is called the New Teſtament,* 2 Cor. 3. 6. *in oppoſition to the Old, ſaying, Who hath made us able Miniſters of the New Teſtament: and* verſ. 14. *The Vail remains untaken away, in reading the Old Teſtament; beſides it is called New, alluding unto the words of Chriſt,* Luke 22. 20. *This Cup is the New Teſtament in my Blood, in that Chriſt eſtabliſhed his Doctrine, by his Death it's call'd by the name of New Teſtament: in a word, when mention is made of Blood, then* διαθήκη *ſignifies a Covenant; when it ſets forth the freeneſs of the Promiſe or Legacy, then the word*

Non morientium voluntatem, ſed viventium pacta. Arct.

word Teſtament is uſed; alſo the word Teſtament is uſed rather than Law, to ſhew how gently God deals with his People in the times of the Goſpel; ſo that if the New Teſtament at any time be called by the name of Law, it's call'd the Law of Faith, Rom.3.27. *or Law of Liberty.*

VI. *Concerning the Pen-man* Matthew, *obſerve we, firſt, the time wherein he wrote, for which we can have nothing but humane teſtimony, which is, as* Pareus *mentions out of* Theophilact *and* Euſebius, *that* Matthew *in* Judea *firſt wrote the Goſpel in the third year of* Caligula, *which was the ninth year after Chriſt's Aſcenſion into Heaven; and it was the opinion of the Fathers, that the Goſpels were written in the ſame order we have them in the Bible, the Goſpel according to* Matthew *the ninth year after Chriſt's Aſcenſion, the Goſpel of* Mark *two years after, the Goſpel of* Luke *in the fifteenth year after Chriſt's Aſcenſion, and the Goſpel of* John *in the thirty ſecond year after Chriſt's Aſcenſion, as* Theophilact *noted. Secondly, concerning the Language wherein* Matthew *wrote, the learned generally declare, that he wrote it in the* Hebrew *Tongue, for he abode about eight years in the Countrey of* Paleſtine *after Chriſt's Aſcenſion, as it hath been held by the great conſent of Antiquity; therefore it's likely the Goſpel was written in the Language of that Countrey, ſo* Papias, Irenæus, *and* Origen, *and* Euſebius *relates out of* Pantenus, *that the Goſpel of* Matthew *written in* Hebrew *was delivered to the* Indians *by* Bartholomew. Hierom *remembers this Goſpel to be in* Hebrew *in his time in the Library at* Cæſarea, *and at* Berea, *and elſewhere. It may very well be thought that that* Hebrew *Copy which was kept by the* Nazarites *at* Berea, *and tranſlated by* Hierom *into other Languages, was tranſcribed out of the original Book writ by* Matthew. *Theſe* Nazarites *were the true offſpring of them who firſt embraced the Faith in* Judea, *and as they were called Chriſtians, becauſe they embraced the Faith of Chriſt at* Antioch; *ſo were the Chriſtians of* Berea *called* Nazarens *of* Jeſus *of* Nazareth, vide Grotium. *And* Euſeb.l.5.

the Syriack *Interpreter hath prefixt this Title, The Goſpel which* Matthew *declared in* Hebrew *in the Country of* Paleſtine. Lapide *cites* Athanaſius in Synopſi, *who ſaith, The Goſpel of* Matthew *was writ in the* Hebrew *dialect, and brought forth at* Jeruſalem, *and interpreted by* James *the Brother of the Lord.*

VII. *The occaſion that moved* Matthew *to write his Goſpel was a Perſecution that aroſe in* Judea, *ſo that the Saints were in danger to be ſcattered, that therefore they, wanting the Teachers of their Faith, might not want the Doctrine, they intreated* Matthew *that he would write them a Hiſtory of the works of Chriſt, that where ever they ſhould be they might have the ſtate of the whole Faith with them,* Auctor. imperfect. in Matth. in Procem. *Moreover, as* Maldonate *well obſerves, it was neceſſary the Apoſtles ſhould commit to writing the Hiſtory and Doctrine of Chriſt, that their Hearers might not forget what the Apoſtles had ſpoken, nor might not underſtand it otherwiſe than it was ſpoken, and alſo that they might preach to others abſent, and to the generations following by the Scripture. However ſolicitations and neceſsities of Chriſtians moved, no doubt* Matthew *ſpake no otherwiſe than he was inſpired, for that which was written as a Rule of Faith was alſo inſpired,* 2 Tim. 3.16. *All Scripture was given by inſpiration of God. And the Doctrine of the Apoſtles is ſaid to be the Foundation of Believers,* Epheſ. 2.20. *Ye are built upon the Foundation of the Apoſtles and Prophets. The four Evangeliſts, the Acts and the Epiſtles of* Paul, &c. *were of undoubted authority among all Orthodox, as* Aretius *obſerves. To conclude, as* Chryſ. in Matth, *The four Evangeliſts wrote the Goſpel neither at one time, nor one place, neither helping one another, nor counſelling one another, that there might be* μεγίστη τῆς ἀληθείας ἀπόδειξις, *the greateſt demonſtration of this Truth.*

An

AN EXPOSITION upon the GOSPEL of MATTHEW.

CHAP. I.

VERSE I.

The Book of the Generation of Jesus Christ *the Son of* Abraham, *the Son of* David, &c.

IN this Chapter are two parts, 1. The Genealogy or Generation of Christ from *v.*1. to *v.*18.

2. The Birth of Christ from *v.*18. to the end of the Chapter.

*V.*1. *The Book of the Generation of Jesus Christ,*] that is, a Catalogue of the Ancestours of Jesus Christ: this Pedegree of Christ is reckoned up for these Reasons:

1. To difference Jesus Christ from *Joshua* the Son of *Nun*, who was a Type of Jesus Christ, but was not descended from *David* as Christ was.

2. Because when Christ hath two Natures, his Divine and Humane Nature; the Evangelist onely mentions the Gene-

Generation of his humane Nature, for his divine Nature is unſpeakable, *Iſai* 53.8.

3. For as much as Generation is taken for Life, *Gen.* 6.9. *Noah* was perfect in his Generation, that is, in all parts of his Life: hence *Matthew* intends to ſet down the Life of Chriſt.

Of Jeſus Chriſt] that is, here is the Generation, not of a common man, or an ordinary Noble-man, but of Jeſus Chriſt. Jeſus ſignifies a Saviour, Chriſt ſignifies Anointed, for he was anointed King, Prieſt, and Prophet of his Church, *Heb.* 1.9.

The Son of David, *the ſon of* Abraham] the Evangeliſt names two of the moſt excellent Progenitours of Chriſt, becauſe the Promiſes of the Meſſiah were eſpecially made to theſe, for the *Jews* knew that the Meſſias they were to believe on was to deſcend from the Linage of *Abraham* and *David*. *David* is ſet before *Abraham*, not becauſe he was before him in Faith, but in kingly Dignity; and though the *Jews* were counted the children of *Abraham*, yet the Meſſias was called the Son of *David*, *Matth.* 15.22.

V. 2. Abraham *begat* Iſaak, *and* Iſaak *begat* Jacob, *and* Jacob *begat* Judas *and his Brethren.*

Here is a Deſcription of Chriſt's Genealogy from *Abraham* to Chriſt in a direct Line, *Abraham* begat *Iſaak*, *Iſaak* begat *Jacob*, *Jacob* begat *Judas* and his Brethren, that is, *Jacob* begat not onely *Judah*, but the other eleven Patriarchs who were in a collateral Line, the Evangeliſt goes no higher than *Abraham* to derive Chriſt's Pedigree, becauſe he counted it ſufficient to ſhew that Chriſt according to the fleſh was the Son of *Abraham* and *David*, to whoſe Families the Promiſe of the Meſſias was bound, *Gen.* 22.18. In thy Seed ſhall all the Nations of the earth be bleſſed, 2 *Sam.* 7.12,13. When thou ſhall ſleep with thy Fathers, I will ſet up thy Seed after thee, and I will eſtabliſh the Throne of his Kingdom for ever.

V. 3. *And*

V. 3. *And* Judas *begat* Pharez *and*-Zara *of* Thamar, *and* Pharez *begat* Ezrom, *and* Ezrom *begat* Aram.

The Evangelist goes on in the Line of Christ, shewing, *Judah* begat *Pharez* and *Zara* of *Thamar*, he names four Women that were great Sinners, as *Thamar*, *Bathsheba*, and *Rahab*, and *Ruth* that was a *Moabitess* or Gentile, because these Women were not joyned to their Husbands in an ordinary manner, but an extraordinary; *Thamar* deceitfully prostituted her self to *Judah*, *Gen.* 38. 10. to *v.* 27. *Bathsheba* was first joyned to *David* by Adultery, and then by Wedlock; *Salmon* maried *Rahab*, because she received the Spies; *Ruth* maried *Boas* who had been a stranger in the Land of *Moab*, and came back poor into *Judea*; Christ that came to put away sin was born of Sinners, to teach us what a vanity there is in Pedegrees; in any Pedegree, should we look some Generations past, there are some wicked and scandalous.

Judah *begat* Pharez *and* Zara] *Gen.* 38. 28, 29, 30.

Pharez *begat* Ezrom] called also *Hezron*, *Ruth* 4. 18. 1 *Chron.* 2. 5.

Ezrom *begat* Aram] called *Ram*, *Ruth* 4. 18.

V. 4. *And* Aram *begat* Aminadab, *and* Aminadab *begat* Naasson, *and* Naasson *begat* Salmon, *and* Salmon *begat* Boas *of* Rachab, *and* Boas *begat* Obed *of* Ruth, *and* Obed *begat* Jesse.

These Generations are fetcht out of *Ruth* 4. 18.

Qu. How could *Salmon* mary *Rahab* being a Harlot and a Stranger, seeing it's said, *Deut.* 7. 3. *Thou shalt make no Mariages with them* Also *Deut.* 23. 17. *There shall be no Whore of the Daughters of* Israel?

Answ. She had been a Harlot, but now was not. Secondly, it was not unlawfull to mary Strangers, because they were Strangers, but because they were Idolaters (which she now was not) *Josh.* 2. 11. *Exod.* 34. 16. *Take not of their Daughters to thy Sons, lest they make thy Sons go a whoring*

whoring after their Gods. The ſame we may ſay of *Ruth*, though a *Moabiteſs*, Thy People ſhall be my People, and thy God my God, *Ruth* 1.16.

Obed *begat* Jeſſe] *Maldonate* moves another Queſtion:

Queſt. How it could be, that betwixt *Salmon* and *David* there could come betwixt them onely three men, when 366. years came betwixt; for the Temple began to be built in the 480. year after the People came out of *Egypt*, and the fourth year of *Solomon*'s Reign, ſo that take out the four years of *Solomon*'s Reign, and the ſeventy years of *David*'s Life, and the forty years the People were in the Wilderneſs before they paſt over *Jordan* to take *Jericho*, the remainder will be 366. years. 1 Kings 6.1.

Anſw. It's not incredible that four men of that time, wherein man's life was ſo extended by nature and temperance, ſhould live 366. years; for *Salmon* marying young with *Rahab*, they might all live under an hundred years, and at the ſame time *Moſes*, though much ſpent in labour, lived 120. years, *Deut.* 34.7.

V.6. *And* Jeſſe *begat* David *the King, and* David *the King begat* Solomon *of her that had been the Wife of* Urias.

Jeſſe was of low condition, 1 *Sam.* 20.27. *Saul* called *David* the Son of *Jeſſe*, by contempt, yet was he the Root from which Chriſt ſprang, *Iſai* 11.1. [*Begat* David *the King*] this word added for honour ſake [*of her that was the Wife of* Uriah] to ſignifie, that God did not repent of his Promiſe made to *David*, becauſe of his Adultery with *Bathſheba*.

*V.*7,8. *And* Solomon *begat* Roboam, *and* Roboam *begat* Abia, *and* Abia *begat* Aſa, *and* Aſa *begat* Jehoſaphat, *and* Jehoſaphat *begat* Joram, *and* Joram *begat* Ozias.

Joram *begat* Ozias] three Generations coming betwixt, 1 *Chron* 3.11. which were *Ahaziah*, *Joas*, and *Amaziah* who

who begat *Ozias*, called alſo *Uzziah*, 2 *Chron.* 26. and *Azariah*. If you ask why theſe three were omitted? It may be anſwered, becauſe *Jehoram* joyned himſelf to the houſe of *Ahab* and *Jezabel*, taking *Ahab*'s Daughter to Wife, 2 *Chron.* 21.6. Now God had threatened to make *Ahab*'s poſterity like *Jeroboam*'s, 1 *Kings* 21.22. that is, utterly to extinguiſh them. Now a wicked man's Poſterity is reckoned to the third or fourth Generation, *Exod.* 20.5. If theſe three had been reckoned there had been ſeventeen Generations, they are excluded becauſe born of the ſeed of *Ahab*.

V. 9,10. *And* Ozias *begat* Joatham, *and* Joatham *begat* Achas, *and* Achas *begat* Ezekias, *and* Ezekias *begat* Manaſſes, *and* Manaſſes *begat* Amon, *and* Amon *begat* Joſias.

Ozias *begat* Joatham] he is ſaid to become mighty, becauſe he prepared his ways before the Lord his God, 2 *Chron.* 27.6.

Jotham *begat* Achas] he was an horrible Idolater, 2 *Chron.* 28.2,3. He made molten Images for *Baalim*, and burnt his Children in the Fire, and ſacrificed under every green Tree.

Achas *begat* Hezekias] he was a Prince of ſtrong confidence in God, none of the Kings of *Judah* equalled him in this grace, 2 *Kings* 18. 5,6. and of much ſincerity and brokenneſs of heart, *Iſai* 38.3,5.

Ezekias *begat* Manaſſes] who did after the abomination of the Heathen, 2 *Kings* 21.2. build the high places which *Hezekiah* deſtroyed, and worſhipped all the Hoſt of Heaven, *v.* 3. and made his Sons paſs through the fire, and dealt with Familiar Spirits, *v.* 6. but he humbled himſelf greatly for theſe and other evils, 2 *Chron.* 33.12,13.

Manaſſes *begat* Amon] who had a ſhort Reign and a wicked; he reigned two years, 2 *Kings* 21. 20, 21. and treſpaſſed more and more without humiliation, 2 *Chron.* 33.

V. 11. *And* Josias *begat* Jechonias *and his Brethren about the time they were carried away to* Babylon.

Josias *begat* Jechonias] this *Josias* is said to walk in all the ways of *David*, and not turn aside, 2 *Kings* 23.2. his heart was humbled and tender at Gods threatnings against *Jerusalem*, *v.* 19. he turned to God with all his heart, soul, and might, 2 *Kings* 24.25. *Josias* had four Sons, *Johanan*, *Joakim*, *Zedekiah*, and *Sallum*, 1 *Chron.* 3.15. now none of his Sons are called *Jechonias*. *Hierom* on the first of *Daniel* saith, that *Porphiry* objected this place to the Christians: so did *Julian*, as *Hierom* mentions on *Matth.* 1. Some think the fault was in the Libraries, who being deceived with the likeness of the words *Jojakim*, who was *Josiah*'s Son, and *Jojacin* who was his Grand-childe, razed out the former as superfluous, not considering that they lost one of the two and forty Generations hereby: but this fault was not in all the Copies, for *Robert Stephan* out of ancient Books restores the place thus, *Josias* begat *Jakim*, *Jakim* begat *Jechonias* and his Brethren; and the very matter it self speaks forth the truth of *Stephan*'s Copy; so that the reading is to be restored, *Josias* begat *Jakim* and his Brethren, and *Jakim* begat *Jechonias*, which lineal Descent appears *Jer.* 22.18. where *Jehojakim* is called the Son of *Josiah*, and *Coniah* the Son of *Jehojakim*, *v.* 24. the word *Jah* being taken from his name, as some have thought in contempt.

About the time they were carried to Babylon] there were two carryings away into Captivity, in the first whereof *Jehojakim* was carried away captive, 2 *Kings* 24 12. this was μετοικεσία or Transmigration, when *Jehojachim* yielded himself to the King of *Babylon* freely, whether upon the perswasion of *Jeremy*, or otherwise. The second was αἰχμαλωσία or Captivity, when *Zedekiah* rebelled against the King of *Babylon*, so that *Jerusalem* was taken by force, *Jer.* 39.7. Three several times the People were carried away in the Captivity at that time. See *Jer.* 52.27,28,29,30.

V. 12.

V. 12. *And after they were brought to* Babylon Jechonias *begat* Salathiel, *and* Salathiel *begat* Zerubbabel.

Jechonias *begat* Salathiel] which appears *Hag.* 1.1,14.

Obj. But *Jechoniah* is writ childless, *Jer.* 22.10.

Answ. He is not said to be childless, because he had no Children; for it appears he had, *v.* 28. but childless in respect of the Kingdom; because none of his Posterity were to sit upon the Throne of *David, v.* 30. Besides it appears *Jeconiah* had eight Sons, whereof *Salathiel* was one, 1 *Chron.* 3.17,18.

Salathiel *begat* Zerubbabel] this *Zerubbabel* brought the *Jews* out of *Babylon* into *Judea*, *Zach.* 4.6,9,10. a Type of Christ who brings his People out of mystical *Babylon* to *Sion*.

V. 13. *Moreover* Zerubbabel *begat* Abiud, Abiud *begat* Eliakim, Eliakim *begat* Azor.

In this last *Tesseradecas* or fourteenth Generation are reckoned up not Kings, but chief Rulers, they that followed *Salathiel* in *Luke* are supposed to have had two names, according to *Philo*, till you come to *Simeon*, so that *Neri* is the same with *Jechonias*, and *Melchi* with *Joakim*.

V. 14,15. *And* Azor *begat* Sadoc, *and* Sadoc *begat* Achim, *and* Achim *begat* Eliud, *and* Eliud *begat* Eleazar, *and* Eleazar *begat* Matthan, *and* Matthan *begat* Jacob.

There's nothing spoken of these nine Generations in Scripture, but it's like the Evangelist took them out of the Tables of the Families preserved in Captivity, or rather that the Spirit did inspire the Evangelist herein.

V. 16. *And* Jacob *begat* Joseph *the Husband of* Mary, *of whom was born* Jesus *which is called* Christ.

Jacob *begat* Joseph *the Husband of* Mary] the Pagans and *Jews* have vented sundry Questions against this, as *Celsus in Origen l.* 2. and *Julian* and others mentioned in *Maldonate*. They reason, either *Jesus* was naturally begotten

of *Joſeph*, and ſo could not be the ſon of God naturally, or elſe the Genealogy of *Joſeph* proves nothing concerning the generation of Chriſt, that he was of the linage of *David*.

Anſw. Though *Joſeph* were the ſuppoſed father of Chriſt, yet his genealogy proves that Jeſus was the ſon of *David*, becauſe *Mary* his mother was of the Tribe of *Judah* and family of *David*, which appears becauſe *Joſeph* was a juſt man, and fearing God, therefore he maried a wife of the ſame Tribe, and ſhe alſo feared God, and ſo the bond of a command of God lay upon both their conſciences, which is mentioned *Numb.* 36.6,7,8. Let them marry to whom they think beſt, onely to the Tribe of the family of their father ſhall they marry, ſo ſhall not the inheritance of the children of *Iſrael* remove from Tribe to Tribe — and every daughter that poſſeſſeth an inheritance, ſhall be wife unto one of the family of her father, that the children of *Iſrael* may every one enjoy the inheritance of his father.

2 Before *Joſeph* and *Mary* came together, *Mary* was with childe of Jeſus, *Matth.* 1. 18. ſhe remaining ſtill a Virgin, *verſ.* 23. Now *verſ.* 1. Jeſus is ſaid to be the ſon of *David*, the ſon of *Abraham*, *Matth.* 1.1. therefore Chriſt muſt needs be the ſon of *David* by the mother, therefore *Mary* his mother was the daughter of *David*, which further appears *Luk*, 1. 32. he ſhall be called the ſon of the Higheſt, and the Lord God ſhall give unto him the throne of his father *David*.

Queſt. But why doth *Matthew* reckon up the Genealogy of *Joſeph* rather then *Mary*?

Anſw. It was a cuſtom among the Jews, that the Genealogies of the men, not of the women ſhould be reckoned up.

2 He could not ſo well have ſet down the Genealogy of *Mary*, if he had not alſo ſet down *Joſeph* her husband, who was of the Tribe of *Judah*, which proved her (being a godly woman) to be alſo of the ſame Tribe, becauſe it was not lawfull to marry otherwiſe.

3 It

3 It appears that *Mary* as well as *Joseph* was of the same Tribe and linage: for though the Jewish women might marry to one of another Tribe, yet if in their fathers house there was no heir male, and so the females happened to succeed in the inheritance, to keep the inheritance in the same Tribe, and that it might not pass to another, the inheriting woman was bound to marry one of her own Tribe, *Numb.* 27. 7.

4 Because Christ was born after the espousing of *Joseph* and *Mary*, therefore Christ might be ascribed to *Joseph* and *Mary*, he had as it were power of the body of the Virgin, and therefore of the fruit of her body. Besides the off-spring that is born in wedlock, whensoever or howsoever begotten, is ascribed by all Civil Laws unto the husband and wife so married.

Therefore as Christ is truly the son of *Mary*, though he be not naturally but supernaturally born of her, so is he also the son of *Joseph*, because God attributes this fruit unto him, as a reward of keeping his virginity in wedlock till such times as the Virgin had brought forth her first begotten son, *Matth.* 1. *ult.*

Besides, the husband and wife by wedlock are made one civil person, *Matth.* 19. 6. they twain shall be one flesh. Wherefore they have all things common, and in particular a common off-spring, so that *Joseph* was not the adoptive, but the matrimonial father of Christ, and Christ was subject to him, *Luk.* 2. 51.

Quest. But how doth it appear that *Joseph* was then maried to the Virgin *Mary*, seeing the Text says, *she was onely espoused*, *vers.* 18.

Answ. 1 Espousals are as it were the first mariage, because there is a mutual affiancing (upon a presupposal of no essential impediments) hence *vers.* 20. *Mary* was then called *Josephs* wife.

2 *Joseph* is bid not to fear to take her to wife, *vers.* 20.

who

who being informed by the Angel no doubt did accordingly; moreover, taking doth presuppose giving, for in many places and nations, Virgins have been wont to be given to their husbands by their parents or guardians. Besides, *Mat.* 1. 24. it's said, *He did as the Angel commanded him and took her to be his wife.*

V. 17. *So all the generations from* Abraham *to* David *are fourteen generations, and from* David *until the carrying away into* Babylon *are fourteen generations, and from the carrying away into* Babylon *unto Christ are fourteen generations.*

Quest. Why did the Evangelist divide all these generations into three fourteens?

Answ. First, to shew the threefold estate of their government; 1 under Judges, 2 under Kings, 3 under Governours and Priests after the Captivity. The Lord tried all ways to keep them in their duty, and when nothing would serve he sent his Son.

14 *Generations*] By generation he means the person begotten, which adds a degree. *Matthew* omits some persons less considerable to make the number round and fit. There wants one of these 42, and therefore the learned put in *Jechonias* twice, the one *Joacim* which was confounded (as *Jerom* thinks) with *Jechonias*, the other his son *Jechonias*. Unless to make up the 42 generations, we number Christ as the last person of the third Classis or Division.

V. 18. *Now the birth of Jesus Christ was on this wise, when as his mother* Mary *was espoused to* Joseph, *before they came together she was found with childe of the Holy Ghost.*

The birth of Jesus Christ was on this wise] The Evangelist setteth not forth the whole History, as *Luke* professedly doth, onely shews first, whence the Virgin was with child, which was of the Holy Ghost; 2 when it was, that is to say, when *Joseph* and *Mary* were espoused, before they came together,

together, that is, when she was promised by her parents, or affianced unto him, but yet before they came together, she was not yet delivered into the hands of her husband by her parents, but abode under their keeping and tuition.

Of the Holy Ghost] Not that the Holy Ghost was the father of Christ, but that the Holy Ghost did cause that a Virgin should conceive without a man: for the Holy Spirit did not lye with the Virgin after the manner of men, but that which the generation of man could do, he himself could do much more perfectly, without any such generation.

V. 19. *Then* Joseph *her husband being a just man, and not willing to make her a publike example, was minded to put her away privily.*

The Law was *Deut* 22. 14. if a man took a Damsel and found her not to be a Maid, then *v.* 22. they were to bring her out of her fathers house, and the men of the City were to stone her with stones: But *Joseph* being a just man and enclining to mercy, would not expose her to open infamy, or make her a publike example. *Lapide* saith, the *Cretians* were wont to bring adultereſſes through the midst of the City to be beheld and mockt at by the people.

Was minded to put her away privily] That is, by a secret divorce giving her a bill of divorce secretly. *Joseph* seeing the holy and spiritual life of the Virgin, might seem to question how she should conceive of adultery, and perhaps to have judged the contrary, but whence or how she had conceived he knew not, but because he knew she had not conceived by him, he would put her away. The Greek word ἀπολύσαι *absolvere*, signifies to absolve or free, that is, *Joseph* freed her from her promise, and so to put her away onely upon some other pretence then adultery. For husbands among the Jews had many other causes of divorce besides adultery, *Matth.* 19. 3. where the Pharisees ask, *whether it were lawfull for a man to put away his wife for every cause?*

Obs. 1.

Observe 1. Innocent and harmless persons are sometimes exposed to suspicion, 1 *Sam.* 22. 9, 10.

2 *Obs.* We must so be angry at the sins of others, that some mercy must be retained towards the sinner, *Moses*, *Exod.* 32. 31.

V. 20. *But while he thought on these things, the Angel of the Lord appeared unto him in a dream, saying,* Joseph *thou son of* David, *fear not to take unto thee* Mary *thy wife, for that which is conceived in her is of the Holy Ghost.*

In this Verse three things, 1 the anxiety of minde that was upon *Joseph*, he was full of perplexity, sometimes thinking her guiltless, from the holy carriage he saw in her, sometimes he thought her guilty, because himself had not touched her: many turnings and rowlings were in his minde what to do. Saints are sometimes in much perplexity of spirit, 2 *Chron.* 20. 12. 2 *Cor.* 4. 8.

2 The Consolation. Against his trouble the Angel of God appears unto him in a dream, bidding him not to fear to take unto him *Mary* his wife. God is wont to come in the time of trouble, *Psal.* 46. 1. so that Saints are not tempted above strength, 1 *Cor.* 10. 13. God appearing in the Mount, *Gen.* 22. 14.

Quest. Why doth the Angel appear to him in a dream, and to the Virgin when awake?

Answ. The Angel appears to *Mary* awake, because faith and consent was required of her: First, she conceived Christ by faith, before she conceived him in her flesh, and her consent was required, that she might as it were (to use *Bernards* expression) be the Bride of the Holy Ghost, and conceive by him. Besides it was needfull the Virgin should know whom she bore in her womb, and whence she conceived.

1 The Angel appeared to *Joseph* in his sleep, not onely here, but when he went into *Egypt*, *Matth.* 2. 13. and when he

he came out thence, becauſe according to his good pleaſure he was wont to appear as well in dreams as in viſions, *Numb.* 12. 6. alſo vocally, 1 *Sam.* 3. 6, 8, 10. alſo inſpiredly.

2 The Angel appears to *Joſeph* in ſleep, to let him ſee the provident care of God, who thinks of our troubles when we do not think of our ſelves, even when we are aſleep.

Qu. But why did not the Virgin *Mary* her ſelf tell *Joſeph* of her thus being with childe?

Anſw. It is like ſhe did, which probably was the firſt ground of *Joſephs* knowing her ſo to be, but *Joſeph* was ſlow in believing her, till the Angel appeared to him.

Qu. Is there no uſe to be made of dreams now?

Anſw. 1 There are divers ſorts of dreams, as 1 Natural, ſo the things which the ſenſe on the day time carries over to the underſtanding, being more deeply ſetled there, are ſent back again to the fancy or common ſenſe, and this not only in men, but in bruits. *A dream cometh through multitude of buſineſs, Eccleſ.* 5. 3. 2 Moral, which ariſes from wiſe diſcourſes and reading books. 3 Diabolical, which come from Satan, ſuch are filthy dreams, of which *Jude* 8. againſt theſe the ancient Church prayed; *Hoſtemque noſtrum comprime ne polluantur corpora. Bridle our enemy that our bodies be not defiled.* 4 Divine, ſo God appeared to *Solomon*, 2 *Chron.* 7. 12, 13. Sometimes God hath appeared thus twice, *Job* 33. 14, 15. twice he appeared thus to *Paul*, *Acts* 16. 9. 18. 9. and ſo he appeared to *Pilates* wife, *Matth.* 27. 19

2 There may be uſe made of dreams: as the Urine or Pulſe are ſignes of ſickneſs or health, ſo dreams may ſhew us what our natural complexion is, and what humour is predominant; where yellow Choler abounds, there we dream of fire, ſtrife, and fightings; where black Choler abounds, men dream of ſmoke, darkneſs, funerals; where Phlegme abounds, men dream of ſhowers of rain, wells of water, rivers, and ſuch things as have a cold moiſture; where Bloud

abounds, men dream of things beautifull, clear, and ſweet. *Martyr* out of *Galen*, tells of a man that dream'd he had a thigh of ſtone, and in a few days after he fell into a palſey, and of another that dream'd he fell into a ciſtern of bloud, which ſignified aboundance of bloud, and that he ſtood in need of bloud letting. Sometimes in ſleep, men ſeem to have ſuch a burthen they cannot bear it, ſometimes to be ſo light that they do as it were flye, which is nothing elſe but the exceſs and defect of humours. To conclude, dreams of preferment do too much point out ambition in us; unclean dreams do too much point out wandring imaginations on the day time, or exceſs of gluttony at night; terrible dreams may put us in minde what we might look for if God were not more merciful; favorable and ſucceſsful dreams may put us in minde what we might expect if our ſins did not ſtand in the way. But for Divine dreams when they are, its like the underſtanding on the day time hath been well employed in Divine things, and the frequenter they are, they denote perhaps a better frame of ſpirit, aſpiring after Divine things. Yet as we are not to expect direction from them, God having ſpoken cleerly by his Son, ſo are we not altogether to ſlight them, ſeeing God hath formerly manifeſted himſelf by them, beſides God hath not loſt any of his prerogative, but that he can manifeſt himſelf by them yet.

The third part, is the ground of *Joſephs* conſolation, which is, [*For that which is conceived in her is of the Holy Ghoſt*] becauſe fear will not be caſt out by words, but by reaſons, the Angel gives a reaſon why *Joſeph* ſhould not fear, *viz.* becauſe that which *Joſeph* feared was an act of adultery, was of the Holy Choſt, and therefore he had cauſe rather to rejoyce then to grieve, becauſe of his ſpouſe *Mary* the long lookt-for *Meſsias* was now to be born. Such a meſſage *Joſeph* had at another time when he was in his fear, *Luk.* 2. 10. the Angel ſaid, *Fear not, for behold I bring you good tydings*

tydings of great joy, for unto you is born in the City of David *a Saviour, which is Chriſt the Lord. And therefore thou* Joſeph *mayeſt take her from her friends or kindred to be thy wife, and thou mayeſt with a quiet conſcience live with her.* Moreover, the Angel calls him the Son of *David*, to raiſe up *Joſephs* heart to conſider, that he as well as his wife was of that family, to deſcend from whom the *Meſsias* was promiſed to all the believers of the Old Teſtament; and ſo he, the ſaid *Joſeph*, ſhould have the honour to be the civil father of this *Meſsias*, as the Virgin his wife had the honour to be his natural mother. And therefore *verſ.* 16. its ſaid, ἐξ ἧς ἐγεννήθη Ἰησοῦς, not ἐξ ὧν, of which in the feminine gender Chriſt was begotten, not of whom, to prove that *Joſeph* was onely a civil father, provided to take care of the Virgin, and the *Meſsias* ſhe went with.

V. 21. *And ſhe ſhall bring forth a ſon and thou ſhalt call his name* Jeſus, *for he ſhall ſave his people from their ſins.*

Here is a ſecond ground to quiet *Joſephs* heart, taken from the quality or excellency of this ſon whom the Virgin ſhould bring forth, he ſhould be a Saviour to ſave his people.

Bring forth a ſon] Not as the *Valentinians*, who taught that Chriſt brought a heavenly body from heaven, and paſſed through the Virgin as a channel, but as the Virgin truly conceived Chriſt, ſo ſhe brought him forth according to *Eſa.*7.14. Behold a Virgin ſhall conceive and ſhall bring forth a ſon, and therefore thy ſpouſe is not an adultreſs, but a moſt pure Virgin. This the Angel *Gabriel* told the Virgin *Mary*, *Luk.* 1. 31. That ſhe ſhould bring forth a ſon, and call his name Jeſus, and here the Angel tells the ſame in effect to *Joſeph.*

And thou ſhalt call his name Jeſus] Fathers uſually gave names to their children. *Jacob* called his ſon *Benjamin*, though his mother called him *Benoni*, *Gen.* 35. 18, *Zacha-*

rias named his ſon *John*, *Luk.* 1. 63. yet ſometimes the mother, as *Hanna* called her ſon *Samuel*, 1 *Sam.* 1. 20.

His name Jeſus] ἀπὸ τοῦ σώζειν, from his ſaving. Chriſt is the name of his Office, Jeſus of his Nature and Perſon; the name in the Old Teſtament is *Jehoſcua*, aſcribed unto *Joſhua* the Captain, and to *Joſhua* the Prieſt in the Type, but to Chriſt in the truth, becauſe he is the alone Saviour of his People, *Acts* 4.12. *Heb.*7.25. He is able to ſave them that come unto God by him; for though Baptiſm is ſaid to ſave, 1 *Peter* 3. 21. and Preachers, 1 *Tim.* 4. 16. Baptiſm doth ſave by way of ſignification, Preachers, as Inſtruments by way of publication.

For he ſhall ſave his People from their ſins] three things are conſiderable, 1. Whom Chriſt ſaves? *Reſp.* All Believers, becauſe by faith alone this ſalvation is received: all his Body, for he is called the Saviour of the body, *Epheſ.*5.23.

2. From what Chriſt ſaves? *Reſp.* From their ſins which would bring them to Hell: as a Phyſician brings a Potion to his Patient, not to kill Death, but to kill the Diſeaſe that would bring the Patient unto Death; ſo Chriſt came not to quench the Flames of Hell, but to ſave his People from their ſins, which would bring them to Hell. Now Jeſus ſaveth us, 1. From the power of ſin, *Rom.*6.14. Sin ſhall not have dominion over you, for you are not under the Law, but under grace. 2. From the puniſhment of ſin, 1 *Theſſ.*1.10. Jeſus who delivered us from the wrath to come. 3. From the guilt of ſin, *Rom.*8.1. There's no condemnation to them that are in Jeſus. 4. From the wearineſs and burden of ſin, *Matth.*11.28. Come unto me all ye that are weary and heavy laden, I will give you reſt. 5. From the remainders of ſin, this will be in another World, *Rom.*7.24,25. Who ſhall deliver me from this body of death? I thank God through Jeſus Chriſt, 1 *Cor.*15.57.

3. The means whereby Chriſt ſaves, *viz.* his Death and

and Interceſſion. If when we were Enemies we were reconciled by the Death of his Son, much more being reconciled we ſhall be ſaved by his Life, *Rom.* 5. 10. 1. By his living, to make Interceſſion for us, as it is expounded, *Heb.* 7. 25. wherefore he is able to ſave to the utmoſt them that come unto God by him, ſeeing he ever liveth to make Interceſſion for them. This is one Argument of Chriſt his Godhead to ſave his People from ſin, for it's applied to *Jehova*, *Pſalm* 130. 8. He ſhall redeem his People from all their iniquities. If there were a Phyſician in the World that could ſave a man from all Diſeaſes, multitudes of Patients would come to him: how ſhould Believers then come to Chriſt, who ſaves his People from all their ſins, *Pſalm* 103. 1. 2. As the Woman that had the Bloudy Iſſue touching Chriſt, was healed; ſo we touching Chriſt by the hand of faith, the bleeding wounds of our ſins are ſtanched. This is true tidings of joy to all believing ſouls, that ſuch a Saviour is born, *Luke* 2. 10, 11.

V. 22. *Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying,*

The Evangeliſt ſets down a third ground to ſtabliſh *Joſeph*'s heart, and together with him the hearts of all other Believers, *viz.* that this Prediction of a Virgins bringing forth was foretold ſeven or eight hundred years ago, in the Reign of King *Ahaz*, *Iſai* 7. 14. *Joſeph* at firſt was ready to be ſtartled at theſe ſtrange News the Angel told him, but when he heard that all that the Angel told him was confirmed by the Scriptures, this brought full ſatisfaction. The ſum of the Promiſe was, that not onely that God would ſave the Houſe of *David*, *Iſai* 7. 13. from the *Syrians* and Men of *Iſrael* their Enemies, *v.* 8, 9. but that alſo he would ſave the believers among them from their ſpiritual Enemies; and becauſe the matter ſeems hard to believe, the Lord gives them a ſign to confirm it, *viz.* Behold a Virgin remaining a Virgin ſtill ſhall be with child:

ſo

so that as in Painting or Building there are first rude Lines or Draughts made by the Painters, who after by degrees perfect that which they had conceived in their mindes, according to the Idæa therein, so as the Lord had propheſied of a Virgins conceiving, so now he perfects and fulfils it: so that as the calling of the *Israelites* out of *Egypt*, *Hoſea* 11.1. was a Shadow of the Deliverance of the Sons of God out of the spiritual *Egypt* of Hell; so theſe things told then by *Isai*, did shadow out what was now fulfilled.

Bernard thinks the Devil fell out of envy, envying men that Dignity, that God should become Man.

*V.*23. *Behold a Virgin shall be with childe, and shall bring forth a Son, and they shall call his Name* Emmanuel, *which being interpreted is, God with us.*

The Evangeliſt sets forth not onely the sum of the Propheſie, but the wonderfulneſs of it. [*Behold*] this Adverb still points out attention and admiration, [*Behold*] as if he should say, Men and Angels wonder at this strange unheard of thing, that a Virgin should conceive and bring forth *Emmanuel*, that is, God-Man, *Jer.*31.22. The Lord hath created a new thing upon earth, A Womam shall compaſs a man. Some men will not wonder at any thing to conceal their own ignorance, but here is a providence to admire all.

And they shall call his Name Emmanuel] that is, being interpreted God with us, that is, not onely spiritually, that is, reconciled to us, 2 *Cor.*5.19. but becauſe the Word was made Fleſh and dwelt among us, *John* 1.14. [*They shall call*] all the faithfull and many others shall so call him God with us; for this Pronoun Relative [*they*] hath reſpect unto a plurality. See *Luke* 12.20. *Luke* 16.9.

Queſt. How can *Jeſus* be called *Emmanuel?*

Reſp. Not in sound, but in senſe; *Christ* was called *Emmanuel* from the Dignity of his Perſon, and he was called *Jeſus* from his Office and effects of it: and in all this it fell out that the Propheſie of *Esaias* was fulfilled. Shut your eys without

without *Christ*, and say, that you know no other God but he, that was in the bosom of *Mary*, and suckt her Breasts. Where that God *Christ Jesus* is, there is whole God, or the whole Divinity found, the Father and the Spirit, *Luth. in Ps.*130. I shall also add what a late Writer adds to interpret this Propheſie, *viz.* that within a space of time wherein a Virgin might marry, and conceive, and bring forth, and the Childe come to the distinguishing of good and evil, *Isai* 7. 14,15. *Rezin* and *Pekah*, *Ahaz* his two Enemies, should be brought low, and from this he calls an high improved sense over and above the vulgar sense which belonged to the words, that from this place the Spirit should gather, that a Virgin should bring forth a Son.

*V.*24. *Then* Joseph *being raised from sleep did as the Angel of the Lord had bidden him, and took unto him his Wife.*

Here we have *Joseph*'s obedience to the Angel seen, first in taking unto him his Wife, as the Angel bad him. When we are convinced of Gods Commands, we must neither dispute them nor delay them, *Psalm* 119.60. now *Joseph* takes both Mother and Childe into his tuition.

*V.*25. *And knew her not untill she brought forth her first-born Son, and called his Name* Jesus.

Here is the second thing wherein *Joseph*'s obedience to the Angel was seen, *viz.* in not knowing his Wife, he means in a matrimonial way, as it is taken *Gen.*4.1. to make it appear that *Christ* was not conceived of *Joseph*, but of the Holy Ghost. So the phrase is taken *Num.*31.35. 1 *Sam.* 1.19. No doubt the Angel had given *Joseph* command herein, not to know her, because he did as the Angel commanded: this was done, as for the stablishing of our Faith on *Jesus Christ*, as being conceived in such a wonderfull manner, so for to verifie the Promise, that the Seed of the Woman should break the Serpents head, *Gen.*3.15. [*Untill she brought forth her first-born Son*] It is not for us to contend

contend to finde whether the Virgin *Mary* were a Virgin ever after ſhe brought forth her firſt-begotten Son, it is curious to ſeek, and more curious directly to define; that ſon is ſaid to be the firſt-born, before whom there was none, though he were the onely begotten. This word [*untill*] oft ſignifies an infinite time or perpetuity, *Pſalm* 110.2. *Gen.*28.15. *Pſalm* 123.2. 1 *Sam.* 15.35. 2 *Sam.* 6.23. *Gen.* 8.8. *Job* 27.5. *Iſai* 22.14.

Firſt-born] the firſt-born excelled the reſt of the Brethren, 1. in power, and therefore when the Father died it's ſuppoſed the eldeſt Son ruled in the Family before Governments of Magiſtracy were ſet up: ſo *Chriſt* was firſt-born, *Col.* 1.15. *Rom.*8 29.

2. The firſt-born had a double Inheritance, *Deut.*21.15, 16,17. or a double portion in the Inheritance; ſo *Chriſt* excelled, 1. in his divine nature, being begotten of the Father from everlaſting, *Mich.*5.2. 2. In his humane nature, being conceived of the Holy Ghoſt, and born of a Virgin. All Saints are called firſt-born, whoſe names are writ in Heaven, *Heb.*12.23. but this will be when they come to Heaven, for then they will have Lordſhip enough and double Inheritance.

And called his Name Jeſus] we muſt refer this to *Joſeph*, who according to the Angels command called his Name *Jeſus*, which Name was given to him the day that he was circumciſed, *Luke* 2.22. And whiles the eight days were accompliſhed for the circumciſing of the Childe they called his Name *Jeſus*.

CHAP.

CHAP. II.

IN this Chapter there are three parts, 1. The History of the Wise men and of *Herod*, from *v.* 10. to *v.* 12. 2. The Flight of *Joseph* into *Egypt* with the Virgin *Mary* and her Childe *Jesus*, being thereunto warned by God, *v.* 13,14,15. 3. The bloudy Cruelty of *Herod*, in slaying the Infants of *Bethlehem*, *v.* 16,17,18. 4. The death of *Herod* with the return of *Joseph*, *Mary*, and the Childe *Jesus* out of *Egypt* into *Nazareth* a City of *Galilee*, *v.* 19. to the end of the Chapter.

In this History of the Wise-men we have 1. the Inquisition of the Wise-men, *v.* 1,2. Where is he that is born King of the *Jews*, *v.* 2.

2. The ground of their Inquiry, For we have seen his Star in the East, *v.* 2.

3. The effects of this Inquiry, which are three, 1. *Herod* was troubled, and all *Jerusalem* with him, *v.* 3. 2. *Herod* gathers all the chief Priests and Scribes to inquire where Christ should be born, which he found to be in *Bethlem*, *v.* 4, 5, 6. 3. *Herod*'s dismission of the Wise-men with a pretence to worship that new King as soon as he knew where he was, *v* 7,8.

4. The satisfaction these Wise-men had to their Question, amplified 1. From the Sign, which was, the Star they saw in the East went before them, till it came and stood over the place where the young Childe was. 2. From the thing signified, They came into the house and saw the young Childe with *Mary* his Mother.

5. Their Gratulation or Thankfulness for this so great Mercy, seen in four Particulars, 1. In their great Exultation, They rejoyced with exceeding joy, *v.* 10. 2. In their Devotion, They worshipped him, *v.* 11. 3. In their liberal Contribution, in that they opened their Treasures and

presented unto him gifts, gold, frankincense and myrrh, *v.* 11. 4. In their carefull preservation of him whom they found, they would not return to carry word to *Herod*, as judging him to pretend hypocritically, but returned to their own Country another way, *v.* 12.

V. 1. *Now when* Jesus *was born in* Bethlem *of* Judea, *in the days of* Herod *the King, behold there came wise men from the* East *to* Jerusalem.

V. 1 *Now when* Jesus *was born in* Bethlem *of* Judea] The inquiry of the Wise men is set down, first from the place where Christ was born, which was *Bethlem Judah.* There were two *Bethlems*, one in the Tribe of *Zebulon*, *Jos.* 19.15. another in the Tribe of *Judah*, called *Bethlem Ephrata*, *Micah* 5. 2. in this was Christ born: 1 Because the Prophet *Micah* had fore-told it; 2 Because the place it self might point out unto them the Judge of *Israel*, or the *Messias*: 3 *David* himself was born there, 1 *Sam.* 17. 12. therefore it was fit that the flower of the house of *Jesse* should ascend and grow where the root was.

In the days of Herod *the King*] 2 The Wise mens inquisition is set down from the time, *viz.* in the days of *Herod* the King, that is in the time or reign of *Herod Ascalonites*: It was a time of great affliction, when even little children suffered, enough to make *Rachel* mourn as she lay in her grave, *Jer.*31.15. As the Propheſies of him came when the Church was in great distress, as *Balaams* Propheſie when in the Wilderness, *Numb.* 24. 17. *Esaias* Propheſie when they were ready to be over-run with two Kings, *Esa.*7.14. *Daniels* Propheſie when *Israel* was in captivity, *Dan.* 9. 14, 15. so himself came when the Church was in great distress.

Herod *the King*] Who now was old. He was a Gentile and a stranger, who being now King, it appeared that *Shiloh* was come, because the Scepter was departed from *Judah*: Of *him* *Josephus* speaks *l.* 14. *cap.* 18. *Herod* was an *Edomite*, betwixt whom and *Israel* was still enmity.

Behold

Behold came Wiſemen from the Eaſt] 3 From the place, they came from the Eaſt. About this two queſtions; 1 who they were? *Reſp.* Wiſemen: this was none of the leaſt of their wiſedome, that they came to Chriſt, μάγοι, the word in *Greek* hath been taken ſometimes for Magicians, *Acts* 8. 9. *Acts* 13. 6. but its a *Perſian* word, and ſignifies, as *Pareus* obſerves, a Wiſe man, and ſo *Maldonate*; ſo that as the Philoſophers were famous wiſe men among the *Greeks*, and *Brachmans* among the *Indians*, and *Druides* among the *French*, ſo were the *Magi* or the *Wiſemen* mentioned here among the *Perſians*. Sundry of the ancients have thought theſe Wiſe men to be Kings, but the Scripture is ſilent herein: For the number of them, whether 3. or more, the Scripture is ſilent, but they were three at leaſt, becauſe the Scripture ſpeaks not in the dual, but plural number. 2 Whence they came,

From the Eaſt] Probably from *Perſia* in the Eaſt, becauſe both the word *Magoi* is a *Perſian* word, and becauſe they are ſaid to come from the Eaſt. And becauſe it was the Law of the *Perſians* to worſhip their Kings, and not to go unto them without a gift. Others think they came out of *Arabia*, *Eſa.* 60. 6. All they of *Sheba* ſhall come, they ſhall bring gold, and incenſe: Alſo, *Pſal.* 71. 10. The Kings of *Sheba* and *Seba* ſhall bring gifts; beſides, *Arabia* was nearer to *Judæa*, then *Chaldea* or *Perſia*, beſides, *Arabia* abounds with gold, frankincenſe, and myrrh. So *Cor. Lapide.*

Came to Jeruſalem] Theſe Wiſe men came a long journey, and a dangerous, through *Arabia*, through the black Tents of *Kedar*, famous for robberies, *Pſal.* 120. 5. at the worſt ſeaſon of the year. Theſe will riſe up in judgement againſt many of us, whom coldneſs of weather, diſtance of place, intention of buſineſs hinder. Theſe Wiſe men come to *Jeruſalem*, they thought the King would be born in the Royal City, and therefore they ſeek him there. Sometimes ſtrangers ſeek after Chriſt, when home-dwellers look not after

him, *Luke* 4. 25, 26, 27. Now if you ask when they came to *Jeruſalem*? Some think 12 or 13 days after they ſaw the ſtar at firſt; hence the Feaſt of *Epiphany* or *Manifeſtation*: but it's like the next day after they ſaw his ſtar they came forward, though it's probable that it was near upon a year before *Herod* put the infants of *Bethlem* to death, that while being ſpent in acquainting *Cæſar* with the deſigne, and in the plotting and projecting of the buſineſs.

v. 2. *Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the Eaſt, and are come to worſhip him?*

Here is the queſtion the Wiſe men propound. 1 See the greatneſs of their faith! they ask not whether he be, but where he is, preſuppoſing he was born. They acknowledge his natures; his manhood, in that he was born; his Godhead, in that they call the ſtar his, he the owner of it; they alſo acknowledge his Kingly office ſo freely, that it came to *Herods* ear: they were neither afraid of *Herod*, nor aſhamed of Chriſt; a politick boſome faith, becomes not them that enquire after Chriſt. The queſtion was full of danger and amazement, as caſting down *Herod* from his throne, and to ſet up a new King, which was no leſs then capital.

2 The ground of their faith. For faith muſt have both a ground, and an evidence, *Heb.* 11. 1. ὑπόστασις & ἔλεγχος, which differences a believer and a credulous perſon who believs every thing, *Prov.* 14. 15. The ground of it was, for we have ſeen his ſtar in the Eaſt. For this ſtar, it was not an ordinary ſtar, for it moved as they went, and ſhone on the day time, placed lower then the fixed ſtars, perhaps like a blazing ſtar. *Chryſoſtom* thinks it was ſome inviſible power, or Angel figured in the ſhape of a ſtar. And the Lord cals them by a ſtar rather then by an Angel, as condeſcending to their weakneſs, becauſe they were much imployd about the ſtars. Now if you ask, how they came to know what this ſtar did portend? Though ſome think they

they living in the Eaſt, might know it from *Balaam*'s propheſie, *Numb.* 24. 17. *I ſhall ſee him but not now, I ſhall behold him but not nigh; there ſhall come a ſtar out of* Jacob, *and a ſcepter ſhall riſe out of* Iſrael, *and ſhall ſmite the corners of Moab:* yet I ſuppoſe they came to know this ſtar by Divine revelation onely, but whether ſoever, they came to know it.

But whereas ſome from hence would conclude the lawfulneſs of Judicial Aſtrology, it's groundleſs; onely this I muſt confeſs: 1 That the ſtars have an influence here below, *Judges* 5. 20. *The ſtars in their paths or courſes fought againſt* Siſera.

But I ſay it's groundleſs, 1 Becauſe Aſtrologers proceed by way of obſervation, as in ſuch a year, and ſuch a concourſe of Planets, wars and rebellions to have been, therefore this year the ſame will happen in the like concourſe; but here no experience or obſervation went before, for never had a Virgin brought forth before.

Some have thought ſtars to be the cauſes of things: But Chriſt was not therefore born becauſe the ſtar appeared, but therefore the ſtar appeared becauſe Chriſt was born.

Others in this Age, are apt to think them ſignes of our actions, as if heaven were the book wherein God writes all future actions and events: the ſtars are for ſignes oft-times, as dayes and years, but it ſeems to me in no wiſe ſignes of thoſe things which depend upon the will of man, the future motions whereof are onely known to God.

That Aſtrologers alledge experience, it nothing moves me, for all the predictions of Aſtrology are mere particulars; but although they had any certainty, yet it were better to be always in the fear of God, then to be tormented with fear of events, *Luth. in Gen. cap.* 1.

We are not to heed Aſtrologers, *Jer.* 10. 2. Be not diſmayed at the ſignes of heaven, for the Heathen are diſmayed at them: If they fore-tell us proſperous things and they lye, we ſhall be wretched by hoping in vain; if they fore-

tell

tell to us adverſity and lye, they make us miſerable by fearing in vain; if they fore-tell unhappy things to us and ſpeak truth, to what purpoſe is it to fore-know thoſe things we cannot prevent? and if they ſhould truly fore-tell proſperity, expectation would weary us out. King *Muleaſſes* fore-told in the year 1544, that he ſhould loſe his kingdome, and his life be in danger; to ſhun it he went out of *Africa*, and in his departure brought upon his own neck that which he would have ſhunn'd. To conclude, theſe Aſtrologers and Star-gazers, and Monthly Prognoſticators, cannot ſave us from the things that ſhall come upon us, no more then they could *Babylon*, *Jer.* 47. 13. They enrich your ears with words, that they may enrich their own purſes with money.

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And are come to worſhip him] Here was the end of their coming, *viz.* to worſhip him: yet do they not finde him in a worſhipful caſe, but in a ſtable, in a manger, yet by faith they over-look all this and worſhip him; worſhip is a great matter, in that heaven and earth, ſtars and prophets, lead us to it; for this end the Eunuch came out of *Æthiopia*, and the Wiſe men from the Eaſt. The world was made for this end, that he that created it might be worſhipped: the Scripture was made for this end, that he that inſpired it might be worſhipped.

The word προσκυνῆσαι, ſignifies the geſture of the body, lying down to give honour, of πρὸς & κυὼν a Dog, to fall down as dogs do at their maſters feet. The Wiſe men being

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ing perſwaded that a Kingdome was appointed for this childe, after the manner of the Eaſtern nations (who are generally known to have worſhipped their Kings) they fall down to worſhip: yet did they not onely apprehend him to be a King, and ſo worſhipped him with a civil worſhip, but alſo they apprehended him to be the King of heaven, and ſo worſhipped him with a Religious worſhip.

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Here is a ſecond effect of the Wiſe-mens Inquiry, which is, that *Herod* calls a Council, to inquire where Chriſt ſhould be born.

All the chief Prieſts] *Herod* after the manner of the Kings of *Judah* called a Council of the chief Prieſts, who were diſpoſed in their ſeveral courſes, being four and twenty in number, who were Governours of the Sanctuary and of the Houſe of God, 1 *Chron.*24.4,5. Theſe are called the chief of the Prieſts, 2 *Chron.*36.14. and the Ancients or Elders of the Prieſts, *Jer.*19.1. over all theſe there was one chief Prieſt. [*And Scribes*] The Scribes were they that wrote out, and read, and expounded the Scriptures; ſuch was *Ezra* 7.9,10. See *Nehem.*8.8,9. Every Scribe inſtructed to the Kingdom of God brings forth new and old, *Matth.*13.52. Before the Captivity the Prieſts were wont to teach, *Ezek.*44.23. *Mal.*2.7. But after the Captivity they were taken up in Government, and did not their duty in teaching.

He demanded of them where Chriſt ſhould be born] That is, according to the Scriptures, where the place ſhould be, to which they anſwer out of Gods Word.

*V.*5. *And they ſaid unto him, In* Bethlem *of* Judea, *for thus it is written by the Prophet,*

Here is the Anſwer of the Prieſts and Scribes to *Herod*'s Queſtion, where they point out the place: they tell him out of the Prophet *Micah*, that Chriſt was to be born, not in *Bethlem* which was in the Tribe of *Zabulon*, *Joſh.*19. but in *Bethlem* in the Tribe of *Judah.*

*V.*6. *And thou* Bethlem *in the Land of* Judah *art not the leaſt among the Princes of* Judah, *for out of thee ſhall come a Governour that ſhall rule my People* Iſrael.

Art not the leaſt] Becauſe ſo great a Governour was born in thee, though thou art but ſmall in reſpect of thy Buildings. *Micah* reades it, Thou art little or leaſt. *Matthew* reades not little or leaſt, which ſeems contrary.

Reſp.

Reſp. Chemnicius carries it, as if they were not the words of the Scribes, but of the Evangeliſt, who by the change of the Affirmative into a Negative would celebrate the grace of God to that poor Town, *q. d.* the Prophet ſaith, Thou art leaſt, but indeed thou art not leaſt.

2. It might be ſaid to be leaſt in reſpect of other greater Cities, and may be ſaid, not the leaſt, becauſe the Governour came out of it, and not onely *Chriſt*, but *David*, who was a Type of *Chriſt*. Some reade it in *Micah* interrogatively, which hath the force of *Matthew*'s Negative.

Among the Princes of Judah] *Micah* hath among the thouſands of *Judah*, for the People were divided into thouſands, *Exod.* 18.21. for they were Dukes or Princes that had the Governments over thouſands, in the *Greek* ἡγεμόσιν.

For out of thee ſhall come a Governour that ſhall feed my People Iſrael] As a Shepherd feeds his Flock, as the Evangeliſt ſpoke of his Prieſtly Office, that he ſhould ſave his People from their ſins, ſo he ſpeaks of his Government, having reſpect to his Kingly Office.

V. 7. *Then* Herod *when he had privily called the Wiſe-men, inquired of them diligently what time the Star appeared.*

Herod made this Inquiry privily, 1 to ſtill the Tumults and Reports of the People, who expected their Meſſiah. 2. That he might know all the Circumſtances of the Star, as how long it had appeared, of what form, what greatneſs, whether unceſſantly. 3. That when they came from *Bethlem* they might not blab the matter abroad among the Multitude, but tell him of it as the Magiſtrate, who was bound eſpecially to worſhip him.

What time the Star appeared] That ſo he might appoint the killing of the Infants, (which now he had projected) according to that time, that ſo he might ſecure the Kingdom to himſelf. Tyrants uſe to ſecure their Kingdoms

though by the death of many innocent perſons. The word for inquired is ἠκριβωσε, ſignifies an exact kinde of Search, ſuch as is made in the Examinations of guilty perſons.

V. 8. *Then he ſent them to* Bethlem, *and ſaid, Go and ſearch diligently for the young Childe, and when ye have found him, bring me word, that I may come and worſhip him alſo.*

Herod ſends the Wiſe-men upon this Meſſage, that this new born King being taken, he might ſpare the reſt of the Infants of *Bethlem*. He pretends to worſhip him, but intends to worry him, *q. d.* Ye Wiſe-men do well to ſeek this King, for no doubt this is he that is propheſied of, and the time and place well ſuits to the Propheſie, he is that great Prince propheſied of, and therefore bring me word where he is, that I may worſhip him. *Obſ.* Wickedneſs is never ſo abominable as when it is covered over with pretended holineſs, 1 *Kings* 21.9,10. 2 *Sam.* 15 8,9.

V. 9. *When they had heard the King they departed, and lo the Star which they ſaw in the Eaſt went before them, till it came and ſtood over where the young Childe was.*

Here is the ſatisfaction the Wiſe-men had to their Queſtion, the Star which a while ceaſed to appear now appears again, and goes before them till it makes a ſtand, that is, it ceaſed to go any further, and it's likely in a ſhort time vaniſhed after the Wiſe-men came to the place where the Infant *Jeſus* was. There was no doubt a great ſtumbling block to the Wiſe-men, that not a man of *Jeruſalem* to whom the *Meſsias* was promiſed would ſo much as ſtir out of doors to accompany the Wiſe-men to inquire after this King, but the knowledg of the Propheſie of the place where *Chriſt* was to be born, and the appearance of the Star heals this offence.

V. 10. *And when they had ſeen the Star, they rejoyced with exceeding great joy.*

Here

Here is the firſt Branch of their Thankfulneſs, they rejoyced with exceeding great joy. Joy ſhould be proportionable to the good enjoyed. A man doth not ſo rejoyce at the yeaning of a Lamb, as when his Wife brings forth a Son. There could be no greater joy than to hear and know the *Meſsias* of the World to be born. We ſhould rejoyce exceedingly in Chriſt, and in the means that lead to him; they did not ſo much rejoyce in ſeeing the Star which they had often ſeen before, but that they had found Chriſt whom they ſought. As it was to them, ſo ſhould it be exceeding joy to us to finde Chriſt, *Song* 1.4. 3.4. *Zacheus* received Chriſt joyfully, *Luke* 19.6.

*V.*11. *And when they were come into the houſe, they ſaw the young Childe with* Mary *his Mother, and fell down and worſhipped him, and when they had opened their Treaſures, they preſented unto him Gifts, Gold, Frankincenſe, and Myrrh.*

Here is their ſecond teſtimony of Thankfulneſs, in that they worſhip him.

And when they were come into the houſe] Some have thought that the Tax which *Auguſtus* impoſed was now ended, and that *Bethlem* being now empty of Strangers, *Joſeph* had taken ſome Citizen's houſe to ſojourn in; but being the Tax continued a long time by reaſon of the acceſſion of new Strangers, therefore we may ſuppoſe the houſe to be no other than the Stable whereinto neceſſity had enforced *Joſeph*, by reaſon of the multitude of Strangers in the Inn, *Luke* 2.7. She brought forth her firſt-born Son, and wrapped him in ſwadling clothes, and laid him in a Manger, becauſe there was no room for them in the Inn. All this was to teach us humility: the Lord of glory laid in a Manger, in ſtead of a Palace a Stable, in ſtead of a Cradle of State a Beaſts Cratch, no Pillow it's like but a Lock of Hay, no Hangings but Duſt and Copwebs, he was in ſo low a condition, 1. That all perſons may have acceſs to

him, Shepherds as well as others. 2. To ſhew himſelf to be the *Meſsias* and Saviour of poor as well as rich. 3. Becauſe it was ſuitable to the reſt of his Life which was ſpent in a great humility. Men are apt to look for a *Meſsias* in State, in a Crimſon Mantle, in a Cradle of Ivory, and to have found him in the beſt houſe in *Bethlem*, in the beſt Chamber there; but we ſhall not finde him in any ſuch place, but in a Stable. Learn we hereby to be lowly in heart, *Matth.* 11.29.

And fell down and worſhipped him] No doubt by divine inſtinct they knew the Divinity of Chriſt, hence they worſhipt him, not onely with civil worſhip, as one born King of the *Jews*, but with divine worſhip, which was it's like the outward geſture of reverence, and kneeling, and falling down, for ſo the *Greek* words ſignifie.

They preſented unto him Gifts, Gold, Frankincenſe, and Myrrh] It was uſual for the *Perſians* and for the whole Eaſtern People to go to their Kings with Gifts, *Gen* 42.11. 1 *Kings* 10.2. They brought the beſt things their Countrey afforded. *Myrrh* grows in *Arabia*, Frankincenſe among the *Sabeans* a part of *Arabia*, *Arabia Fælix* brings Gold, therefore the Kings of *Arabia* brought Gold to *Solomon*. The Lord hereby would provide for *Joſeph* and *Mary*, and the Childe, being ſpeedily to go into baniſhment. For the myſtical ſenſe, it's thought they offered to him Frankincenſe as God, acknowledging his divine Nature, Myrrh as man, acknowledging his humane Nature, (that which they believe in their hearts they proteſt by their Gifts) and that he ſhould dy for the Salvation of Man, for Myrrh was beſtowed upon him at his Burial, *John* 19.39. They offer to him Gold as acknowledging him their King and the King of all the earth. *Bernard* acknowledges no Myſtery herein, but thinks they offered Gold to miniſter to his want, Myrrh to ſtrengthen the Members of the Infant, Frankincenſe to take away the ſtink of the place. But one end may

may be, for the fulfilling the Propheſie, *Pſalm* 72.10. The Kings of *Sheba* and *Seba* ſhall bring Gifts. Alſo *v.*15. He ſhall live, and to him ſhall be given of the Gold of *Sheba.* Let us bring to this our King alſo three Gifts, Gold, that is, Faith, or a Heart by Faith purified; for Frankincenſe, devout and fervent Prayers, that may come up like Incenſe; for Myrrh, let us bring Tears, Mortification and Brokenneſs of Heart. In that they bring not onely Gold to miniſter to *Joſeph* and *Maries* wants, but Myrrh and Frankincenſe, it argues there is a Myſtery lies hid herein.

*V.*12. *And being warned of God in a Dream, that they ſhould not return to* Herod, *they departed to their own Countrey another way.*

That neither the Wiſe-men nor the Childe *Jeſus* ſhould become a Prey to *Herod*'s cruelty, they are warned of God to go home another way. There's a ſecret Providence watches over, not onely the Head but the Members, *Pſalm* 91.1,10. The Lord alſo hereby ſhewed what manner of a Kingdom this King ſhould have; he ſhould have a Crown, but it ſhould be of Thorns; a Kingdom, but full of croſſes, expoſed to the ſnares and perſecutions of the mighty men of the World: but alſo comforts them, that he the Lord was able to diſappoint the moſt artificial Projects of the moſt cunning Tyrants.

*V.*13. *And when they were departed, behold the Angel of the Lord appeareth to* Joſeph *in a dream, ſaying, Ariſe and take the young childe and his mother, and flee into Egypt, and be thou there until I bring thee word, for* Herod *will ſeek the young childe to deſtroy him.*

The 2d part of the Chapter, in which are theſe things;

1 The command the Angel gives to *Joſeph*, which was, to take the young childe and flee into *Egypt*, and be thou there until I bring thee word.

2 The reaſons of the command, for *Herod* will ſeek the young childe, not to worſhip him, as he pretended to the Wiſe

Wiſe men, but to deſtroy him if he tarry any longer in *Bethlem*. All the commands of God are for the good of his people, and are founded upon reaſon. 2 A ſecond reaſon to fulfil the propheſie, I have called my Son out of *Egypt*, *v.* 15.

3 *Joſephs* obedience in both the branches of the command:

1 In taking the childe and his mother and flying into *Egypt*.

2 In his tarriance there; he abode there till the death of *Herod*, when word came to him for his return.

And when they were departed] We ſee the changeableneſs of earthly comforts; as it were yeſterday the Wiſe men came, but now they are departed. See we Gods goodneſs, when one comfort is taken away, another comes. The Angel appears when the Wiſe men were gone. *Flee into Egypt*] When we look on our afflictions, remember Chriſt was afflicted from the cradle.

Obſ. It's the duties of Maſters of Families, to take care of their relations, 1 *Tim.* 5. 8.

2 *Obſ.* It's a ſufficient ground to flye, when we know perſons lye in wait for our lives, but with this diſpoſition, that if taken, rather we reſolve in Gods ſtrength to loſe our lives, then to deny the truth.

Flee into Egypt] Becauſe it was a Country near at hand, whereunto the journey would be leſs.

And be thou there until I bring thee word] Gods command ſhould be the rule of our motion. As the ſouldier is not to leave his ſtation without the command of his Officer, no more are we without Gods command.

For Herod will ſeek the young childe to deſtroy him] The Angel knew this by divine revelation: For God knowes the thoughts of mens hearts a far off, *Pſal.* 139. 2. And the motions of our wills: Though the Angel might ſuſpect it from the cruel and proud diſpoſition of *Herod*; yet onely he knew it from revelation. There is no wiſedome nor counſel

sel can stand against God, *Prov.* 21. 30. The Angel saith not *Herod* will destroy, but onely seek to destroy, *Psal.* 37. 32.

V. 14. *When he arose, he took the young childe and his mother by night and departed into Egypt.*

Here is the obedience of *Joseph.* We must go from Country, friends and kindred when God calls, so *Abraham*, *Gen.* 12. 1. 2 though we know not whither. Here was a long and dangerous journey for *Joseph*, an old man, to carry a woman that had lately lain in, and an infant of about forty days old above two hundred miles, through a vast Wilderness into *Egypt*, to sojourn among persons utterly unknown, whose language probably he knew not, and that in the depth of Winter; but faith overcomes all difficulties, he believes the Angel that he would bring him word when it was fit to remove, as he said *v.* 13. Faith in *Joseph* swallows up carnal fears.

15. *And was there till the death of* Herod, *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my son.*

And was there till the death of Herod] Here's the second branch of *Josephs* obedience. We must not onely go whither God will have us, but tarry there as long as he will have have us. How long Christ was in *Egypt*, and in what place, and what miracles he did, the Scripture is silent herein.

That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my son] The Scripture is fulfilled four ways: 1 When that which is plainly fore-told is fulfilled, as that a Virgin shall conceive a childe, *Esa.* 7. 14. compar'd with *Matth.* 1. 23.

2 When the Scripture propheſies in general of such and such persons, it may be applied to every particular, as when wicked men contemned *Isaiahs* Ministry, the Lord sends the Prophet *Isaiah*, *cap.* 6. 9. to preach, *That they should hear but not understand, see but not perceive.* To such contemners Christ

Chriſt at ſeveral times applies it, as *Matth.* 13. 13, 14, 15. *Joh.* 12. 39, 40. and the Apoſtle applies it to ſuch Jews, *Act.* 28. 26, 27. ſo *Rom.* 11. 8. as it is written, *God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear to this day*; which though ſpoken by *Eſaias*, and aiming at the wicked that then lived under his miniſtry, yet being ſpoken in general, falls upon all that have a ſpirit of ſlumber.

3 Analogically, or by way of proportion. So this Scripture, *Out of Egypt have I called my Son*, which is taken out of *Hoſea* 11. 1. That place cannot literally be meant of Chriſt, becauſe that *Iſrael* there meant, the Prophet upbraids with unthankfulneſs: therefore it's meant by way of ſimilitude. As *Iſrael* the adopted Children of God were called out of *Egypt* by the Miniſtry of *Moſes*, ſo was Chriſt the natural Son of God called out of *Egypt* by the Miniſtry of the Angel, the Members were called out in *Hoſea*, The Head here.

4 Propheſies are fulfilled, by way of Type, when the thing typified anſwers to the Type. So the Prophets phraſe of calling my Son out of *Egypt*, being ſpoken ſingularly, was a Type of the Son of God, who was to be called out of *Egypt* by the Angel: neither needs this ſeem ſtrange, for *Sinah* and *Sion*, *Hagar* and *Sarah* which ſignifie the two Teſtaments are more unuſual Types, and further fetcht.

The third part of the Chapter.

V. 16. *Then* Herod *when he ſaw that he was mocked of the Wiſe-men, was exceeding wrath, and ſent forth, and ſlew all the Children that were in* Bethlem, *and in all the Coaſts thereof, from two years old and under, according to the time that he had diligently inquired of the Wiſe-men.*

We have here the Hiſtory of *Herod*'s Cruelty, from *v.* 16. to *v.* 19. ſet down, 1 From the outward cauſe of it,

it, *viz.* his being mocked of the Wise-men. 2 From the inward cause, *viz.* an exceeding Wrath he conceived in his heart, partly for the Indignity he conceived the Wise-men had done him, and partly to hear that there was one born that should be Heir of his Kingdom, and he not know who he was. 3 From the cruel Edict or Command he sent forth, to slay all the Infants of *Bethlem*, two years old and under. 4 From the prophetical Prediction thereof, *Jeremy* propheſied, *In* Rama *was there a voice heard, Lamentation, Weeping, and Mourning,* Rachel *weeping for her Children.*

Then Herod *when he saw that he was mocked of the Wise-men*] We have the outward cause of *Herod*'s cruelty, *viz.* his being mocked of the Wise-men; for they promised they would return unto him, but God having admonished them of his Treachery returned not to him, neither did *Herod* presently go to murder the Infants, for about thirty days after Christ was presented in the Temple, *Luke* 2.22. which was about eighteen days after the Wise-men came, and a little while after dwelt at *Nazareth* in *Galilee*, *Luke* 2. 39. And likewise, it is probable the Tyrant *Herod* had endeavoured to finde Christ, that he might kill him alone, before he would kill so many Infants, which thing he knew would render him odious to all. Moreover there was a common Report (that when *Joseph* and *Mary* came to present Christ to the Lord at the time when *Mary* was purified) that the Childe *Jesus* was openly declared by *Simeon* and *Anna* to be the *Messias*, and from thence *Herod* supposed the Wise-men had deceived him.

Was exceeding wroth, and sent forth, and slew all the Infants in Bethlem, *and in all the Coasts thereof, from two years old and under*] Because the Report of the Wise-men, and the Witness of *Simeon* and *Hanna* in the Temple stuck much in the mindes of men, so that *Herod* could not without fear of a Tumult vent his Malice against Christ, he de-

ferr'd his Malice to a fitter time, and, hearing of his being preſented in the Temple, began to inquire where his abode was; but, when he could not finde him in all *Judea*, he thought he was hid for fear, he diſſembled the matter a while, thinking hereby, that his Parents fearing nothing would bring him out of the place where he was hid, but when, after his long diſſembling, the Childe was no where to be found in *Judea*, the ſecond year when he ſaw his opportunity, he endeavours to take away the Life of the Childe: but becauſe no man could certainly ſhew him who or where that Childe was, unleſs that he was of the Houſe and Linage of *David*, and born in the City of *Bethlem*: hence he came to this bloudy Reſult, that if he were in *Bethlem* or in any of the Coaſts thereof, *Herod*'s Executioners ſhould kill all the Infants therein, and ſo him among the reſt. And leſt there might be any errour in the Children, he computed the time from the Appearance of the Wiſe-men; and leſt the Computation ſhould not fully anſwer, *Herod* adds ſomething both above and below the Compute: Two years old and under.

From two years old and under] How *Herod* could gather all the Infants together is no difficulty, ſeeing no doubt he had the like pretence that he had to the Wiſe-men, ſome one or other ſpecious pretence. *Macrobius* writing the Jeaſts of *Auguſtus*, ſaith, that when *Auguſtus* heard that, by the Command of *Herod*, the Children in *Syria* under two years old were ſlain, and that in the company his own Son was ſlain, ſaid, I had rather be *Herod*'s Hog than his Son. *Joſeph* mentions alſo, *Lib.* 17. *Cap.* 3. that the Phariſees foretold that it was decreed of God that the Kingdom ſhould be taken from *Herod* and all his Offſpring, and paſt over to a new King, for which cauſe he ſlew many of the Phariſees; he ſlew alſo, as *Philo* mentions, the *Sanhedrim* or 72 Judges, who were of the Family of *David*, about the ſame time. It's thought he ſlew theſe Judges as a Preparative

Saturnal. lib. 2. cap. 4.

tive to his wickedneſs of Infant-killing, that he might not give account thereof in judgment.

Now *Herod* deferr'd the killing of the Infants ſo long, 1 That he might inform himſelf of the Riſe, Perſon, Parents, and Place of Chriſt. 2 That he might obtain leave of *Auguſtus* to do it. 3 That he might get a Catalogue of all the Infants names, which was eaſie to get among the *Jews* that had Books of their Genealogies, and perfect Regiſters in order to the Birth of the *Meſsias*.

Now perhaps this ſlaying their Infants might be ſome Judgment upon them, for their not receiving the Son of God, but cauſing him to lodg in a Stable.

Nor did *Herod* act all this wickedneſs without puniſhment, for a little after he was taken with an inſatiable Appetite of taking Nouriſhment, ſharp Ulcers of his Bowels, alſo with a Rottenneſs in his ſecret parts, which brought forth Worms, a difficulty of Breathing, and a drawing together of his Sinews, which brought him into intolerable pain, of which in a ſhort time he died; and a little before his death he ſecured ſundry principal *Jews*, and calling his Siſter *Salome* and her Husband *Alexander* ſaid, I know theſe *Jews* will triumph at my death, but, if you will execute my Commands, I will make them to bewail me; thoſe men that I have in cuſtody, as ſoon as I ſhall dy without delay kill ye, that all *Judea* and every particular houſe even againſt their wills, may bewail my death. *Euſeb. lib.* 1. *cap.* 8. *ex Joſeph. lib.* 17. *cap.* 8. alſo *lib.* 1. *cap.* 21.

The Coaſts thereof, or *Territories*] A Territory is all thoſe Fields which ly within the ends of every City: ſo *Grotius* out of *Pomponius* the Lawyer. I ſuppoſe he means the Liberties of every City, we reade *Matth.* 15. 39. of the Coaſts of *Magdala*.

V. 17. *Then was fulfilled that which was ſpoken by* Jeremy *the Prophet, ſaying,*

V. 18. *In* Rama *was there a voice heard, lamentation, and weeping,*

weeping, and great mourning, Rachel *weeping for her Children, and would not be comforted, becauſe they are not.*

Fulfilled that which was ſpoken by Jeremy] *Cap.*31.15. There the Prophet, becauſe the living *Jews* of *Judah* and *Benjamin* were not moved with their going into Captivity, by a kinde of *Proſopopeia* he brings in dead *Rachel* bewailing their miſery; now becauſe ſomething like it fell out, it may be ſaid analogically to be fulfilled.

2 *Rachel* was buried near that place where the Infants were ſlain, *Gen.*35.26,28,29. That therefore the Prophet might ſhew the tragicalneſs of that dolefull ſight, he brings in *Rachel* weeping, as if the Miſery both of the Captivity and of the killing the Infants were ſo great, that the living could not ſufficiently bewail it. It's uſual in Tragedies to call up the ſpirits of dead perſons.

In Rama] *Rama* was a City in the Tribe of *Benjamin*, *Joſh.*18.25. *Bethlem* in part of the Tribe of *Judah*, near to the Coaſts of *Benjamin*, *Gen.* 35. 16, 19,20. neither was *Rama* far from *Bethlem*, *Judges* 19. 13. compared with *v.*18. The Prophet ſhews the mourning was ſo great that it ſhould be heard unto the Tribe of *Benjamin.*

Rachel *weeping for her Children*] By *Rachel* may be underſtood the Mothers of the Infants, who by weeping and crying out did in vain endeavour to reſiſt the Executioners whom *Herod* ſent.

And would not be comforted] It's credible the Executioners in the Kings name excuſed the ſlaughter of the Infants, and comforted the weeping Mothers, that the King would recompenſe their loſs with other benefits, but they would not be comforted, becauſe they ſaw they were deprived of their moſt dear Infants.

Becauſe they are not] *In vivis*, they are not alive. To be, is the ſame with to live. *Pſalm* 39.14. *Before I go hence and be no more*, that is, live no more, *Pſalm* 37.36. It's ſaid of a wicked

wicked man, *He passed away, and lo he was not,* that is, he was not alive. *Gen.* 5.24. Enoch *was not,* that is, lived not among the sons of men here, for God took him up to Heaven.

Quest. But seeing the Son of Man came not to destroy but to save, why would he suffer so many Infants so near allied to him in Bloud and Affinity to be slain for him.

Answ. In the thirtieth Chapter of *Jeremy* the Prophet speaks comfort of restoring *Israel* by Christ, so here Christ shews the way to his Kingdom was by a bloudy slaughter, either actually or habitually. It's like these Infants were all saved, because though their wills did not consent, yet, as soon as they came to knowledg in a glorified estate, they did actually consent, to have not onely done that but much more for Christ. In the Gospel-times Salvation is by Destruction, Life by Death, *Matth.* 10.39. *He that loseth his Life for me shall finde it eternally.* Now when these Infants could have no will to undergo their sufferings, by reason of their not understanding, the very suffering it self was a material Martyrdom for Christ, the formality whereof was made up in the free grace of God. Besides whereas *Rachel, Jer.* 31.15. weeps for her Children and would not be comforted, because they were not, that is, she feared the Promises of the *Messias* profited them nothing, seeing they were so cut off from the Land of the Living, the Lord answers her, *v.* 16. *Refrain thy voice from weeping, and thine eys from tears, for thy works shall be rewarded:* that is, the work of the patience of the Mothers, who willingly part with them for Christ, and the work of the sufferings of the Infants, and therefore the Text says not, There is a Reward to the Will, but to the Work. Of this sort are all such Infants which have been murdered for Christ, and out of hatred to Christian Religion. These Lambs were to be sacrificed, because the Lamb of the World was to be crucified, as *Augustine* saith, *Serm.* 1. *de Innocent.* In that then Christ

Chriſt ſuffered the Tyrant *Herod* to rage againſt theſe Infants, it was not out of any careleſs reſpect unto them, but in reference to their Crown: and to let us ſee the watchfull providence of God, how it's able to diſpoint the Projects of the greateſt Tyrants, and to let us ſee the frame of the hearts of tyrannous Princes, that will do any miſchief to get or keep a Kingdom.

The fourth part of the Chapter.

V.19. But when Herod *was dead, behold an Angel of the Lord appeareth in a Dream to* Joſeph *in* Egypt,

In the remaining part of the Chapter we have three things, 1 The Angels appearance to *Joſeph* in *Egypt*, *v.19.* ſet down from the circumſtance of time, *viz.* when *Herod* was dead. 2 The Angels Meſſage to *Joſeph* which was, to take the young Childe and his Mother, and to go into the Land of *Iſrael*, amplified from the Reaſon, For they are dead which ſought the young Childe's life, *v.20.*

3 *Joſeph*'s obedience, *v.21.* He took the young Childe and his Mother and came into the Land of *Iſrael*, *v.21.* His faith is amplified, 1 From ſome weakneſs that accompanied it, *v.22.* When he heard that *Archelaus Herod*'s ſon did reign he was afraid. 2 From the Victory over that Weakneſs and Fear, being warned of God the ſecond time in a Dream, he came into *Galilee*, and dwelt in *Nazareth.*

But when Herod *was dead*] This Tyrant reigned ſeven and thirty years, *Joſeph. Antiq. lib.17. cap.10.* Now he is dead, but Chriſt lives. Chriſt was now about four years old, he went the year before *Herod*'s death, and tarried two years there in *Egypt.*

The Angel of the Lord appeareth to Joſeph *in a Dream*] God forſakes not his People in any place, no not in *Egypt.* No place ſo mean that Angels diſdain to go into, for the good of Saints, *Heb.1.14.* Here's the perſeverance of *Joſeph*'s faith, he ſtirs not a foot, till he was called back by the command of God. *V.20.*

*V.*20. *Saying, Ariſe, and take the young Childe and his Mother, and go into the Land of* Iſrael, *for they are dead which ſought the young Childes life.*

Here is the Angels command to *Joſeph*, backt with a Reaſon, They are dead, *&c.* Theſe words agree with that *Exod.*4.19. *Go, return into* Egypt, *for all the men are dead which ſought thy life*, to ſhew ſome proportion betwixt the bringing of *Iſrael* out of *Egypt* by *Moſes*, and betwixt the Redemption of Mankinde from Sin and Death by Chriſt. Fears are apt to ſtartle us in our obedience, hence the Angel removes the Danger that *Joſeph* may not fear.

Go into the Land of Iſrael] That the Childe might be brought up there, leſt he ſhould ſeem to be an *Egyptian*, and that *Joſeph* might, together with the Virgin, enjoy the benefit of Ordinances whereof they had been long deprived, and that their expence might be leſſened, which doubtleſs was not little, being in a ſtrange Land.

*V.*21. *And he aroſe and took the young Childe and his Mother, and came into the Land of* Iſrael.

Here's *Joſeph*'s obedience. Our obedience ought to be chearfull, *Pſalm* 119.32. *I will run the way of thy Commandments.* Alſo preſent, *Pſalm* 119.60. *I made haſte and delayed not to keep thy Commandments.* 3 Univerſal, as *Joſeph*'s was, to go into *Egypt*, to ſtay there, to come out. 4 Conſcientious, done out of a Command of God, for God's Commands ty the Conſcience; ſuch was *Joſeph*'s obedience, here he moved from the Command the Angel gave him from God.

V. 22. *But when he heard that* Archelaus *did reign in* Judea *in the room of his father* Herod, *he was afraid to go thither, notwithſtanding being warned of God in a Dream, he turned aſide into the parts of* Galilee.

But when he heard that Archelaus *did reign*] *Joſeph* hoped that now *Judea* would be brought into a Province of the *Roman* Emperour, of whom he would have been leſs afraid than

than of petty Kings, that are fearfull upon every ſuſpition, and therefore cruel: and beſides *Archelaus* was more cruel than the reſt of his Brethren. *Herod* had nine Wives, by two of them he had no Iſſue, by the other ſeven he had nine Sons and three Daughters, *Alexander*, *Ariſtobulus*, and *Antipater*, which three he put to death in his life-time, *Joſeph. Antiq. cap.* 17. and *lib.* 1. *de Bello Jud. cap.* 17. Alſo he had *Herod*, *Archelaus*, *Antipas*, *Philip*, *&c.* Now *Herod* made two Wills, in the former he made *Antipas* the Heir of the Kingdom, in the later he made *Archelaus* King of *Judea*, and *Antipas* Tetrarch of *Galilee*, and *Philip* Tetrarch of *Trachonitis*, therefore *Joſeph* thought either that no King would ſucceed *Herod*, (and indeed *Archelaus* was King onely by courteſie, not by *Cæſar*'s appointment) or, if any King ſhould ſucceed, it ſhould be *Antipas*, according to *Herod*'s firſt Teſtament, but it proved otherwiſe: hence *Joſeph* was afraid, and ſo much the more, as *Chemnicius* obſerves, becauſe *Archelaus* was a bloudy man, who commanding in his Horſe among a Multitude of People, ſlew and wounded three thouſand perſons, againſt whom the *Jews* rebelled, and *Cæſar* nine or ten years after baniſht him for his cruelty. To free *Joſeph* from this fear, the Angel commands him to turn aſide into *Galilee*, and to dwell in *Nazareth*. The cauſes why *Joſeph* was afraid of *Archelaus* was, leſt as his Father, ſo he ſhould ſeek the Life of the Childe; Chriſt being thus placed in *Nazareth* came not into *Judea*, till he was about twelve years old, becauſe now *Archelaus* was baniſhed, and in *Archelaus* the Offspring of *Herod* ceaſed to reign in *Judea*, and the *Roman* Governours ruled in his ſtead, who probably had not ſo much as heard of Chriſt.

It will not be amiſs to underſtand this Hiſtory from the Egg, as *Cor. Lapide* cites it out of *Joſephus*, *Euſebius*, and *Zonaras*. *Herod* being dead in the 37 year of his Reign, his two Sons that remained, *Archelaus*, and *Herod Antipas*, con-

contended about the Succession of the Kingdom: *Augu-Cæsar* committed this Controversie to *Caius Cæsar* his Nephew to be decided, his Award was to judg the Kingdom to neither of them, but dividing it into four Tetrarchies, appointed it to be governed by four Tetrarchs: he gave to *Archelaus Judea*, to *Antipas Galilee*, to *Philip* the third Brother *Trachonitis*, and to *Lysanias* he gave *Abilene*, as appears *Luke* 3.1. When therefore *Matthew* says, *Archelaus* reigned, it was not as King, but onely as Tetrarch or Governour of a fourth part of the Nation: after nine years of his Tetrarchy, *Archelaus* was banished seven years before *Augustus*'s death. *Archelaus* being baniſht, *Augustus* placed three Presidents over *Judea*, *Coponius Ambivius*, and *Annius Rufus*, who governed till the death of *Augustus*. *Augustus* being dead, and *Tiberius Cæsar* succeeding him, he made *Valerius Gratus* Governour of *Syria*, and after him *Pontius Pilate*, who crucified Christ. To *Pilate* succeeded *Marcellus Cumanus*, *Claudius Felix*, *Portius Festius*, *Albinus*, and *Florus*, under whom in the twelfth year of *Nero*, thirty five years after Christ's death, the *Jews* began to rebell against the *Romans*, and shortly after were overthrown by *Vespasian* and *Titus*, for in the fifth year after in the eighth day of *September*, *Jerusalem* was taken and destroyed of *Titus*.

*V.*23. *And he came and dwelt in a City called* Nazareth, *that it might be fulfilled which was spoken by the Prophet, He shall be called a* Nazarene.

This Testimony in these same words is no where found in Scripture.

But 1 we finde it spoken in so many words of *Samson* in the Type, *Judges* 13.5. *The Childe shall be a* Nazarite *unto God from the womb*, which is fulfilled in Christ, who is the Antitype, 1 As *Samson* was exceeding strong, so Christ, in that he bindes the strong man, *Luke* 11.22. 2 As *Samson* slew more at his death than in his life, so

CHRIST deſtroyed death by his death.

2 There is no Witneſs brought out of one Prophet, but there is one Witneſs brought out of all the Prophets; for all the Prophets that ſpeak of Chriſt ſet him forth to be holy. So that as in the old Law they that gave themſelves to ſome peculiar holineſs above the common Preſcripts of the Law were called *Nazarites*, *Numb.* 6. 3,6,8. They were to drink no Wine, and to be holy, *&c.* So theſe things were fulfilled in Chriſt, who did not devote himſelf to Wine and ſuch kinde of Ceremonies, but to the bloudy and ſhamefull Death of the Croſs, ſo that the ſenſe is, things were ſo ordered by God that *Joſeph* and *Mary* being returned out of *Egypt* ſhould dwell at *Nazareth*, that from his dwelling there the name of *Nazarite* might ſtick unto him, whereby his moſt perfect holineſs and the Vow he took upon him, which was to dy for our ſalvation, might be ſignified.

3 Whereas Chriſt was called in contempt a *Nazarite*, *John* 1 46. 7.42. *Viciſti Galilæe*, *Viciſti*, the Saying of *Julian*. As all Chriſtians were by the Heathen contemptuouſly ſo called, *Tertul. cont. Marcion*. The Evangeliſt would turn the name into honour, withall ſignifying that it was no impediment why he ſhould not be believed to be the *Meſsias*, ſeeing he was called a *Nazarite*, not from his Birth which was in *Bethlem*, but from his breeding.

4 Chriſt was called a *Nazarite*, not onely in reſpect of his Vow, but in reſpect of the Place, alluding to the derivation of the word *Nazareth*, of the *Hebrew* word *Neſer*, that ſignifies a Branch, becauſe *Nazareth* was ſituate in a place abounding with fruit-trees. So Chriſt is often called by the Prophets a tender Plant, a Rod, and a Branch, *Iſai* 11.1. The cauſe of this name was becauſe the *Meſsias* was to have *Nazareth*, a place of Trees and Branches, for his Countrey. Chriſt is often called a Branch, *Zach.* 6.12. The Man whoſe Name is the Branch.

The

The name of the City *Nazareth* is not read in the *old Testament*, and therefore it's not certainly known how it was then writ. If it were writ by *Zain*, then it's derived of *Nazir*, that is, Separate, holy, consecrate, of the Root *Nazar*, that signifies to separate, consecrate. So the religious persons of the *Old Testament* that separated themselves from Wine and the World were called *Nazarites*; so Christ in respect of his holy Life and Vow of his Death might be called a *Nazarite*. But if *Nazarene* be derived of the *Hebrew Nesser*, by *Tsadde*, then it must be written by *S. i. Nasarene*, then it signifies a Branch; and so Christ was called a *Nasarene*, from the abundance of Branches and fruit-trees wherewith the Town of *Nazareth* did abound, so *Chemnicius*, *Lapide*, *Pareus*.

CHAP. III.

V. 1. *In those days came* John *the Baptist preaching in the Wilderness of* Judea,

V. 2. *And saying, Repent ye, for the Kingdom of Heaven is at hand.*

WE have in the two former Chapters heard of Christ his Birth and Education. We have little in Scripture concerning the Actions of his Youth, save that once he reasoned in the Temple with the Doctors there, *Luke* 2. 46. therefore the Evangelist comes to his manly estate. In the thirtieth year of his Life he was baptized, and shortly after began his Ministry: for among the *Jews* no man began his Ministry before the thirtieth year of his age, 1 *Chron.* 23. 3. the words are, *The Levites were numbered from the age of thirty years and upwards.* In the mean time it's like Christ exercised the Art of a Carpenter with his fa-

ther. Such a long silence in Christ may condemn our pride, who are apt to think it nothing to know, unless others know that we do know.

In the Chapter are three parts, 1 The Ministry of *John* from 1. to *v.*14. 2 The Baptism of Christ from *v.*14. to the end.

John's Ministry is set down, 1 Generally from the Time, Doctrine, Habit, Feeding, and Office of Baptizing, from *v.*1. to *v.*7. 2 Specially, from his Reprehension to the Pharisees and Sadduces, from *v.*7. to *v.*13.

In those days] 1 His Preaching is set forth from the time *John* was born, fifteen years before *Augustus*'s death, by the common consent of ancient Writers, he began to preach in the fifteenth year of *Tiberius*, *Luke* 3.1,3.

In the Wilderness] For good men were wont to fly into Wildernesses for fear of Persecutors, *Heb.*11.37. His Preaching is set forth, 2 From the place, *viz.* in the Wilderness, whither some think he fled for fear of *Herod*: he preached also in all the Countrey about *Jordan*, *Luke* 3.3. No ground that hence persons, from *John*'s Example, should live in Wildernesses, for such a kinde of Life is contrary to the Law of Creation, which said, *It was not good for Man to be alone.* 2 It's contrary to Communion of Saints; for the Gifts and Graces we have we are to communicate to others.

John being in the Wilderness was first called here to preach, *Luke* 3.1,2. In the fifteenth year of *Tiberius* the Word of God came unto *John* the Son of *Zacharias* in the Wilderness; for four hundred years, that is, from *Malachy* to *John* Baptist, no Prophet was extraordinarily called; but *John* hath a new Calling, being to be a Preacher of the *New Testament*. It was not called a Wilderness, because altogether void of Towns, for *Bethabara* was there, *John* 1. 28. a Town built near unto *Jordan*; but because there were but few Inhabitants in it, he exercised his Ministry in *Ænon* and *Salem*, *John* 3.23.

And

And ſaying, Repent] His Preaching is ſet forth, 3 From the Doctrine he preached, *viz.* [*Repent*] Repentance is not onely an external Amendment of our Life, but a change of heart and life, *Rom.*12.2. 2 *Cor.*3 18. the parts whereof are, 1 Transformation, *Rom.*12.2. 2 Humiliation, this is called *Sorrow according to God*, 2 *Cor.*7.9. 3 Reformation, *Jon.*3.10. No man begins a new life that repents not of his old, μετανοεῖν *poſt factum ſapere, opponitur* τῷ προνοεῖν. This Doctrine was preached by Chriſt, *Matth.*4. 17. by *Paul*, he teſtified Repentance towards God from whom we have gone aſtray, and faith towards Jeſus Chriſt, as the way of our return unto him, *Acts* 20.21. In Repentance there is a Transformation or turning from Darkneſs to Light, and from the power of Satan to God, that they might obtain Forgiveneſs, *Acts* 26.18. Sometimes Repentance is divided into, 1 Mortification or dying to ſin, *Heb.*6.1. 1 In the reign, ſo the Apoſtle, *How ſhall we that are dead to ſin live any longer therein? Rom* 6.1,2. 2 In the Reliques, this is gradual, ſtep after ſtep, 2 *Cor.*4 16. As the outward man is periſhing, the inward man is renewing; penitent Souls are purg'd to bring forth more grace and leſs ſin, *John* 15.2. 2 Vivification or living to God, of this ſee *Rom.*6.11,13. 2 *Cor.*5.13.

The Fruits of this Repentance are, beſides thoſe mentioned 2 *Cor.*7.11. as care of pleaſing God in all things, and fear of offending him in any thing, *Gen.*39.9. Indignation againſt all ſin, eſpecially our own, *Iſai* 30.22. *Hoſea* 14.3,8. Zeal of God's glory, rejoycing to ſee his Name glorified, and mourning to ſee it diſhonoured, *Pſalm* 119 139. and others mentioned there, there are alſo, 1 A ſhunning occaſions of Evils, *Gen.*39.10. 2 An hatred of all ſin, as being contrary to that Life we live, *Pſalm* 97.10. 3 A ſadneſs and grief of heart for ſinning againſt ſuch a Father, *Pſalm* 51.3. *Luke* 15.17,18. The Soul wiſhes, O that it were to do again I would never have done it, neither

What are all the Palaces of the World to a contrite heart, yea Heaven and Earth, ſeeing it is the Seat of Divine Majeſty? *Luth. Tom.*3.457.

is

is this onely in the firſt Repentance, when we firſt turn to God, but in the repeated acts thereof after any ſlip or backſliding. 4 Heart-bleeding Confeſſions, that the Soul doth not onely hiſtorically but meltingly declare his ſins to the Lord, *Pſalm* 38.17 5 A forſaking of all ſin, *Iſai* 55. 7,8. *Prov.*28.13. To have ſinned condemns not, but not to repent this condemns.

Mead in loc. Diatr.par.quar.

For the Kingdom of Heaven is at hand] That is, the Kingdom of the God of Heaven, ſo interpreted *Dan.6.24.* The Heavens do rule, that is, the God of Heaven rules, *Luke* 15.18. *I have ſinned againſt Heaven,* that is, the God of Heaven. *The Baptiſm of* John, *was it from Heaven or of Men?* That is, from God or men, *Matth.*21.15. This Kingdom is not outward like the Kingdoms of the World, having power over the Body, nor of this World, for then would his Servants fight to defend it, *John* 18.36. Not ſtabliſhed by Armies, Swords, and Gariſons, but a ſpiritual Kingdom within us, *Luke* 17.21. Sutable to thoſe ſpiritual inviſible Enemies we war againſt, who now and then employ wicked men in their Service, who are but the Horſes in the Devils Battels, the Devils and the Angels being the Riders. This Kingdom is partly militant, fighting againſt Devil, World, Fleſh; partly triumphant, 1 *Cor.* 15.24. Chriſt then ruling till he have put down all power. This is called the Kingdom of Heaven, 1 Becauſe the King thereof hath his Throne in Heaven. 2 Becauſe the beginning thereof is from Heaven, not from Earth. 3 Becauſe it's governed by the power of Heaven not by earthly Magiſtrates.

Is at hand] This Kingdom is ſaid to be at hand, as a Woman with childe when her tenth Moneth is come may truly ſay her Travel is at hand, ſo might the Baptiſt ſay when the laſt Weeks of *Meſsiah*'s Weeks was begun, the Kingdom of Heaven was at hand. To underſtand which conſider *Dan.*9.14. Seventy Weeks are determined upon thy

thy People, and upon thy holy City, to finiſh tranſgreſſion, and to bring in everlaſting righteouſneſs, and to ſeal up the Viſion, and to anoint the moſt holy. The meaning is, the *Jews* counted their yearsby ſevens, every ſeventh year being a year of reſt for the Land, and ſo called a Sabbatical year, according to which Account the Angel tells *Daniel*, that ſeventy of thoſe Weeks of years were allotted for the ſtanding of their Temple and Common wealth, when both ſhould be reſtored again after the Captivity, which make in all four hundred and ninety years. Now theſe four hundred and ninety years being expired, as appeared by the coming of the *Meſsiah*, and *Jeruſalem* being deſtroyed within forty years after, *John* might very well ſay the time was at hand.

v. 3. *For this is he that was ſpoken of by the Prophet* Eſaias, *ſaying, The voyce of one crying in the Wilderneſs, Prepare ye the way of the Lord, make his Paths ſtraight.*

The Baptiſt gives a Reaſon why he preachesRepentance, and that in the Wilderneſs, becauſe he is that voice of one crying in the Wilderneſs propheſied of by *Eſaias cap.* 40. and commanding that a way ſhould be prepared for the *Meſsias* now come in the fleſh by repentance. This is the ſame with *John* 1.23. *I am the voice of one crying in the Wilderneſs.*

Prepare ye the ways of the Lord] The literal ſenſe was, that the *Jews* in captivity in *Babylon* would prepare themſelves to return into *Judea*, though the Countrey of *Judea* were waſte, and the Journey long, becauſe all Impediments were to be removed by the bounty and kindneſs of King *Cyrus*, whom God ſtirred up to ſhew mercy to the *Jews*, but myſtically he ſets forth the Deliverance of Gods People from ſin and death by Chriſt.

The way of the Lord] That is, 1 Do not cauſe any block by abſenting from the preſent proffers of grace.

2 Be-

2 Believe, and hope, and receive this Son of God who is now offered to you, and the tenders of grace, that your wills may not be contrary when he calls, *Matth.* 23.37. *John* 5.40. *Apoc.*3.20.

Make his Paths straight] That is, by walking in an universal obedience, both by doing and suffering, that we may not turn out of the way of duty because of dangers and hazards, *Prov.*4 25. Let thine eys look right on, and let thine ey-lids look straight before thee, as a man that winks with one eye taking level at a Mark, that seems not so much to see with his eys as with his ey-lids, *Heb.*12.13. Make straight paths unto your feet, (avoiding all crooked walkings because of the cross) lest that which is lame be turned out of the way. Whiles a poor Soul goes out in crooked paths, it is with him as with a Traveller, who going out of his way arrives not without some difficulty at his Journeys end.

*V.*4. *And the same* John *had his Raiment of Camels hair, and a leathern Girdle about his Loins, and his Meat was Locusts and wilde Honey.*

Here *John* is set forth from his Apparel, and Feeding. The Law of the *Nazarites* was to consecrate themselves to God, And they withdrew themselves from the common manner of Living that they might better intend the Law of God, *Num.*6.1. *Judges* 13.5. *Amos* 2.12. Now these *Nazarites* they were either by Vow, such were sundry under the Law;

Or by Birth, such was *Samson*, *Judges* 13.5. and *John* Baptist, *Luke* 1.15. *He shall drink neither Wine nor strong Drink.* The end hereof was, that all mens eys might be on them, to see what God would do by them. This more austere course of Life was taken up by *John*, not to condemn the use of softer Apparel, or sweeter Meat, but because it was commanded unto him by the Angel.

Rayment of Camels hair] Not of your Grograms or Cham-

Chamlets, or of precious Stuff, but base, hairy, horrid and course, *Matth.*11.8. *What went ye out into the Wilderness to see? a man man cloathed in soft cloathing.* In *Palestine* as they were wont to spin Goats hair, *Exod.*35.26. *All the women whose heart stirred them up in wisdom spun Goats hair*; so were they wont to spin Camels hair, of which in likelihood *John*'s Garment was, and not of the Camels Skin. It's like *John*'s Garment was of the coursest sort, to teach all men, in particular Teachers, all due moderation of Apparel, and contempt of the World, not to teach us to seek Righteousness thereby, as foolish Monks do by putting themselves to penance, by wearing course and hairy Garments. For *John*'s Preaching was to carry persons for to seek for righteousness onely in Christ, and not to seek for righteousness by outward Apparel. It was very fitting that they that preach Repentance should shew forth Repentance in their Garments.

Leathern Girdle about his Loins] Whereas *Aaron* had a Linnen Girdle, *Lev.*16.4. Sometimes it was blue, and purple, and scarlet, *Exod.*39.29. *John*'s Girdle was Leather, to binde his Cloaths close unto his Body. Herein he did resemble *Elias*, 2 *Kings* 1.8. who was girt with a Girdle of Leather about his Loins. The richer *Jews* had Girdles inlaid with Gold and Silver, *John*'s Girdle was of Leather, girt about his Loins after the manner of the Eastern People, *Luke* 12.35. *Let your Loins be girt about.* It was usual with the *Hebrews* in their Mourning to be cloathed with Hair, *Joseph. lib.*16. *Antiq.* and such were the *Nazarites* of the *Hebrews*, and sutable to them who did not cut the Hair of their Head nor Beard, to these a leathern Girdle was very sutable.

And his Meat was Locusts and wilde Honey] ἀκρίδες Locusts, so called, because they eat up τὰ ἄκρα the Tops of Ears and Plants. The Locusts and Grashoppers are put among creeping things that may be eaten, *Levit.*11.22. The Eastern People were wont to eat them, as *Diodorus Siculus*,

culus, lib. 3. cap. 3. and *Jerom. cont. Jovin.* witneſs; we becauſe we have not ſeen it are ready to abhor from it, ſo would we be from the eating of Snails, yet as I am informmed, are they commonly eaten in *France* and *Spain, &c.*

And wilde Honey] Deſert places abound with this, Bees gathering Honey in the Roots of hollow Trees, or Clefts of Rocks. It hath been obſerved, that in hotter Countreys there hath been ſuch plenty of Honey, that when the Bees could not be received in Hives they have flown into the Woods: and this may be ſuppoſed to have been in *Paleſtine*, becauſe it was an hot Countrey, and becauſe the Scripture ſaith, It flowed with Milk and and Honey, *Levit.* 20.24. and from *Jonathan*'s taſting Honey by putting the end of his Rod in an Honey-comb when he was upon his March, 1 *Sam.* 14.27. alſo *Pſalm* 81.16. *O that* Iſrael *had hearkened to me, I would have fed him with the fineſt of the Wheat, and with Honey out of the Rock would I have ſatisfied thee. Rabanus* out of the Travels of *Arnulphus* a *French* Biſhop ſaith, In the Deſert of *Judea* there are found a little kinde of Locuſt, which being of ſlender and ſhort bodies after the manner of a finger, may be eaſily taken in the Graſs, and being boil'd in Oyl give Meat to poor People. We muſt not then think the Evangeliſt ſpeaks any monſtrous thing of the Baptiſt, but onely this, that he abſtained from Riot and Dainties, and uſed homely Diet which could be got any where; this kinde of Feeding was not common to all the Inhabitants of that place, for, becauſe *John* lived in this manner, the Phariſees thought the Devil was in him, *Matth.* 11.18.

For his Drink no doubt it was ſutable to his Meat, as the Angel bad, *Luke* 1.15. *that he ſhould drink neither Wine nor ſtrong Drink.* He did it that all men might ſee that God would do ſome ſingular thing by him, and God hereby would ſhew his power in calling to ſuch a Service (as the Preaching of the Goſpel was) a countrey wilderneſs man,

John

John 1.6,7. *John* was ſent of God to bear witneſs of the Light, and to baptize, *John* 1.33. who had a ſign from God to know this *Meſsias*, even the Deſcent of a Dove upon him. So that he could point out and preach to the People, *Behold the Lamb of God*, *John* 1.29. compared with *v.*33. He received not onely a Command to preach, (as concerning Mortality, *All fleſh is graſs*, *Iſai* 40.4. and concerning Repentance, *Of turning the diſobedient to the wiſdom of the juſt*, *Luke* 1.) but alſo he received a Command to baptize, that is, to gather a Church after a new manner. In the diſpenſation of his Miniſtery it's like he received thoſe Myſteries of the Deſtruction of *Hieruſalem* and the *Jewiſh* Nation, under the Metaphor of an Ax laid to the Root of a Tree, and that *Chriſt* in *Pentecoſt* would baptize *Chriſtians* with fire and with the Spirit.

*V.*5. *Then went out to him* Hieruſalem *and all* Judea, *and all the Region round about* Jordan,

*V.*6. *And were baptized of him in* Jordan *confeſsing their ſins.*

John had preached the Doctrine of Repentance, that whereas they thought they were righteous by their works, and without ſin, and that though they lived wickedly yet they ſhould not fear Gods wrath, becauſe God was merciful, therefore *John* ſhowes they were all under wrath, and whereas they were confident on their prerogative, that they were *Abrahams* ſeed, *John* preacht unto them they ſhould change their opinion, and that righteouſneſs was onely through Chriſt.

Having preach'd repentance unto many of his hearers, they came to receive the baptiſm of repentance.

Then went out unto him Jeruſalem *and all* Judæa] Partly becauſe they had for 400 years been without an extraordinary Prophet, even from the days of *Malachy*, partly becauſe of the powerfulneſs of his doctrine, and auſterity of his life, and partly becauſe he by his doctrine prepared

them for the *Messias*, upon whose coming all mens mindes were set. They coming to him, he taught them next to repentance and faith in the Son of God, that he had a new command from God, that by a new kinde of baptisme he was to gather a Church unto the *Messias* that was now coming, that by that rite believers might help their faith. Whereunto some apply those prophetical Scriptures, *Ezek.* 36. 25. *I will powr, or sprinkle, clean waters upon you, and you shall be cleansed:* and Zach. 13. 1. *In that day there shall be a fountain set open for sin and for uncleanness.* This was called the baptism of repentance, to show that none of right ought to take it up, but those that repented first, and those that believed first, *Act.* 19. 4. *John* there taught that they that were to be baptized should believe on Christ, and hence his baptism was called baptism for forgiveness of sins, for this *John* in his ministry made known, *Luk.* 1. 77.

All Judæa] That is, persons of all age, condition and sex, not every individual person.

And all the region round about Jordan] That is, from all places of both sides of the river of Jordan.

Were baptized of him in Jordan, *confessing their sins*] That is, they first confessing their sins were baptized of him: together with the confession of their sins, they profest a belief of the doctrine which he preached. *Tertul.* in his book of repentance, saith, *We are not therefore washed that we should cease to sin, but because we have ceased, because we are already washt in heart.*

Apol. to Antoninus. This very baptism in the manner of it, was continued in *Justin Martyrs* time. *Whosoever are perswaded and believe those things to be true that are taught and spoken by us, and have received that they can so live, they are taught to pray fasting, and to beg of God the forgiveness of their former sins, we praying and fasting together with them, then are they brought thither of us where there is water, and with the same manner of regeneration that we our selves are regenerated are they regenerate,*

nerate, in the name of the Father of all things, and Lord God, and of our Saviour Jeſus Chriſt, and of the Holy ſpirit, then they are made a ſacrifice in the water.

Tertul. to *Quintilla cap.* 1. *Happy is the Sacrament of our water, becauſe the offences of old blindeneſs being waſh t away, we are freed into an eternal life.*

For the ſignification of the word βαπτίζω, take it out of *Grotius.* The propriety of the word ſhowes, that this rite was wont to be done by dipping or covering all over with water, not by ſprinkling; Alſo the places choſen for that rite prove it, *Joh.* 3. 23. *John* was baptizing in *Ænon* near to *Salim,* becauſe there was much water there, *Act.* 8. 38, 39. The Eunuch and *Philips* going into the water and coming out of it, and many alluſions of the Apoſtles which cannot be referrd to ſprinkling, *Rom.* 6. 3, 4, 5. *We are buried with him by baptiſm into death, that like as Chriſt was raiſed from the dead by the glory of the Father, ſo we ſhould walk in newneſs of life. Paul* proves they ſhould not live in ſin, becauſe they were dead; he proves they were dead, becauſe they were buried in baptiſm. *Heb.* 10. 22. We finde the dipping of the body, *our bodies waſhed in pure water,* not the ſprinkling of the brow. So that it appears that ſprinkling was not the baptiſm of *John* or Chriſt; 1 From the ſubject of baptiſm, It was not a part but the whole body; 2 From the form, It was not ſprinkling but burying, *Col.* 2. 12. *Buried with him in baptiſm, wherein ye are alſo riſen again*; 3 From the matter or element, It was much water, *Joh* 3. 23. which needed not, if ſprinkling had been enough; 4 From the adjuncts of going into the water and coming out, practiſed by Chriſt, *Matth.* 3. and by the Eunuch, *Acts* 8. 38, 39.

Magnus writing to know *Cyprians* judgment of them that were baptized onely by ſprinkling in ſickneſs, anſwers in the end of his 66 Epiſtle, 1 *That divine benefits in nothing ſhould be either lamed or weakned*; 2 *Neceſsity compelling, and God pardoning,*

pardoning, divine abridgements beſtow the whole benefit on believers; 3 *He mentions that thoſe ſo baptized were called* Clinici *or bed Chriſtians*; 4 *If any man thought they had got nothing, becauſe they were ſprinkled,* he ſaith, *If they eſcape their ſickneſs let them be baptized.* Whereby we may gather, firſt, That the right way of baptizing was by burying. 2 Becauſe the opinion of thoſe times was, that baptiſm took away ſin, and therefore many put off their baptiſm till near the time (as they thought) of their death, but, death coming upon them ſuddenly, they took ſprinkling of a little water in their beds inſtead of baptiſm, with an intention to be buried in water in caſe they recovered.

Moreover the Greek word Βαπτίζω, ſignifies to *drown, dip* or *plunge*, as *Scapula* in his Lexicon interprets it, and Ραντίζω , to *ſprinkle*, *Mar.* 1. 9. *John baptized*, εἰς τὸν Ἰορδάνην, *into Jordan*, which he could not have ſaid, had not the word baptize ſignified an application of the ſubject to the water, not of the water to the ſubject.

Pareus on the 6th of the *Romans* ſaith, *The ancient rite in the Apoſtolical Church was this, the perſons baptized were dipped all over in a River, with ſome tarriance under the water,* then *they roſe up again*; Dipping ſhewed crucifying and death, becauſe it was not without terrour, and coming up out of the water ſignified reſurrection with Chriſt. *Par. in Rom. 6.*

Mr. *Fox* ſaith, *Auguſtine* and *Paulinus* baptized perſons in rivers, and not in hallowed fonts, as witneſſeth *Fabianus cap.* 119, 120. *Acts and Monuments, Part.* 1. *pag.* 138. After, ſpeaking of *Auſtin*, he ſaith, *He departed after he had baptized ten thouſand* Saxons *or* Angles *in the Weſt River that is called* Swale *beſides* York, *on a Chriſtmas day*: where note by the way Chriſtian Reader, ſaith Mr. *Fox*, *That whereas Auſtin baptized then in Rivers, it followed then there was no uſe of Fonts.* See *Acts and Mon. Part.* 1. *pag.* 154. Alſo, *pag.* 156. he ſaith, *During the life of King* Edwin, Paulinus *chriſtened*

ned continually in the Rivers of Gwenye *and* Swala, *in both Provinces of* Deira *and* Bernitia.

Confeſsing their ſins] That is, profeſſed themſelves guilty of ſinful purpoſes, and ſinful cuſtoms, and many ſinful actions, and that now they repented for them all, *Acts* 2. 37, 38. *Peter*'s hearers profeſſed their faith and repentance for killing the Lord of life, and were inſtantly baptized. With this confeſſion there went an holy hatred of their ſins: as the *Epheſians* ſhewed their wicked deeds, ſo they burnt their conjuring books, *Acts* 19. 17, 18. and if the confeſſion of the ſins of perſons in theſe times baptized were more particular and with more grief, it would come nearer the Apoſtolical practiſe. Truly it argues a great change of heart when perſons formerly proud, unclean, intemperate and unrighteous, ſhall not onely confeſs themſelves ſinners, but alſo ſuch kinde of ſinners. Moreover, they profeſt they fear'd the anger of God, and deſired to eſcape it at the day of judgement. Alſo they confeſſed other believables, that they believed on the *Meſsias* that was to come after, and begin his preaching, *Act.* 19. 4. Alſo, no doubt they made profeſſions of their ſelf-denial, without which they could not be Chriſts Diſciples, *Luk.* 14. 26. nor yet *Johns* diſciples; for *Johns* baptiſm and Chriſts being one and the ſame ſpecifical baptiſm, as confeſſion went before *Johns* baptiſm, ſo muſt it go before Chriſts baptiſm, and as making diſciples (which was to teach to converſion, believing and ſelf-denial) went before Chriſts baptiſm, ſo muſt it go before *Johns* baptiſm. And ſo the Eunuch, before *Philip* would baptize him, made profeſſion of his faith, *Act.* 8. 37. So *Heb.* 10. 22, 23. *Our bodies waſhed in pure water, let us hold faſt the profeſsion of our faith without wavering.* That is, that profeſſion we made at our baptiſm. So that baptiſm is as an hand-writing paſſing betwixt God and us, we confeſs our ſins, and profeſs our faith, and he ſignes over and confirms unto us the pardon

of

of our ſins, according to 1 *Joh.* 1. 9. And therefore it follows that no wicked perſons that never came to the ſight of their ſins, nor to humiliation for them, are to be admitted to baptiſm; nor yet infants, for their receiving deſtroys the qualifications preceding baptiſm, which is confeſſion, for they were not firſt baptized and then confeſt, but firſt they confeſſed and then they were baptized.

V.7. But when he ſaw many of the Phariſees and of the Sadduces come to his Baptiſm, he ſaid unto them, O Generation of Vipers, who hath warned you to flee from the wrath to come?

We have here *John*'s Miniſtry ſet down, from the reprehenſion he gives to the Phariſees and Sadduces, from *v.*7. to *v.*13.

Here may be a Queſtion, why *John* threatened theſe Phariſees ſo ſeverely that came to his Baptiſm. To know this conſider, 1 Who the Phariſees and Sadduces were. 1 The Phariſees did not onely obſerve the Levitical Rites in a more exquiſite way than others, but had many other outward traditions, as Waſhings, and *Corban, &c.* wherein they placed Righteouſneſs and the Deſert of eternal Life; to get an opinion of Holineſs, they ſeparated themſelves in Apparel and Diet from other men, but not hence were they called Phariſees, but becauſe they, not content with the Letter onely, would ſearch out the hidden ſenſe: hence were they called *Pheruſsim*, that is, Interpreters. Theſe Phariſees ſprung up about one hundred and fifty years before Chriſt; they attributed ſome things to Deſtiny, but not all things, but they ſaid ſome things were in a mans own power to do or not to do, *Joſeph. l.*13. *Ant. c.*9. Theſe confeſt the Reſurrection, acknowledged Angels and Spirits, *Acts* 23.8. and to gain opinion they made broad their Phylacteries, the pieces of Parchment which they wore on their Breaſts, wherein the Commandments were written, *Matth.*23.5. Theſe had the Office and Authority of publick

lick Teaching confirmed by the teſtimony of Chriſt, the Scribes and Phariſees ſit in *Moſes*'s Chair, whatſoever they bid you obſerve that obſerve and do. The Scribes are put before them, as being of a more ancient Inſtitution, perhaps divine.

2 The Sadduces: Theſe denied a Providence of God in the World governing humane things, they denied the Immortality of the Soul and the Reſurrection of the Body, they thought there was neither Angel nor Devil, *Acts* 23.8. They were indeed plain Atheiſts, who thought Religion was invented to keep men in aw: for outward and politick ends they obſerved ſome outward legal Rites: theſe attributed nothing to Deſtiny, but all to the will of man, and that we are Authours as well of our own Happineſs, as of our Misfortune, *Joſeph. lib.*13. *Antiq. cap.*9. The Phariſees following the faith of *Moſes* and the Prophets oppoſed theſe; the People followed the Phariſees, the great men followed the Sadduces. The Sadduces denied all the *Old Teſtament* ſave the five Books of *Moſes*, *Tertul de Præſcrip.* And therefore Chriſt *Matth.*22.31,32. proves the Reſurrection out of them. They are called Sadduces; that is, righteous, becauſe they did arrogate the name of Righteouſneſs to themſelves, or rather of *Sadoc* their Authour, as *Chemnicius* and *Lapid.* affirm.

2 To anſwer the Queſtion why *John* ſo ſeverely received theſe Phariſees and Sadduces, the Reaſons were,

1 Becauſe of the dangerouſneſs of their Errours: the Phariſees out of perſwaſion of their own Righteouſneſs did not fear the wrath to come; the Sadduces out of their Atheiſm did not fear or believe any wrath to come, yet both made a ſhew of Religion.

2 They came to him diſſemblingly, with a minde to tempt him, not to learn by him.

3 To gain a further opinion of Holineſs by being baptized of holy *John*.

4 Hereby to ſtop *John*'s mouth that he might not thunder againſt their Vices.

5 To diſcover them to all the Multitude who were ready for their pretences to think otherwiſe of them, and in danger to be deluded by them.

6 That in the Phariſees and Sadduces, who were moſt blame-worthy, the Multitude might not content themſelves with a feigned ſhew of Repentance.

7 To manifeſt his own ſincerity in Preaching, that though they were the moſt eminent men for place and learning, yet he would not ſpare them in his Miniſtry.

Generation of Vipers] *John*'s ſpeech to them is partly reprehenſory. *John* alludes to the Devil that old Serpent, whoſe offspring they were, as alſo to the Viper, whoſe Skin is beautifull, but her Poyſon is in her Tongue. As if he ſhould ſay, Ye are an evil Egg of an evil Bird; ye are poyſonous ſons of poyſonous fathers. Chriſt applies theſe words to them, *Matth.*23.31. *Ye are the ſons of them who killed the Prophets, fill ye up the meaſure of your fathers ſins. Ye Serpents, ye Generation of Vipers, how can ye eſcape the Damnation of Hell?* As the Viper eats through the Bowels of the Dam, that it may come to life, *Plin.l.*10.*c.*62. *Rhodogin. l.*3.*c.*37. ſo you Scribes and Phariſees kill your Mother, the Synagogue, and your ſpiritual Fathers, the Prophets and faithful Teachers, that you may live in your pride and covetouſneſs. This Compariſon was made by *Hierom* and others, but experience hath found the contrary true, as *Geſner*, *Mathiolus*, and others; therefore it's called *Vipera, quaſi vivipara*, becauſe that Serpent doth not lay Eggs, but brings forth a living Creature.

Again, as Vipers devour Scorpions, and therefore their Poyſon becomes ſtronger, *Ariſtot. lib.*8. *Hiſt. Animal.c.*29. So the Phariſees and Sadduces eating the poyſonous opinions of their Rabbins, by adding their own, increaſe the Poyſon of their Errours.

Again,

Again, Christ so calls them to upbraid the whole Order of them, as well absent as present; as if he should say, Both these Factions beget Serpents, though they differ among themselves.

Again, as the Viper is a most poysonous Creature, *Acts* 28.4. When the *Barbarians* saw the Viper stick on *Paul's* hand, they lookt upon him as a dead man, their Biting is counted mortal in the third day at furtheſt; such were the erroneous Doctrines taught by Pharisees and Sadduces, also their bitter slanders against *John Baptist* and *Christ*. *Gesner. l. de Serp.*

Moreover this phrase is taken out of *Isai* 59. 5. *They hatch Cockatrice Eggs, and weave the Spiders Web; he that eateth of their Eggs dieth, and that which is crushed breaketh out into a Viper.*

Besides *John* hereby would not onely inform them of their poysonous malice and hypocrisie, but would inform them of their natural pollution they bring into the world.

Who hath warned you to flee from the wrath to come] As if he should say, Ye live so securely as if there were no vengeance after this Life, you Sadduces think there is no Hell, and you Pharisees are so presumptuous that you think you need not fear Hell, but who hath told you so? It is your own carnal confidence. 2 You were never brought to the sight of your sin, and the punishment due for it, why then will you come to my Baptism which is a sign of remission of sins. 3 Some take it as a word of Admiration, as if *John* should say, I cannot be brought to think that you do repent, though you profess it, but if it be possible for you to escape it, it must be by Faith and Repentance: certainly that your Consciences may be awakened, know there's much difficulty herein. *Matth.* 23. 31. *Serpents, Generation of Vipers, how can ye escape the Damnation of Hell?*

From the wrath to come] He means not destruction by the

Romans, but principally hell fire; the other is not excluded, wrath hath lain upon them sixteen hundred years, of which Christ speaks, *Luke* 23. 28, 29, 30, 31. *Zach.* 5. 11. The Ephah, or the full measure of the sins of the Synagogue, were caried into the Land of *Shinar*; that is, they were scattered all abroad, as the inhabitants of the earth were at the confusion of tongues in the Land of *Shinar*; and the ephah was stablished upon her own base, to signifie, that by their new blasphemies against Christ and hardness of heart, that all the world may look upon their banishment and misery, as they do upon a pillar set upon a base or foundation, without hope of deliverance till their conversion be accomplished, *Rom.* 11. 25.

2 *John* means hell fire, *Matth.* 23. 33. which he opposes against the Kingdome of heaven, *v.* 2. *q. d.* the Souldiers, and Publicans, and common people have come to me, *Luk.* 3. 12, 13. What shall we do, and what shall we do? and I have shewed them a way to escape wrath, but what shall I do with you? you see not your sin, and then how can you be healed, and being not healed how can you escape wrath, even hell fire? *Obj.* The judgements of God ought seriously to be applied to hardened and impenitent sinners, *Psal.* 11. 6, 7. 68. 21. *Rom.* 2. 5, 8. 2 *Thes.* 1. 8. 1 *Peter* 4. 17.

V. 8. *Bring forth therefore fruits meet for Repentance.*

John layes down next after his reprehension, an exhortation to the Pharisees and Sadduces, to bring forth fruits, that is to say, Works worthy of Repentance, *Acts* 26. 20. He means not a worthiness of merit, as if our Works could deserve any thing at Gods hand, nor as if our Works of congruity or the moral Works of natural men could deserve so much of God, that he should be bound to enable us to do Works of Repentance, or condignity to deserve any thing from God: but he means a worth of sutableness, as a bountifull Lady is worthy of a liberal Lord or Gentle-

Gentleman, that is, ſhe is ſutable. So, bring forth Fruits worthy of Repentance; that is, ſutable or declarative of your Repentance, as if he ſhould ſay, Shew that you do not come with a counterfeit Repentance, but let your outward ſigns of Repentance, (as care of pleaſing God, hatred of former ſins, good Works contrary to your former evil Works, tears and ſighs) evidence the inward Repentance of your hearts, and this is the way and means of eſcaping the wrath to come, wherewith I have threatned you. You O Sadduces, repent of your Atheiſm; you O Phariſees, turn the pride of your own Righteouſneſs into ſelf-abaſement, your ſeeming ſanctity into real ſincerity, your covetouſneſs and griping to Alms and Reſtitution, your ſecureneſs to godly fear; let there be ſome ſutableneſs (though we do not enjoyn a Popiſh commenſurate equality) betwixt your Sorrow and Humiliation and your former ſins: as *Peter* for Denial wept bitterly, *Matth.*26.75. Not to give ſatisfaction to God, which onely Chriſt his Bloud doth, but to ſhew your turning away from ſin, and your grief for what is already done; and to ſhew you earneſtly wiſh it were undone, and that you would not upon any terms do it, were it to do again. Beſides, Fruits worthy of Repentance implies a vehemency of affection for God, as formerly we have had for ſin, a burning affection to God, as formerly we have had to ſin, *to yield our members weapons of righteouſneſs, as formerly they have been weapons for ſin, Rom.6.* 13,19. Finally know, Repentance is an inward Grace ſeated in the Heart, but the Fruits of it are brought forth in the courſe of our Life.

V.9. And think not to ſay within your ſelves, We have Abraham *to our father, for I ſay unto you, God is able of theſe Stones to raiſe up Children unto* Abraham.

The words are a Diſcovery of the falſe reſts theſe Phari- and Sadduces had, which the Baptiſt lays open in order to their

their repentance: As, whereas thou calls us a generation of Vipers, we are *Abrahams* ſeed; whereas thou exhorts us to repent, we are a holy nation: whereas thou threatens us with the wrath to come, if any ſuch thing be, it belongs to Reprobates: But we are the elect people of God, if God ſhould caſt off us that are the ſons of *Abraham*, then his promiſe would take no effect, *Rom.* 9. 5. but he would be unfaithful. To this *John* anſwers, *The Children of the promiſe are counted for the ſeed, and not the children of the fleſh*, Rom. 9. 8. Birth priviledges may inright you to the Land of *Canaan*, but it cannot inright you to the promiſe of ſpiritual bleſſings here, nor glory hereafter. You do not imitate the Faith and works of *Abraham*, but the wickedneſs and treachery of your anceſtors ſince *Abraham*, therefore you are not the Children of *Abraham*, nor an holy Nation, but a generation of Vipers, and in vain do you (as many in theſe days do) imagine the promiſes to belong to the carnal ſeed. This ſtill was the *Jews* fooliſh boaſting, that they were *Abrahams ſeed*, *Joh.* 8. 33. and thence thought themſelves free, and needed no other freedome, when *Chriſt* at the ſame time tells them they were the Bond-ſlaves of ſin, till ſuch times as he freed them, and tells them *v.* 39. that, *if they were* Abrahams *children, they would do the works of* Abraham. The words are, as if *John* ſhould ſay, Though you *Phariſees* and *Sadduces* go to Hell, the promiſe made to *Abraham* will not in the leaſt jot be made void, being it is not made to them that ſucceed in the fleſh, but to them that ſucceed in the faith and works of *Abraham*, whether they be *Jews* or *Gentils*.

[*God is able of theſe ſtones to raiſe up Children unto* Abraham] by Stones is meant either the Rocks that lay upon the Banks, or ſhore of *Jordan*, *Luke* 19. 40. *If theſe ſhould hold their peace the ſtones would immediately cry out.* Neither was this other then when God made man of the duſt of the earth, and breathed into him a living ſoul. Some by Stones underſtand the *Gentiles*, from whom the *Jews* did expect

Faith

Faith and Godlineſs as from the Stones; neither is it incredible for God to make Children of Stones, ſeeing *Iſaac* was begotten from *Abraham* when his body was dead (to her being an old woman, though afterwards he had Children by *Keturah* a young woman) and *Sarahs* body alſo, *Rom.* 4. 19. For *Abrahams* dead body is reſembled to a Stone, *Iſa.* 51. 1. *Look unto the Rock whence ye are hewen. q. d.* You *Phariſees*, *Sadduces*, and *Jews* think if you ſhould periſh, what would God do for an off-ſpring? I tell you he is able to raiſe them from the *Gentiles*; nay, if need were, from the dead, or liveleſs Rocks, whence your ſelf at firſt had your beginning, and wherewith at preſent your hearts have ſome reſemblance and ſimilitude: as God turned *Lots* Wife into a Pillar, which was ſtanding many hundred years, yea, even in *Joſephus* his time, ſo can the ſame God turn a Stone into a Man, doing that bodily which he doth ſpiritually, taking away an heart of Stone, and giving an heart of fleſh, *Ezek.* 36. 26.

Obſ. There is an Omnipotence in God to do whatſoever can be done, even what he wills, *Pſal.* 115. 3. *Matthew* 26. 53.

2 The ſpiritual promiſes of God are not tied to fleſhly iſſue, *Rom* 9. 6, 7, 8, 9. *Gal.* 3. 7, 29. but to the Children of promiſe [*to raiſe up children to* Abraham] ſetting forth the manner how *Abraham* ſhould have Children, not by begetting onely, but by raiſing up. As in the Law, they that were born of the brother, remaining alive, were ſons to the deceaſed brother, not by nature but by Law, ſo all believers are planted into *Abraham*, and become not Children of the fleſh, but Children of the promiſe, *Rom.* 4. 12, 13. The Baptiſt, *Chriſt* and the Apoſtles endeavour to take away the pride and Carnal confidence conceived from the Holineſs of their anceſtors. *Abraham*, as a common father or truſtee, received the promiſes from God, which belong to all believers. Hence *Abraham* is called a father like unto

God,

God, *Rom.* 4. 17. κατέναντι, both in ſpirituality, as God is to his Children, (for the believing Gentiles are not deſcended from his Loyns) 2 In univerſality, ſo that as God is an univerſal Father, not onely of the believing *Jews*, but alſo of the Gentiles, *Rom.* 4. 17. ſo was *Abraham.*

V. 10. *And now alſo the Ax is laid to the Root of the Trees, therefore every Tree which bringeth not forth good Fruit, is hewen down and caſt into the Fire.*

The Ax is laid to the Root of the Trees] Here is a Motive to ſtir up the Phariſees and Sadduces to Repentance, becauſe laid his Ax to the Root of the Trees. By Trees he means Men or *Jews*, *Matth.* 12. 33. *Make the Tree good and his Fruit good.* By Ax he means, 1 the Threatnings of the Word, which were now laid to the Roots of mens hearts, *Every Tree that bringeth not forth good Fruit is hewen down*, as Husbandmen do with Trees that ceaſe bearing Fruit, they cut them down to make fire-wood of them, ſo will the Lord do with you *Jews*, *Luke* 13. 7. *Cut it down, why cumbreth it the Ground?* *John* 15. 6. Withered Branches are by the Husbandman caſt into the Fire and burned.

Every Tree which bringeth not forth good Fruit] Every Man, Woman, City among you [*is hewen down and caſt into the Fire*] Whereas you think you being once the People of God, ſhall ſtill ſo continue to be, know ye that at preſent ye have the Ax laid to you, you ſhall be cut off from your Root *Abraham*, *Rom.* 11. 22. And firſt ye ſhall be deſtroyed by the *Romans.* 2 Ye ſhall be caſt into the Fire of Hell, for your unfruitfulneſs. 3 Your poſterity ſhall be given up to a ſpirit of ſlumber, *They ſhall have Eys, but not ſee, Ears, but not hear, Hearts, but not underſtand*, *Rom.* 11. 8. For though *Deut.* 20. 20. Fruit-trees were not by the Law to be cut down, no not in time of a Siege, yet Fruit-trees that either never bore, or had done bearing, might be uſed either in the Siege, or for fire-wood.

Obſ. A preſent or ſpeedy Judgment of God may be expected

pected of those that under means of grace remain unfruitfull Trees, *Luke* 13.6,7. *John* 15.6,7. *Luke* 20.16. *Isai* 5. 4,5,6.

*V.*11. *I indeed baptize you with Water unto Repentance, but he that cometh after me is mightier than I, whose Shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire.*

John's Ministry is set down from the difference betwixt him and Christ, 1 Whereas the People might be apt to think him to be the promised *Messias*, he tells them he was not, he declares himself to be onely the Minister of outward Baptism, but Christ who was shortly to be shewn to them was the Authour of inward Baptism. The occasion of *John*'s speech here, is set down *Luke* 3. 15. *All men mused in their hearts whether* John *were the Christ: John* answers, *I indeed baptize you with Water, &c.*

I indeed baptize you with Water unto Repentance] That is, you *Jews*, and repenting Publicans, and Souldiers, as appears *Luke* 3 10,11,12,13. I baptize you with Water unto Repentance already wrought, which I judg by the confession of your sins, *v.6.* and by the profession of your Faith, *Acts* 19.4. Not you Pharisees unto a future Repentance. For *John* turns his speech from the Pharisees to the People, doubting whether he were the *Messias*, *Luke* 3.14,15, 16. And therefore *John*'s Baptism, as also the Baptism of every Dispenser, is not the Baptism of future Repentance, but of present Repentance, *Acts* 2. 39,40. *Repent and be baptized every one of you in the Name of Christ, for the Remission of sins.* Hence Infants, for want of present Repentance are excluded from Baptism: what change of heart, shame, sorrow, or hatred of sin can there be in them? By baptizing persons to Repentance for time to come you make two Baptisms, whereas the Scripture makes but one Baptism, *Ephes.*4.5.

But he that cometh after me is mightier than I] Or more

excellent, 1 Both in Gifts and Grace. 2 He it is that makes my Miniſtry effectual. 3 He is the Bridegroom, I am onely his Friend to ſue for a Mariage betwixt you and him, *John* 3.29. 4 He muſt daily increaſe in his praiſe and eſteem, I muſt daily decreaſe in mine, *John* 3.30. as the light of the Sun ſwallows up the light of a Star. 5 I have the ſpirit in ſuch a meaſure, he hath the ſpirit out of meaſure, *John* 3.34. 6 Whereas I never did any Miracle among you, *John* 10.41. he ſhall do Miracles, raiſe up the Dead, caſt out Devils, *&c.*

Whoſe Shoes I am not worthy to bear] This is a ſervice committed to the meaneſt ſervants, ſuch a phraſe in *Engliſh*, I am not worthy to carry his Books after him. Some take it as the cuſtome of the *Hebrews*, who, going into ſome more holy place, were wont to put off their Shoes, *Exod.* 3.5. *Joſh.* 5.15. *Put off thy Shoes, for the place where thou ſtandeſt is holy ground*, and thoſe who were more rich or noble had ſome Body to carry their Shoes. Other Evangeliſts have, the Latchet of whoſe Shoes I am not worthy to unlooſe; in which ſpeech they allude unto the manner of their being ſhod. In hot Countreys their Shoes had onely Soles below and tyed above, and therefore they were to be looſed before they could be pulled off, the *Greeks* call them ὑποδήματα. And we when we come home or go to bed call to the meaneſt Boy to pull off our Shoes. Hence *Pſalm* 108.10. *Over* Edom *will I caſt out my Shoe*, that is, I will imploy the *Edomites* in the baſeſt ſervice, as to take away my Shoes when they are put off. *John* hereby acknowledges Chriſt to be his Lord, and himſelf his meaneſt Servant.

He ſhall baptize you with the Holy Ghoſt and with Fire] Some think *John Baptiſt* hath reſpect to that *Acts* 2.1. viſible pouring out of the Spirit in the ſhape of fiery Tongues at *Pentecoſt*, though this be a truth as appears *Acts* 1.5. *John* truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many days hence. Yet

may

may we underſtand it of the power of the Spirit, or of inward Baptiſm, whereby the Spirit in the Hearts of Believers burns up their Luſts, not onely enlightening of them, but inlivening and kindling in them holy affections. As the Spirit is called Water from the purging away of our filth, *Titus* 3.5. ſo is it called Fire, becauſe by a ſpirit of burning he burns up our droſs, *Iſai* 4.4. *The Lord ſhall purge away the Bloud of* Jeruſalem *from the midſt thereof by the ſpirit of burning.* In a word, Goſpel Preachers may baptize you with Water, but the Spirit renews us inwardly by the Spirit Now that the *Ethiopians* baptize with Fire, they add to the Inſtitutions of Chriſt, and to the Scriptures, which ſhadows out unto us, and preſents to our memories the benefit of the Spirit by variety of expreſſions. The *Abiſsines* brand the baptized perſons with Fire, *Beza in loc.* This practice gave occaſion to ſome bolder Library keepers in ſome Copies to blot out the word Fire. The Spirit is well reſembled by Fire, becauſe it hath the properties of Fire, as to purge, to drive away darkneſs, to ſhine, to kindle, to ſnatch upwards, to ſtrengthen, *Epheſ.* 3.16. to change into it ſelf, 2 *Cor.* 3.18. Believers are by the Spirit changed into the ſame glorious image. *Mark* 1.8. It's ſaid, he ſhall baptize you with the Holy Ghoſt. Fire is left out here, for explanation ſake, it is added, by the Figure *Hendiadys.* The ſum is, Chriſt alone beſtows whatſoever outward Baptiſm figures or ſignifies. Now Fire in this place ſeems to be oppoſed to Water. I baptize you with Water, ſaith *John.* Chriſt baptizes with Fire, to ſignifie unto us that ſome fiery and ſpiritual power towards our purging and cleanſing is repreſented to us, by the Water of Baptiſm. Beſides, this purging Fire beſtowed on the Elect, is oppoſed to that everlaſting burning Fire, which in the former Verſe is threatned to fruitleſs Trees.

V. 12. *Whoſe Fan is in his hand, and he will thorowly purge his Floor, and gather his Wheat into the Gar-*

ner, but will burn up the Chaff with unquenchable Fire.

John had set forth the power of Christ about Baptism, now, to awaken his Hearers the more, some of whom were in a deep sleep, he extends it further to the last Judgment, which he shews by similitude of an Husbandman, who when the Harvest is come, gathers the Corn with the Chaff into the Floor, and by and by threshеth it, and separates the Chaff from the Wheat.

Whose Fan is in his hand] That is, the Preaching of the Gospel; before the Lord rowse us up thereby, we are, as it were, folded up in an heap of confusion, untill which come the whole World is like a great heap of Chaff. Or rather by Fan understand his judging power.

He will thorowly purge his Floor] That is, his Church, gathering out of the Field of the World his Corn, he brings it into his Barn, as the Husbandman doth, and when by an outward Call in the Ministry of the Word he hath brought them in, because there are and will be many Hypocrites in his Churches, hence he will thorowly purge his Floor (as the Husbandman doth) of the Chaff, that is, of wicked men, who are compared to Chaff, *Psalm* 1.4. *Job* 21.19. But this will be at the Day of Judgment, which should be as a comfort to Saints, and terrour to awaken carnal men: so that the Floor signifies not the Place but the Corn upon it, by a *Metonymie.*

Wheat into the Garner] That is, Saints into Heaven, where the Sheep are at the Judges right hand, from thence they go to Heaven, *Matth.* 25. *ult.* When the Fan hath once severed them, that is, his power and wisdom whereby he is able to sever Sheep and Goats, whereby he is able to judg persons for every thing done in the Body, whether thoughts, words or deeds. This Fan is said to be in his hand, it shews the near approach of the Judgment, *James* 5.9. *The Judg standeth before the Door.* For if there were

some

ſome hundreds of years to the laſt Judgment, yet, compared with Eternity, they are as nothing.

Burn up the Chaff with unquenchable Fire] Not that it cannot be quenched, but that it doth not quench in burning wicked men, it never turns their Bodies to Aſhes. Neither is this impoſſible, for the Sun it ſelf which many ſuppoſe to be Fire is always burning and never quenched; we reade of the Buſh burning and not conſumed, *Exod.* 3. This Fire is ſtill kindled by the breath of the Lord, *Exod.* 30.33. This is five times together mentioned *Mark* 9.43, 44,45,46,47,48. that we might the more fear it. So that we ſee the wofull condition of the Chaff, they are not onely ſevered from the Wheat, but after the manner of the Nation of *Paleſtine* they are burnt in the Fire.

*V.*13. *Then cometh* Jeſus *from* Galilee *to* Jordan *unto* John *to be baptized of him.*

We have here in this ſecond part of the Chapter the Baptiſm of Chriſt ſet down, wherein we have, 1 The end of Chriſt's coming from *Galilee* to *Jordan*, which was *to be baptized of* John.

2 We have *John*'s Prohibition of him, together with his Reaſons, *I have need to be baptized of thee, and comeſt thou to me?*

3 Chriſt's Anſwer to *John*, ſhewing why he would be baptized, which was, *for the fulfilling of all Righteouſneſs*, *v.*15.

4 Chriſt's Reception of Baptiſm, amplified 1 From the Adjunct, *He aſcended out of the Water being baptized*, being then thirty years old, *Luke* 3.23. 2 From the ſigns that accompanied his Baptiſm, which were three. 1 The opening or cleaving of the Heavens, ſo that ſomething might be beheld above the Stars and Planets. 2 The Spirit of God deſcending like a Dove, and lighting upon him, *v.*16. 3 A Voice from Heaven teſtifying that Chriſt was the welbeloved Son of the Father, in whom he was well pleaſed.

*V.*13.

v. 13. *Then cometh* Jesus *from* Galilee *to* Jordan *to* John, *to be baptized of him.*

To be baptized] *Quest.* Why doth Christ come to be baptized, seeing he had no sin, and *John*'s Baptism was a Baptism of Remission of sins?

Answ. 1 For the fulfilling of all Righteousnes, that is, all the righteous promises of God, *Matth.* 3. 15.

2 To allow of *John*'s Baptism as instituted by God, which was cavilled at by many.

3 That in Baptism Christ might have the testimony of the Holy Ghost in the shape of a Dove, that he was the Son of God, and therefore to be believed on.

4 Because Christ took our sins upon him, and therefore, as a guilty person and a penitent, he offers himself to *John*'s Baptism, that being baptized by him he might as it were wash away our sins in himself, he did as it were bury the old *Adam* under Water in his Burying, and rising up from under the Water he did as it were lift up the World of Believers that were drowned.

5 That, for as much as baptized ones were the Subjects of his Kingdom, that he might be like his Brethren in all things, hence he took up Baptism to be imbodied with his People, that he and they might be one Body.

6 To bring in credit such a hazardous and contemptible Ordinance.

7 That as God had instituted Circumcision the sign of the old Church, so Christ would ordain Baptism as the sign of the new Church, and that not onely by word but also by deed.

8 That the Baptist might then declare unto the Multitude that this baptized person was the *Messias* so long hoped for, *John* 1. 29, 30, 31, 32, 33, 34.

Then] When the Baptist had been a while preaching and baptizing and preparing the People for Christ, and had told them that the *Messias* was speedily to be manifested to them,

them, and the people were on fire to have him manifeſted, and as the people were in expectation, and all men muſed in their hearts whether *John* were the Chriſt, then comes Jeſus to *Jordan*, where not onely ſigns from Heaven manifeſted him to be the *Meſsias*, but *John* alſo openly declared him, partly becauſe the people were apt to think *John* the *Meſsias*, to clear himſelf thereof, and partly to make the *Meſsias* known, being it was fully revealed to him, *John* 1. 33. The people being therefore inſtant that he would ſhew the *Meſsias*, whom he preacht to come after him, *John* anſwers, that he had not ſeen him by face, but onely had received this anſwer from God, That he ſhould in his Baptiſm be manifeſted to *Iſrael*, and in this manner, that the Holy Ghoſt in the bodily ſhape of a Dove ſhould deſcend upon him. See *John* 1.29. to *v.*35.

[*From* Galilee] The 2 thing is the circumſtance of place. *Chriſt* comes from *Nazareth* in *Galilee*, leaſt any ſhould think the buſineſs was carried politickly betwixt *John* and *Chriſt*, therefore providence orders it that till the 30*th.* year of their age they live and are brought up in diverſe places, that *John* could ſay, I *knew him not*, Joh. 1. 32. and when *John* began his miniſtry about *Jordan*, Jeſus did not adjoyn himſelf to him, but abode in *Galilee*, that *John* might know and preach this that the *Meſsias* was come into the world, but was not yet made manifeſt, and that he knew him not by face, but that he ſhould be manifeſted in his Baptiſm. Moreover *Chriſt*, when he comes to *John*, doth not talk familiarly with him before he deſires Baptiſm, but then, when he deſired baptiſm he came out of *Nazareth* of *Galilee*. Neither was *Chriſt* baptiſed in ſecret, but when all the multitude were baptized, Chriſt was Baptized. Now it appears when Jeſus was Baptized, all the multitude was baptized, *Luke* 3. 21. It was the providence of God that a great concourſe of people ſhould be Baptized when Jeſus was Baptized; that ſo beſides *Johns* teſti-

testimony they might see the visible signs confirming him to be the *Messias*, all which did so clearly confirm it, that this was called his manifestation unto *Israel*, *Joh.* 1. 33.

[*In* Jordan] Christs Baptism is set down from the place, *viz*, *Jordan*. It was that River through which the people were brought into the Land of Promise: Not as if Baptism were confined to a River, but that it may be adminstred in a Pond, or Lake, or Sea, or Brook, or in any other water wherein there may be burying.

V. 14 *But* John *forbad him, saying, I have need to be Baptized of thee, and comest thou to me.*

[*But* John *forbad him, saying: I have need to be Baptized of thee*] as if he should say, if one of us must be Baptized, I have more need to be Baptized of thee, as the most worthy person, then thou of me.

Quest. But how doth this agree with that, *Joh.* 1. 31, 33. *I knew him not, but he that sent me, said unto me, upon whom thou shalt see the Spirit descending like a Dove, and remaining on him, the same is he that baptizeth with the holy Ghost.*

Ans. That phrase of I *knew him not* must be limited to that circumstance of time before his coming out of *Galilee*, when it was, that the spirit revealed Christ to *John*.

[*I have need to be Baptized of thee*] as if he should say, Ile give reason of my refusal: 1 My Baptism, is a Baptism of Remission of sins, but thou hast no sin, therefore thou hast no need of Repentance, nor no need of Baptism, and I am afraid of prophaning Baptism, if I should dispense it otherwise then it is appointed

2 Thou art not onely without sin, but thou takest away the sin of others, and into the Faith of thee others are Baptized for Remission of sins.

3 It's thy spirit onely that applies the Grace given in Baptism, and I of my self cannot deserve it, and therefore I have need to be Baptized of thee with the spirit, and thou hast no need to be Baptized of me with water.

Of

Obſ. Holy Perſons are ſenſible of their own corruption, yea, the more holy the more ſenſible.

2 *Obſ.* The holieſt Perſons have need to be Baptized of Chriſt, that is, to be waſhed from their ſins with the bloud and Spirit of Chriſt, *Joh.* 3. 5.

3 *Obſ.* Though water Baptiſm muſt be but once, yet the Baptiſm of the Spirit ought to be repeated again, and again, 2 *Cor.* 4. 16.

V. 15. *And* Jeſus *anſwering, ſaid unto him, Suffer it to be ſo now, for thus it becometh us to fulfil all righteouſneſs: then he ſuffered him.*

Suffer it to be ſo now] We have here Chriſts Reply, acknowledging *Johns* arguments to be true in reſpect of his perſon; but in reſpect of his office, it being a ſtate of emptying, and abaſement, and humiliation, therefore I will have it done (ſaith Chriſt) Suffer it to be ſo now, ſo that in oppoſition to *Johns* arguments Chriſt brings two reaſons.

1 I am not yet declared to be the Chriſt by the deſcent of the ſpirit of God upon me, and by the opening of the Heavens, and by a voice from Heaven, but come unto thee as a private man, and therefore thou oughteſt not to refuſe me, though I am greater then thee; and therefore ſuffer it to be ſo now.

2 *For thus it becometh us to fulfil all Righteouſneſs*] this is the ſecond reaſon. The meaning is, 1 I am not baptized for that cauſe that others are, for to ſignifie forgiveneſs of ſin, for I have no ſin, but to ſanctifie Baptiſm, that it may be a mean or an inſtrument of the application of the righteouſneſs of Faith. So *Luther*.

2 Though I be greater then thee, It's the Fathers will I ſhould receive baptiſm from thee, and conſecrate it in my body, that they that are baptized into me, may acknowledg me to be one of their brethren.

3 This word righteouſneſs muſt not be taken ſtrictly,

but broadly, not onely to signifie what belongs to the law, but for whatsoever hath respect either to equity or honesty. The Law of *Moses* had set down nothing of this Baptism, and the Heavenly command *John* had received belonged onely to Repenting sinners, yet Christ being a pattern of perfect innocency, the sign Baptism was not in vain in him, which signified a purpose of innocency; neither could it be shewn more effectually how great an honour was due to the Rites appointed by God, than if Christ should by his Example commend the use of them to us. Again, Christ by this Ceremony was as it were imbodied with us, and to confirm to Believers that are baptized as they ought, that they shall have the Heaven open unto them, and the Spirit coming upon them.

4 Christ understands not a justice of equality and of the Law, but of equity and of his calling. Therefore Christ answers to the Argument of the Baptist by a Distinction, which was this, The more unworthy ought to be baptized of the more worthy: Christ answers, Yea, unless the righteousness of calling require the contrary, that the more unworthy be called to baptize the more worthy? but thou art called to baptize me, for I am not here now as a Lord but as the Servant of the Lord, to be entered into the Church of the *New Testament*, and to my duty, therefore I will do what belongs to me, and do thou what belongs to thee, and so both of us will fulfill the righteousness of our respective calling, I taking up Baptism, and thou dispensing of it; thou baptizing me with the Baptism of Water, I baptizing thee with the Baptism of my Bloud.

5 It is a point of Righteousness, that Masters and Teachers should practise that they commend to others, that by their own Example they may teach others, *Acts* 1. 1. Jesus began first to do and then to teach.

6 By Righteousness he means whatsoever the Father hath commanded, whatsoever is just, holy, and acceptable to God.

Then

Then he suffered him] We have here *John*'s modesty, that denying his own opinion he obeys Christ and receives him to Baptism. It behoves our Reasons to fall down when stronger Reasons are brought, and not to defend them because they were ours. Though *John* thought it absurd and uncomely, yet, when he heard the Righteousnes of both their Callings were fulfill'd thereby, he gives way. So did *Peter*, *John* 13.8. that would not let Christ wash his Feet, till Christ told him, *If I wash thee not thou hast no part in me*; then *Peter* suffered Christ to wash his Feet: so *John* here it's like kept Christ by his hands from entering into *Jordan*, not out of stubbornes, but out of misguided reverence; now Christ bidding *John* to suffer it to be so now, and giving him Reasons, thereupon he suffered him.

V. 16. *And* Jesus, *when he was baptized, went up straightway out of the Water, and lo the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove and lighting upon him.*

We have here Christ his receiving of Baptism set down, 1 From the Adjunct, when he was baptized, he went up straightway out of the Water. Because he was let go without the confession of sins, when others were not, as some think, but rather because all made their profession before they came in, and so straightway went out, therefore little can be gathered from hence, save that when he came out of the Water he went to Prayer, to teach us to partake of Baptism and the Supper with reverence, *Luke* 3.

Now for Christ's Baptism, it was a burying of the whole Body in Water, for it was with his Members, thus *Col.* 2. 12. *Rom.* 6.4. *Heb.* 10.22. He is not said to go out, but to ascend, because the Earth or Land is higher than the Water.

And lo the Heavens were opened] We have the signs accompanying Christ his Baptism, and confirming the same,

viz. the Heavens opening. The Heavens were opened to him, not that the Heavens were opened upon all the Earth, but that part of Heaven where Chriſt prayed on the Bank of *Jordan:* or upon the reſt, as *John* and other baptized perſons, but upon him. The manner of the Heavens opening *Mark* ſets down by cleaving, the Heavens were cloven, σχιζομένους, to rend and cleave, as he that cleaves Wood. This opening of the Heaven was a teſtimony of this heavenly Teacher and of his Doctrine, that both he and his Doctrine were from Heaven, which by the Diſpenſation thereof opens the Gate of Heaven to Believers. Doubtleſs there was a glorious Light that by the Beams thereof ſhone upon Chriſt, like that which ſhone upon *Paul* going to *Damaſcus*, *Acts* 9. By this Myſtery the Lord ſignified, that Baptiſm was now conſecrated in the Body of Chriſt to be a ſign of heavenly grace. It's very like that all the heavenly Orbs were open, that men might have lookt into the Empyræan Heaven, or the Heaven of the Bleſſed, which alſo fell out when *Stephen* was ſtoned, who *ſaw the Heavens open, and the glory of God, and* Jeſus *ſtanding at the right hand of God, Acts* 7.55,56.

Out of this cleft of the Heaven came down the holy Spirit in the bodily ſhape of a Dove, and ſenſibly let down it ſelf till it abode on Chriſt.

And the Spirit of God deſcending like a Dove, and lighting upon him] We have here the ſecond ſign confirming the calling of Chriſt, and inſtalling him in his Office viſibly. This was for the fulfilling of the Propheſie, *Iſai* 61.1. *The Spirit of the Lord is upon me:* Not as if Chriſt were without the Spirit before, but now it was made viſibly manifeſt to others.

Like a Dove] *Queſt.* Whether was it a real Dove, or onely a ſimilitude?

Anſw. It was a bodily ſhape like a Dove, *Luke* 3.22. It's like it was not a true Dove, but onely the form of a Dove,

Dove, formed by the Angel, and therefore *Matthew*, *Mark* and *Luke* ſay, As a Dove, and like a Dove. It's like it was of a fiery matter, as the fiery Tongues were. The Spirit appears in the likeneſs of a Dove, to ſhew that that Spirit that was in Chriſt was full of meekneſs, *Iſai* 42.1,2,3. *I have put my Spirit upon him,* the bruiſed Reed ſhall he not break, nor ſmoaking Flax ſhall he not quench. See *Matth.* 11.29. Again, a Dove repreſents the Graces of the Spirit, *Iſai* 11.2. *The Spirit of the Lord ſhall reſt upon him,* to ſhew the innocency, purity and charity in Chriſt.

A Dove was the ſign of the Reparation of the World after the Floud, and here it is a ſign of Reconciliation by Chriſt.

This Dove was a fit Reſemblance to this Lamb of God; for as the Lamb is moſt harmleſs among Beaſts, ſo is the Dove among Birds.

The Flight of this Dove denotes the divine Influence of the Spirit coming from Heaven into the Members of Chriſt, as well as into the Head. *Mahomet* by putting Corn into his Ear accuſtomed a Dove to fly to his Ear, which eat what was there put; by this way he perſwaded the People the Spirit of God was familiar with him, and ſuggeſted to him his *Alcoran.*

Yet muſt we not think this ſubſtance or body reſembled by a Dove to be hypoſtatically united to the Spirit of God, as the humane nature of Chriſt was to Chriſt, but as Angels oftentimes took humane bodies and appeared to men with them, and laid aſide thoſe bodies afterwards, ſo did the Spirit of God.

As the Heavens were opened unto Chriſt, to ſhew his Doctrine was not earthly, but heavenly, ſo did the Spirit come upon him, to ſhew his Doctrine was the Miniſtry of the Spirit, 2 *Cor.* 3.8. called *The glorious Miniſtration of the Spirit*; this viſible Appearance of the Spirit could not but ſend divers of the Spectators to the peruſals of thoſe places of

of the Prophets forementioned, *Iſai* 11.2. 42.1,2,3. 61.1. eſpecially Chriſt ſo interpreting the viſible deſcent of the Spirit upon him, *Luke* 4 18.

To conclude, by this viſible ſign of a Dove is ſhewn, that Chriſt is that harmleſs one in whom the Spirit hath his conſtant reſidence; in and through whom alone we are to receive of the gifts of his Spirit, for whoſe ſake rather than for his own (in whom the fulneſs of the Godhead dwelt bodily) this Spirit deſcended upon him, and eſpecially for *John*'s ſake, to whom this ſign was promiſed, whereby he ſhould be certified in a moſt abſolute clearneſs of the perſon of the *Meſsiah*. *John* 1.32. *On whom thou ſhalt ſee the Spirit deſcending like a Dove, that ſame is he.* This Spirit *John* is ſaid to ſee, not eſſentially, but believingly; for by a *Metonymie* the name of the ſpiritual thing is given to the viſible ſign.

*V.*17. *And lo a Voice from Heaven, ſaying, This is my beloved Son in whom I am well pleaſed.*

We have here the third ſign confirming the Call of Chriſt, and his Inſtalment into his Office, *viz.* a voice from Heaven, when the Heavens clove that voice ſounded. It was the voice of the Father doubtleſs, in that he ſaith, *This is my beloved Son:* here was the firſt clear Revelation of the Trinity under the *New Teſtament*; the Father ſhews himſelf in a voice, the Son in the fleſh or humane nature, the Spirit in the likeneſs of a Dove.

This is my beloved Son] Not an adoptive but onely begotten; my onely everlaſting and coequal Son. Theſe words are partly taken out of the ſecond *Pſalm v.*7. *I will declare the Decree the Lord ſaid unto me, Thou art my Son.* By this forementioned voice he made his Son King upon *Sion* That *Pſalm* is to be referred to this.

Of this beloved Son, *Iſaak* was a Type, *Gen.*22.2. *Take thy ſon, thy onely ſon,* thy ſon whom thou loveſt. And ſo was *Solomon* called *Jedidiah*, or the beloved of the Lord. Ott

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was Chriſt called Beloved in the Book of *Canticles*, the Fathers voice might have reſpect to theſe Figures. Of this Chriſt ſpeaks *John* 17. 26. *I pray that the love wherewith thou loveſt me may be in them.* *Epheſ.* 1.6. We are ſaid to be accepted in this Beloved.

In whom I am well pleaſed] The ſame with that, *In whom my ſoul is well pleaſed*, *Matth.* 12.18. As if he ſhould ſay, Thou, my Son, onely and chiefly beloved, pleaſeſt me in all things, and that infinitely, and no man pleaſes me but by thee, yea by thee am I appeaſed with all them I have given thee, at whom I was offended by the ſin of *Adam*, and there is nothing in thee that diſpleaſes me. *Enoch* pleaſed me, *Heb.* 11.5. but not ſo as thou doſt, for in thee I am appeaſed and reconciled to the World of Believers. The ſhew of a Dove was a dumb thing, therefore here's a voice to make all things concerning the *Meſsiah* out of queſtion, and alſo opening the whole Myſtery of our Redemption; for what is our Redemption but this, whereas formerly we were at enmity with God, now God is well pleaſed with us in Chriſt, 2 *Cor.* 5.19. *God was in Chriſt reconciling the world to himſelf.* Theſe words are taken out of *Iſai* 42.1. and in that Chapter is the calling and ſending of Chriſt to his Miniſtry deſcribed, and indeed the whole Scripture whence ſome words are taken ſhould be lookt into.

To this in the Transfiguration was added *Hear him*, not *Plato*, *Socrates*, *Moſes*, further than he Witneſſes of Chriſt, but hear him who being *in my boſom*, *John* 1.18. ſhall reveal my Myſteries which have been hid from the foundation of the world. He ſhall open the way to Heaven to you.

CHAP.

CHAP. IV.

IN this Chapter there are four parts.

1 Chriſt his Tentation, from *v.* 1. to *v.* 12. 2 Chriſt's Preaching in *Galilee*, from *v.* 12. to *v.* 18. 3 Chriſt's calling of four Diſciples, *Peter*, *Andrew*, *James*, *John*. 4 The Confirmation of his Doctrine by Miracles, *v.* 23, 24, 25.

In the Temptation obſerve, 1 The Time, *v.* 1. immediately after Baptiſm. 2 The Place, in the Wilderneſs, *v.* 1. 3 The efficient Cauſe, *viz.* the Spirit of God. 4 The End, to be tempted of the Devil, *v.* 1. 5 The kindes of the Temptations, which are three, 1 To Unbelief, *v.* 2, 3. 2 To Preſumption, *v.* 5, 6. *Caſt thy ſelf down, for he ſhall give his Angels charge of thee.* 3 To the vain glory of the glory of the World, *v.* 7, 8, 9.

6 The Victory Chriſt got over theſe Temptations, ſo that the Devil was forced to give ground, *v* 11. amplified from the Weapon wherewith Chriſt overcame him, which was the Word of God.

7 The comfort Chriſt had after the Temptation was over, The Angels came and miniſtred to him.

V. 1. *Then was* Jeſus *led up of the Spirit into the Wilderneſs, to be tempted of the Devil.*

This Temptation of Chriſt is ſet down, 1 From the Time *Then*] When? Even preſently after his Baptiſm, *Mark* 1. 12. *Immediately the Spirit driveth him into the Wilderneſs, and being full of the Holy Ghoſt he was led by the Spirit into the Wilderneſs.* So that in the ſame day he was baptized he began his Faſt of forty days.

He was led of the Spirit] 2 His Tentation is ſet down from the efficient Cauſe, *v.* 12. the Spirit, *He was led of the Spirit*, or driven or caſt out by the Spirit, ἐκβάλλει, ſo *Mark*, or ἀνήχθη, led away or ſnatched away. Theſe phraſes

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ſet down the violent impulſion and force of the Spirit in his heart, as appears *Luke* 4.1. Jeſus *being full of the Holy Ghoſt returned from* Jordan, *and was led by the Spirit into the Wilderneſs*. It was not then Satan that led him, but the Spirit of God. Whether carried through the air, as *Elias*, 2 *Kings* 2. 16. and *Ezekiel cap.* 3. 12. and *Philip* when he was taken from the Eunuch, or whether he went on his feet, I leave it in the midſt; but from the word ἀνήχθη, of ἄνω *ſurſum*, and ἄγω *duco*, I incline to think he was carried up into the air.

3 Whither he was led, *viz.* [*Into the Wilderneſs*] It's like the great Wilderneſs, where he was with the wilde Beaſts, yet are not any perſons to live in Wilderneſſes now for Penance, for though every action of Chriſt be for our inſtruction, yet is it not for our imitation. What popiſh Eremite is ſo carried as Chriſt was? Chriſt went into the Wilderneſs to teſtifie his divine glory, in abſtinence, not onely from fleſh, but from all manner of meat, which hath no place in Eremites: he went to be tempted of the Devil, and therefore choſe the fitteſt place, even a ſolitary Wilderneſs. We pray that we may not be led into Tentation. If there were any ſuch end of an Eremitical or Wilderneſs Life, as Penance, yet were it meet to be profeſt rather among men than beaſts, that they who have beheld our Fall, may behold our Repentance. And if the Warrant of a Wilderneſs Life be fetcht from the Example of Chriſt, it muſt of neceſſity be ſhut up in the ſpace of forty days and forty nights; after the end of which forty days Temptation he lived the reſt of his life in the ſociety of men.

To be tempted of the Devil] This was the end Chriſt was led into the Wilderneſs. Chriſt was thus tempted, firſt, that he might be fitted for his Miniſtry by Tentations; for knowledg of Tentations is one great requiſite to make an able Teacher. 2 To ſhew with what Weapons a Chriſtian ought to oppoſe the Temptations of the Devil. 3 That

he might be ſuccouring and helpfull to us in our Tentations, *Heb.* 2. 17. *For that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.*

4 To ſhew that Chriſt is ſtronger than Satan in time of Tentation, 1 *John* 4. 4. Chriſtians overcome, becauſe greater is he that is in them, than he that is in the World.

5 That we may come unto him with boldneſs and confidence, ſeeing he was in all the principal points of Tentations tempted as well as we, *Heb.*4. 15,16. *He was in all points tempted like unto us, let us come therefore unto him with boldneſs.*

6 Satan tempted Chriſt, that in overcoming Chriſt he might hinder the Work of our Redemption, by drawing him to ſin; for the high Prieſt that was to redeem us was to be *holy, and harmleſs, and undefiled. Heb.*7.26.

7 That by his combating with Satan he might obtain victory to us, *John* 14. *ult.*

8 To let young Converts ſee, that after Baptiſm, that is, the profeſſion of a ſincere and holy life, Temptations hang over ſuch.

9 To let us ſee, that bare Tentations are not ſins, unleſs we give our conſent to them. Satans Temptations to evil are our croſſes and Satan's ſins, provided we groan under them and oppoſe them. In holy men God works a diſtaſte of Satans Temptations, yet may a Saint have as horrid thoughts caſt into his heart as the Devil can invent, who is indeed the great temptation-maſter.

10 That we, by Chriſt his Example, may learn to fight it out with Satan and not to give way, like valiant Souldiers that ſtand and maintain their ground againſt their Adverſary, *Epheſ.*6.11. *Put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil.*

Learn we from this, ſeeing Chriſt was led or driven of the Spirit to his Tentation, that we do not raſhly caſt our ſelves into Tentations, becauſe we know not what weakneſs we may ſhew therein. *V.*2.

V. 2 *And when he had faſted forty days and forty nights, he was afterwards an hungred.*

When he had faſted forty days] Chriſt his temptation is amplified from the concomitants that accompanied his temptation, which was prayer and faſting. Becauſe faſting kindles prayer, therefore he uſed faſting, as *Moſes* and *Elias* had communion with the Lord miraculouſly, *Exod.* 24. 18. forty days and forty nights, 1 *King.* 19. 8. ſo had Jeſus Chriſt.

From hence Papiſts ſtabliſh Lent. They ſay Chriſt his example is a command for us, but by this reaſon all the miracles of Chriſt ſhould be inſtead of a command, but who can imitate Chriſt in miracles? *Moſes* at the receiving of the Law, and *Eliah* at the reſtoring of it, and Chriſt the reſtorer of the new Law, faſted forty days apiece, but what is this to us? The example of *Moſes* and *Elias* gave no warrant to the Jews to imitate that faſt, no more doth Chriſts faſt give warrant to us to imitate that.

2 There is great difference between Chriſt his faſts and Papiſts; for Chriſt faſted but once, they yearly; Chriſt abſtained from all meat and drink, they onely from fleſh and that which comes of it; Chriſt abſtained from food without need or appetite to it, they hunger when they faſt: Beſides in their faſts the Shambles are onely chang'd into Fiſhmarkets, or into Grocers and Comfit-makers ſhops, which are more pampering to the fleſh. *Luke* ſaith, that in thoſe forty days Chriſt did eat nothing, *Luke* 4. 2. but they eat every day.

Now for the faſt of Chriſt it was ſupernatural. For to faſt above ſeven days is death; for though ſick perſons in whom there is abundance of ſlimy phlegm, and their natural heat is weak, may live above ſeven days without meat, for they are nouriſhed of the moiſture of the body and phlegm, which the little heat in their body doth ſlowly eat up. Yet man naturally cannot live without meat ſe-

ven days, becauſe for want of nouriſhment the natural heat dies. As the fire of a Lamp is put out for want of oyl, the body alſo being dried becomes unfit, that the ſoul ſhould inform it; beſides, the bowels (as *Hippocrates* obſerves) wanting chylous moiſture growes together and then the man dies.

For Chriſt, his divine power did keep his body ſtrong without hunger, and did likewiſe ſuſpend the action of natural heat, and other contrary qualities weakning one another; and in the mean time afforded ſtrength and animal ſpirits to the head and brain, which were neceſſary to the contemplation of 40 days: For though Chriſts natural heat might be ſuſpended by his deep contemplation ſo that he might ſlowly digeſt (for the powers of the ſoul when they go into contemplation they have little left for digeſtion and nouriſhment (as we ſee generally in great ſtudents) and ſo might keep him alive without meat the longer, yet not forty days.

He was afterwards an hungred] When Chriſt began to be hungry the tempter came to him: hitherto he ſtood doubtful, and durſt not come, partly becauſe of the voice he had heard out of heaven, and partly becauſe his forty dayes faſt did portend ſome great thing, but now ſeeing Chriſt to be hungry he comes the more impudently; as he came to the head ſo to the members, when the feeling of affliction begins to touch them. He was not hungry all the forty days, but after, he was hungry to ſhow he was man. Some think Chriſt by his hunger did objectively allure Satan to tempt him, that ſo he might overcome him, as a party of ſouldiers ſometimes feign a running away that they may allure the enemies to follow them, and ſo cut them off, either by an ambuſh, or by an orderly facing about, ſo the devil tempted Chriſt as man, not knowing him to be God, or if he did know him to be God, Chriſt doth as it were encourage his cowardly enemy that durſt not ſet upon him as God, ſhewing himſelf to be man.

V. 3. *And*

V. 3. *And when the tempter came to him, he ſaid, If thou be the Son of God command that theſe ſtones be made bread.*

We have here the firſt of the three temptations wherewith the devil aſſaults Chriſt.

And when the tempter] So he is called, 1 *Theſ.* 3. 5. from the firſt temptation wherewith he ſupplanted *Eve*, he is called the Tempter; not becauſe he is the alone tempter, but becauſe he is the chiefeſt, for ſometimes our fleſh, and ſometimes the world tempts. This tempting of Satan was nor barely by way of ſuggeſtion, for that would eaſily have been repelled from the holy heart of Chriſt, but in ſome outward and bodily form, perhaps of a man. To tempt is to try, but Satan is an enſnaring trier.

He ſaid unto him, If thou be the Son of God] Meaning, as that voice at thy baptiſm declared, and as *John Baptiſt* hath preached thee to be; do not thou ſuffer hunger having whereby thou mayeſt aſſwage thy hunger. Satan thought, either by the miracle, or by Chriſts inability to do the miracle, he might know whether he were the Son of God or no, that ſo he might vent his old wrath and envy againſt him.

It's like the devil did not come abruptly upon him, but firſt ſaluted him courteouſly, as what, Sir, art thou meditating of? I ſaw thee to be baptized of *John* in Jordan, I heard a voice from heaven, ſaying, *This is my beloved Son*, I would fain know whether the voice meant that thou art truly the Son of God by nature, or an adopted Son by grace. I ſee alſo by thy long faſt of forty days that thou art hungry, if therefore thou art the Son of God ſuccour thy hunger, and turn theſe ſtones into bread, for thou canſt eaſily do it.

The ſcope of Satans temptation was to tempt Chriſt, 1 To unbelief, as if he ſhould ſay, Thy father hath hitherto forgotten thee, and ſent thee no meat, now thou ſeeſt thy God

God fails thee, therefore neceſſity puts thee upon to provide for thy ſelf. The ſcope of Satan was to draw Chriſt from reſting on Gods word, and to follow what unbelief ſhould ſuggeſt, and this appears by Chriſt his anſwer, *Man doth not live by bread alone.*

So that though I will not deny but Satan might tempt Chriſt to a vain boaſting of his own power, yet ſpecially he tempts Chriſt to unbelief, either that he ſhould not believe that teſtimony that was given at his baptiſm, or to doubt that God would fail him of neceſſary livelihood: As he overcame the firſt *Adam* with unbelief of the threatning, *Gen.* 3. 3. ſo doth he endeavour to overcome the ſecond *Adam* with unbelief of the promiſe. And ſeeing Satan dare call in queſtion the Son-ſhip of Chriſt, no wonder if he tempt Saints to call in queſtion their ſonſhip.

Where we may ſee Satans craft. Chriſt being hungry is tempted to provide bread in ſuch a way as Satan preſcribes. He uſually fits his temptations according to mens preſent conditions, marking in his temptation whereunto perſons are inclining, or wherein they are wanting; ſo that as Fowlers lay ſeveral baits for the birds, and Hunters for the wilde beaſts, and Fiſhers for the fiſh, and lays for every one their proper bait for to catch them, ſo to the hungry or poor, Satan ſets before them bread and livelihood; to the full, idleneſs and ſloth; to the proud, honours; to the covetous, gain; to the revengefull, wrongs and diſcontents; to the curious, Magick and inchantments; to the adulterer, beauty; to the drunkard, wine, *&c.* as he tempted the head ſo doth he the members; to the afflicted, deſpair; to the idle wantonneſs; to the buſie, trouble; to the ſevere, cruelty; to the mercifull, flattery.

V. 4. *But he anſwered and ſaid, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

But

But he anſwered and ſaid] We may ſee the defence Chriſt had againſt Satans temptation, it was the Scripture: for that is our ſword we are to fight with, *Epheſ.6.17.* which the Papiſts taking from the people, expoſe them to Satans open violence. A man that is to go where thievs way-lay him will be ſure to have his ſword; yet is not the bare repeating the word in an heartleſs manner a defence againſt Satan, but to repeat it believingly, after which the temptation uſes preſently to vaniſh.

But herein we muſt joyn precept, promiſe and threat; precept, forbidding ſuch a ſin and commanding ſuch a duty; the promiſe, in caſe we conſent not, nor obey Satans temptations, this we muſt ſet againſt all Satans proffers; the threatning in caſe we yield to the temptation: becauſe *Eve* ſet not the threatning againſt the devils temptation, and minc'd off the temptation, which was, *In the day thou eats thereof thou ſhalt die*, which ſhe minc'd into this, Leſt ye die, *Gen.* 3. 3. ſhe was overcome of the tempter.

Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God] As if he ſhould ſay, Man ſhall live of every thing which the Lord hath commanded or appointed to the ſuſtenance of mans life, and not onely of bread, as the Jews lived of Manna 40 years. So that if the Lord ſhould command us to eat graſs and ſnakes, *&c.* we ſhould live by them as by the moſt delicate meat: yea, if he ſhould command it, we ſhould live without any meat, as *Moſes* and *Elias* did. Therefore by word here, is not onely meant the promiſes, but the decree, for the word that goes out of a man is his will, pleaſure or decree. So that by word is meant the decree of God, which he hath publiſhed for the nouriſhing the creatures. Now Chriſt herein doth not anſwer to that which the devil kept ſilent, which was, the devil deſired to know whether he were the Son of God or no, but onely to what he ſpake, which was, *to command that theſe ſtones ſhould be made bread.*

So

So that firſt Gods promiſes are not to be meaſured by the want of bodily things, for God is able to make a new meat for us to live upon. 2 When ſecond cauſes are wanting, we muſt not depart from the faith of a promiſe to be helped by a miracle, but we muſt live upon that word, for God will rather work a miracle, then fail of a promiſe.

Every word] That is, every divine command, whether general or ſpecial, wherein there is an expreſs or ſilent command of neceſſary things. *Moſes*, to ſtir up the Jews to obedience of the Law, tells them, God would give them things that were needfull, either by ordinary means or by extraordinary, as he had done when he fed them with Manna, which Chriſt applies to himſelf, when the devil lyingly would make him believe that he ſhould periſh, if he turned not ſtones into bread.

*V.*5. *Then the devil taketh him up into the holy City, and ſetteth him on a Pinacle of the Temple*;

*V.*6. *And ſaith unto him, If thou be the Son of God caſt thy thy ſelf down, for it is written, He ſhall give his Angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.*

Here is the ſecond temptation wherewith the devil aſſaulteth Chriſt.

Then the devil taketh him and ſetteth him on a Pinacle of the Temple] It's queſtioned whether the matter were onely in viſion? *Anſw.* It was a real rapture of the body of Chriſt through the permiſſion of God, neither was this any diſparagement to Chriſt, for that the devil carried him through the ayr and ſet him upon a Pinacle, neither is this any wonder that Chriſt ſhould ſuffer himſelf to be ſo uſed, ſeeing he ſuffered himſelf to be crucified of the Jews.

Now though the devil did ſo take Chriſt that he might be ſeen of all, yet Chriſt (as *Aquinas* obſervs) did ſo inviſibly act (the devil not knowing it) that he could be beheld

held of no man, either by hindering the sight of his body, or the sight of their eys. Yet was the devil notably mockt, for he thought if Christ were the Son of God he would not suffer himself to be taken up by him, and carried through the ayr, and thence he should know whether he were the Son of God or no; but Christ concealing his Godhead, suffered his body to be taken up by the devil, and so frustrated the devils expectation and left him still in doubt.

Into the holy City] He means *Jerusalem*, called *the holy City*, *Matth.* 27. 53. *the beloved City*, *Revel.* 20. 9. *the City Jerusalem*, called Gods *holy Mountain*, *Dan.* 9. 16. *the City of the great King*, *Matth.* 5. 35. *the City of God*, *and Mountain of holiness*, *Psal.* 48. 1.

And setteth him on a Pinacle of the Temple] A Pinacle is the top of a building with a sharp point, yet hath it some breadth upon it, wherein a man may stand. Others think the Temple to be plain with a battlement, and so all their houses were commanded to be made, *Deut.* 22. 8. Thence Satan tempted Christ to throw down himself, as if he should say, Show by this miraculous fall to all that thou remainest not hurt, that thou art the Son of God, and so all the people will acknowledge thee for the *Messias*. We see the devil hath no power to compell, no not in the height of his temptation.

If thou be the Son of God cast thy self down] A true voice of the devil. The voice of God is to all believers, as *Paul* speaks to the Jaylor, *Do thy self no harm*, but satan says, cast thy self down. All temptations of self-destruction come from satan. Against these let us reason,

1 We must not kill another, much less our selves.

2 We read not that Saints, but wicked men, to have kild themselves, as *Judas*, *Saul*, *Achitophel*. For *Jonah*, and *Sampson*, they did it by private motion, or else prophetically they knew the minde of God. And as *Jonah* was a Prophet, so *Sampson* was like a good Captain, that had ra-

ther die then his enemies prevail. Some examples are heroical, ſome Moral: Heroical examples are which do not agree with laws. An heroical man breaks the rule, but doth not leave behinde him an example, *Luth. in Gen.* 29. ſuch was *Sampſon* and *Jonah* in Heroical actions. An example is of no force, unleſs it be like in all things.

3 Take heed of Satans reaſons; As its likely Satan brought this reaſon to Chriſt; Thou dependeſt upon the providence of God in thy greateſt hunger and want, now depend upon the ſame providence in bearing thee up, if thou fall down from the pinacle. So Satan comes to many ſouls, Make away thy ſelf, its ſoon done, the pain is quickly paſt, thou art like to lie in anguiſh all thy life; the longer thou lives the more will the ſcore of thy ſins be, and thy torments in hell more. If it be once done it will appear to be Gods decree, and I hope thou wilt not be againſt the accompliſhment of that; if thou live longer thou wilt increaſe thy ſins, and make away thy ſelf at laſt. Do not then reaſon with Satan, but paſs eaſily from his ſuggeſtions by diverſion of thoughts, alſo ſlight them, they oftener (as ſome think) go away by ſlighting then by force. As its moſt ſafe to paſs by a barking Dog and to contemn him, ſo one way of overcoming is to deſpiſe Satans ſuggeſtions, and not to diſpute long with them, ſo will they fall of themſelves, the more you rowl them in your minde, the more vehement are they; beſides Satan can bear nothing worſe then contempt, *Luth. Tom.* 3. 376.

4 Labour to draw good out of ſuch helliſh ſuggeſtions, and ſo Satan will be weary of ſuch tempting, as to ſpend the time with leſs ſin with them then without them.

5 Conſider, God will require blood at the hand of man, *Gen.* 9. 5. not onely at the hand of him that ſlays his brother, but at the hand of a man ſelf: now if God require it, what a wofull condition art thou in, ſeeing if God enter into judgement for one ſin with us, we are undone.

6 As

6 As ſouldiers are not to leave their ſtation without the command of their Officers, no more are we to go out of the body when we pleaſe. *Hierom* ſpeaks in the perſon of *Bleſella* that kild her ſelf, I will not receive thoſe ſouls which have gone out of the body againſt my will. *Job* and the Apoſtles who were ſtill under perſecutions, never thought to ſhorten their troubles this way; and therefore though ſome heathens lookt on life as a banquet, from which they might riſe full and then go away, or as a play which a man may leave when he liſt, yet ought we not to go from life till God call us. Hence *Simeon* asks leave to die, *Luk.2.29. Lord let thy ſervant to depart in peace*, and *Paul, I deſire to be diſſolved, Phil.* 1. 23. the priſoner muſt not go out till the priſon door be open.

7 Thou doeſt not onely murder thy body, but hereby thou murdereſt thy ſoul, which is the moſt heynous murder.

8 Remove outward accidents, as knives, going near rivers, wells, *&c.* if inclined to this, unleſs when thou art in thy due calling; as if thy journey lye by ſea, or thou muſt have a knife to eat thy meat; here fight it out by faith, that thou mayſt not give place to the devil, for if a perſon ſo tempted be called to go over a bridge over any great river, when it is in the compaſs of his calling, let him not fear, but fight it out by faith and go on his way, that he may not do ſervice to the devil.

9 Walk cloſe with God, and by degrees the temptation wil vaniſh, thou believing and repenting; After the Jaylor believed, we read nothing of his former temptation to deſtroy himſelf.

10 Be much in prayer that God would bridle the tempter, lay open the violence and unceſſancy of his temptations.

11 Take heed of diſpondency of ſpirit, as to think that none of Gods children were ever in your condition, for the

ſame afflictions are accompliſhed among the brethren that are in the world. 1 *Pet.* 5. 8.

12 Uſe conſtant reſiſtance and diſtaſte of his temptation, *Jam.* 4. 7. Reſiſt the devil and he will flee from you; it's not onely a command but a promiſe.

13 Set faith on work to quench his fiery darts, *Eph.* 6. 16. 1 *Pet.* 5. 8. Your adverſary the devil goes about as a roring Lion ſeeking whom he may devour, whom reſiſt ſtedfaſt in the faith. Let faith be acted as upon Chriſt for pardon, ſo upon the power of God, that he is able to keep you, and upon the promiſe of God that he will keep you, and not ſuffer you to be tempted above what you are able.

For it is written, He ſhall give his Angels charge concerning thee] We may ſee Satans malice and craft in abuſing Scripture, to take away, if poſſible, Chriſts life. Chriſt thus ſtrove with him, to warn us to take heed leſt by a deceitful pretence or allegation of Scripture, we fall into Satans ſnares. Nor muſt we think worſe of Scripture becauſe Satan abuſes it, no more then we do of meat and drink becauſe Drunkards and Gluttons abuſe it.

And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone] The Angels have no hands unleſs when they aſſume bodies: by hands he means the help of the Angels, as if he ſhould ſay the help of the Angels in every danger and fall will be ſo preſent, that thou ſeems to be carried in their hands.

Onely Satans deceit is to be noted, that in citing *Pſal.* 91. 11. he leaves out theſe words, *To keep thee in all thy wayes*] that is, in the ways of thy calling. And Satan applies it to actions done without our calling, without command, without neceſſity, meerly of preſumption. Some underſtand the Angels protection to be from caſual evils which we not knowing come upon us, but we may rather extend it to all evils that come upon us in the compaſs of our callings.

V. 7.

V.7. Jeſus *ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.*

Chriſt ſhews that Satans ſtrange Interpretation of this Scripture was contrary to other Scriptures. Where we ſee a Rule in interpreting Scriptures, ſo to interpret them, that one part may not jar with another. [*Again*] That is, on the contrary, in oppoſition to thy depravement.

Thou ſhalt not tempt the Lord thy God] As if Chriſt ſhould ſay, We are ſo to hope for help from God in time of Dangers, that we do not tempt God.

1 To tempt God, is to require an Experiment of his Power, other than he hath appointed. So *Pſalm* 78.18. the *Iſraelites*, when God gave them Manna to nouriſh them, they not content herewith, tempted God by asking Meat for their Luſts.

2 To tempt God, is to impoſe a Law upon the Creator, and to alter his Appointment, when God ſhall give us ſuch means to maintain and preſerve us and we will ſeek for other.

3 To tempt God, is when out of preſumption, or without neceſſity, we ſeek the experiment of his power, wiſdom, goodneſs and truth, *Exod.* 17.2. compared with *v.7.* they tempted the Lord, ſaying, *Is the Lord amongſt us or not?* The *Iſraelites* had a Promiſe that God would be preſent with them in the Wilderneſs, but now, when they wanted Water, in their thirſt they cry out, If God do not now give us Water to drink, we will not believe he is in the midſt of us.

4 When we caſt our ſelves into dangers, and neglect ordinary means, *Mal.*3.15. They that tempt God are even delivered.

5 When we ſin boldly againſt a maniſeſt Command, and yet think the Promiſes belong unto us; ſo thoſe who walked in the imagination of their own evil hearts, adding drunkenneſs to thirſt, promiſed themſelves peace, *Deut.* 29.19,20. *Num.* 14 22.

6 By

6 By preſſing indifferent things as neceſſary, *Acts* 15. 10,11. They tempted God by preſſing Circumciſion as neceſſary to Salvation, which was onely an indifferent thing, when the Lord had appointed the righteouſneſs and grace of Chriſt the way of Salvation.

7 By deſiring a needleſs Miracle; ſo the *Jews* would have Chriſt ſhew a ſign that they may believe on him, as *Moſes* gave their fathers Manna in the Wilderneſs, *John* 6. 30. Chriſt had given them a ſufficient ſign herein, but that would not content them, they had ſeen Chriſt feed five thouſand men with five Barley Loaves and two Fiſhes, yet muſt they have a ſign.

Divers of theſe ways, if not all, the Devil tempts Chriſt, as to work a needleſs Miracle; to throw himſelf headlong, that the Angels might take him up in their hands; to caſt himſelf down, when there were ſteps to go down. In ſum, Chriſt lets Satan ſee the Promiſes of God are ſo to be taken and applied that we do not tempt God.

*V.*8. *Again the Devil taketh him into an exceeding high Mountain, and ſheweth him all the Kingdoms of the World, and the glory of them.*

Here is the third Tentation Satan brings to Chriſt, which is the preſentment unto him the glory of the World, with which Chriſt's ſenſes were ſo delighted, that no Luſt or inordinate affection was in his heart; Satan ſhewed him all the Kingdoms of the World and the glory of them in a moment of time, *Luke* 4.5. Satan ſhewed unto Chriſt the multitude of Nations, the excellency of Cities, the riches, attendance, and glory of Princes Courts, that ſo Chriſt ſeeing them might deſire them, and deſiring them might fall down and worſhip him.

Sheweth him all the Kingdoms of the World] Some think Satan ſhewed them by pointing at them with his finger, and that Satan told Chriſt by words in what thing every Kingdom excelled. Others think the Devil flew with Chriſt

Christ through all the Kingdoms of the World, and in a little time shewed them to him. But the Text saith, The Devil took him into an high Mountain and shewed them to him. Some think the Devil by an imaginary Vision presented all the Kingdoms of the World. But this Tentation was outward, not inward. Therefore I lean to the first, that the Devil from that high Mountain shewed Christ onely the coast and situation of all the quarters and Kingdoms of the World, saying, this is *Europe*, this is *Africk*, this *Asia*, this *England*, this *France*, *Spain*, *&c.* And because he shewed him the glory of them, it's like the Devil like a Painter represented unto Christ all the glorious things that were in every Kingdom, by thickening of the air, wherein the Devil made certain Images of things which were no less apparent to Christ, than Colours in the Rain-bowe to us, for neither were the eys, nor imagination of Christ deluded.

3 Satan shewed the Kingoms of the World by way of proportion, shewing the wealth, pomp, and glory of some one Kingdom, that was nigh that high Mountain. For the Kingdoms of the World have onely a greater quantity of that which may be seen in one Kingdom.

We may by the way observe the order of the Tentations. The first Tentation was of Distrust, from which Satan being driven away by the Promise, the Devil sets upon Christ by a second, which was, If thou ascribe so much to the Promise, then *cast thy self down, for it is written, He shall give his Angels charge over thee.* His third Tentation was taken out of *Psalm* 2.8. *Ask of me and I will give thee the Heathen for thine Inheritance, and the utmost parts of the earth for thy possession,* which though it were the speech of the Father to *Christ*, yet so much Satan gathered, that all the Nations of the World belonged to *Christ*. The Devil therefore shews them to him, as if he should say to *Christ*, That way thou goest in humbling thy self, thou shalt never sub-

ſubject the Kingdoms of the World to thy ſelf, for thou ſeeſt they are poſſeſt of them that are my Servants, therefore if thou wilt worſhip me, thou mayſt become Lord and Heir of all theſe Kingdoms, more eaſily, ſpeedily, and ſurely, than if thou truſteſt to that voice that ſounded unto thee from Heaven.

V.9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

Here is the Devils proffer to Chriſt, *All theſe things will I give thee*; The condition, *If thou wilt fall down & worſhip me.*

All theſe things will I give thee] In this Proffer, ſee the Devils Lyes, 1 He challenges that to be his which belongs to Chriſt, for he is *Heir of all things*, *Heb.*1.2. *All power is given unto him in Heaven and Earth*, *Matth.*28.19. 2 That he had power to give the Kingdoms of the World to whom he will, as *Luke* ſets it down. Whereas this onely is Gods property, *Dan.* 4.25. for though Satan be called *the Prince of the World*, *John* 12.31. 14.30. and *the God of this World*, 2 *Cor.*4.4. yet this is meant onely of the World of the Wicked, in whom he reigns, *Epheſ.*2.2. Not that he is Proprietary of any Kingdom of the World.

Queſt. But how durſt Satan to have the impudence to ſpeak thus to *Chriſt?*

Anſw. Becauſe he had ſeen *Chriſt* again and again to forbear to do any Miracle, though ſollicited thereto, therefore Satan began more certainly to think he was not the Son of God,

2 Becauſe he feigned himſelf to be the Son of God, and to be God, in that he ſays, *The Kingdoms of the World were delivered to him, and that he gives them to whomſoever he will*, *Luke* 4.6.

3 He was blinded with the ambition of God-head even from the firſt, and therefore he deſires ſo to be worſhipped.

4 He hereby thought to try whether *Chriſt* were the Son

Son of God, for it's like he reasoned thus, If this *Christ* be the Son of God he will be angry at me for taking his Dignity from him, and counterfeiting my self to be Gods Son, wherefore being angry he will reply, whence is this arrogance of thine? how dares thou thus blasphemously speak, thou proud and lying spirit? I am the Son of God, thou art Satan; it's thy duty to worship me, how dares thou then require me to worship thee?

If thou wilt fall down and worship me] Here is the condition: None get any thing of the Devil at a cheap rate. For falling down in worship it was the manner of the Eastern People, not onely to their Kings but to their God, yea it was the manner of the *Jews* so to worship God, *Psalm* 95. 6. *Dan.* 3. 7. *Ezra* 9. 5. *Nathan* speaking to *David* about *Adonijah*'s reigning, he fell on his face to the ground, 1 *Kings* 1. 23. That outward sign of Reverence was not proper to divine worship, when it was used out of divine worship. We may know when it is done rightly or otherwise, by the meaning of him, that gives it, and of him that requires it, therefore *Grotius* out of *Sozomen* praises a certain Christian, who having worshipped the King of *Persia* in a civil way, being after sollicited to fall off from *Christ* in the same manner to worship the King again, he refused.

Now there being no manner of Worship, neither civil, nor divine, due to Satan, Christ abhorred so much as to give him civil Worship.

Now for the Tentations wherein he tempted *Christ*, they were 1 To Covetousness, for the Devil knows how unsatiable the heart of man is after earthly things, and to many the Devil need not proffer so largely, neither a housefull of Gold as *Balaam*, nor all the Kingdoms of the World for a handfull of Gold, nay a far less matter will serve the turn.

Also the Devil tempts Christ to a false faith, that he

may believe him to be the Son of God; alſo to Idolatry, that he might worſhip him as God; alſo to Pride, If thou wilt worſhip me, Ile make thee the greateſt King in the World.

Now whereas moſt men among us would ſpit in their faces that ſhould ſay they worſhip the Devil, know that when thou art overcome of Covetouſneſs, and Pride, in the reign thereof, thou worſhips the Devil: and on this condition Satan helps many men to glory and riches.

From Chriſt his Repulſe of Satan, learn we to drive him back: drive back his Temptations of Unbelief, by faith in God and in his providence; his Temptation to Preſumption by keeping our ſelves in the fear of God, and the duties of our callings; his Temptations of Covetouſneſs and Ambition, by a weaned affection to the world, *Not to love the World, or the things thereof*, 1 *Joh.* 2. 16. His Temptation to Idolatry, by giving God both inward and outward worſhip.

V. 10 *Then* Jeſus *ſaid unto him, Get thee behinde me Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.*

We have here a twofold Anſwer of Chriſt to Satan's Argument. Firſt he anſwers to the perſon of the Tempter, and then to the Temptation. 1 To the perſon of the Tempter, *Get thee behinde me Satan*; ὕπαγε, *Hupage*, Get thee gone, depart, appear no more before me, but get thee behinde me, for I will neither hear thee, nor look upon thee, thou doſt not onely promiſe falſe things, but alſo thou requireſt wicked and blaſphemous things of me, to wit, that I who am thy Creatour ſhould worſhip thee who art my Creature.

This word [*behinde me*] is not in ſome Copies. This word [*begone*] is uſed, when we reject thoſe whom we have a while endured with ſome trouble and tediouſneſs. Blaſphemous words ſhould not be patiently heard of Chriſtians, no more than they were of Chriſt, but to be rejected with great indignation. Alſo

Alſo we may learn when the Devil grows troubleſom with blaſphemous Temptations, not to diſpute with him, but to drive him away with anger, ſaying with one of the Ancients, Thy uncleanneſs be upon thee, O Satan, becauſe thou art an unclean Spirit, uncleanneſs is thy work. Let not Satans blaſphemous thoughts which he caſts into thee, fill thee with doubting, whether ſuch Injections can befall Gods children, and ſo put thee into an habit of heavy walking: but drive him back as Chriſt doth by the Word. Satan being he cannot torment Saints in Hell, will labour to torment them here on Earth.

It's a point of wiſdom to draw ſome ſpiritual good out of Satans blaſphemous Tentations: When he ſuggeſts there is no God, ſay, Nay Satan, the Word to which I am confined ſays there is; beſides in the Lights of Heaven I ſee a ſhadow of his divine countenance, in the Creation of the World I ſee his infinite greatneſs, in his univerſal proviſion I ſee his goodneſs, let theſe motions make us ſee Satans malice that he hath againſt the Majeſty of God, let us alſo with more dearneſs adore and love the Majeſty of God. Be alſo humbled that thou canſt not with greater abhorrency abominate ſuch helliſh Blaſphemies, alſo ſtrive to be more ſtrongly ſettled that there is a God, that there is a Heaven and Hell, becauſe Satan endeavours to inſtill the contrary. Let it alſo be a ſtrong Argument that thou in more likelihood than formerly belongs unto God, for ſo long as thou lieſt dead in thy ſins the Devil never affrighted thee with blaſphemous thoughts; but now ſince thou cameſt home to God, and beganneſt to imbrace his ways. Beſides, gather experience by theſe blaſphemous thoughts to comfort others in the ſame kinde.

For it is written, Thou ſhalt worſhip the Lord thy God] The meaning of Chriſt's words are, thoſe things which properly belong to the Worſhip of God are not to be given to any Creature, neither ought a Diſpute concerning any ſuch

thing to be received, but angerly to be rejected, as Christ here doth. Yea those things which belong to Worship they are to be given to no Creature, nor to be divided betwixt God and Creatures. This place is taken out of *Deut.6.13.* in stead of Worship there it is Fear, *Thou shalt fear the Lord thy God*; for the *Hebrews* put Fear for all the Worship of God, hence *Rabbi Juda in libro Chasidim* saith, If any man see the Devil and be afrid of him he falls down before him.

And him onely shalt thou serve] λατρεύσεις, *Latreuseis*, this word render'd serve, neither in the rise or use of it is proper onely to God. See *Acts* 7.42. 10.25.

And therefore their distinction of *Latreia*, that it is onely due to God, and *Doulia* to Saints, and *Hyperdoulia* to the Virgin *Mary*. This word onely excludes all others, save the Lord, from divine Worship. And therefore the popish distinction of Adoration which they acknowledg onely to be given to God, and that of Invocation, wherein they acknowledg Saints may give good things, and drive away evil, is vain. All Invocation presupposes three things, 1 Omniscience, that he that is called on may hear our Groans. 2 Omnipresence, that he every where hears our Prayers. 3 Omnipotence, that he can succour us in our miseries: now can Saints departed do any of these? and therefore why should they be invoked? and therefore that it's not lawful to give divine Service or Worship to any save God onely, Ile give these Reasons.

1 We have a Command onely to call upon God in the Name of Christ, *John* 16.23,24. *Ephes.*2.18. *Heb.*7.25.

Now we have no Command to call upon any Saint departed.

2 We have no Promise of being heard, if we so call.

3 We have no Example of one godly man that did so.

4 The Saints departed know not our Wants, *Isai* 63.16. Abraham *is ignorant of us, and* Israel *knows us not.*

5 It

5 It darkens and derogates from Chriſt's Mediatorſhip, to whom it belongs to intercede for his People, which they blaſphemouſly aſcribe to Saints, eſpecially to the Virgin *Mary*. Now Chriſt alone conveys the things that are Gods to us, and miniſters the things that are ours to God. Now we are commanded to come in our Wants, not to Saint departed or Angel, but to this Mediator, *Heb.*4.14,15,16.

6 By calling thus upon Saints we put them into the Throne of Chriſt, and inveſt them with Gods properties, as to hear Prayers and to know our Wants. *Rom.*10.14. We are onely to call upon him on whom we believe. Yea hereby we inveſt them with Gods properties, for we acknowledg the perſon we pray to the ſearcher of our heart, and the authour of our good. And therefore *Chemnicius* writes, The Papiſts in their Temples paint Chriſt threatening and caſting Darts againſt ſinners, the affrighted ſinners they fly to *Mary*, who puts her ſelf betwixt as a Mediatreſs and drives back the Darts, this honour Chriſt gets hereby that he is leſs loved, leſs ſought, and counted leſs mercifull.

7 He that we call upon muſt know the ſtates of all that call upon him every where, that he may judg what is expedient, or not expedient for them: but this is proper to God alone, *Pſalm* 65.2. neither doth it help them to ſay that Saints departed know the ſtates of all by the revelation of the Angels, or in the glaſs of the Trinity, or from thoſe that dy, for our Prayers ought not to be founded on ſuch Dreams, but on plain Scriptures, and ſo much more in that the Saints the Papiſts call upon are ſcarcely any where to be found, ſave in the Popes Kalender.

Yet do we not think ſlightly or ſpeak reproachfully of the Saints departed, whoſe Memories are celebrated in Scripture, *Pſalm* 106.16. for there's Memory of Saint *Moſes* and Saint *Aaron*, as well as of Saint *Matthew*, Saint *Mark*, *&c.* In the *New Teſtament*, there's a Catalogue of many Saints,

Saints, *Heb.* 11. 32. Yet doth it not follow that Saints are to be called upon; we are to praiſe God in his Saints, and to acknowledge the grace of God in them, and to imitate them, but not to worſhip them, *Gal.* 1. 23. Neither that divine benefits may deſcend upon us through their mediation; nor as helpers together or workers together with Chriſt in the work of our ſalvation, or that they plead our cauſe with God, by offering their merits for to obtain our ſalvation, or that they obtain pardon of ſin or the grace of God to us, which Popiſh Writers make the ends of invocation of Saints; All which ends are blaſphemouſly derogatory to the glory of Chriſts merits and interceſſion. Thus are men more ready to do all things, which either themſelves chuſe, or men have ordained, then thoſe things which God hath commanded, becauſe in the commands of men, the old man is untoucht, yea is nouriſhed by the commands of men, but in the commands of God it is mortified.

It were endleſs to ſet down the multiplication of this ſuperſtition, to ſhow all the ends Papiſts give of calling upon Saints, as becauſe Chriſt is a more hard and juſt Judge, therefore we muſt have mediators to come to him, and becauſe we want deſerts, that therefore the Saints would apply the deſerts which they have more then enough for themſelves unto us, to interpoſe them betwixt Gods juſtice, and our unworthineſs, that ſo we may be made worthy of the promiſes of God. Moreover they teach that all the benefits we want are beſtowed of God upon the bleſſed in heaven, that they being implored may give all things which belong to this life and the life to come. Men are taught in their neceſſities to flye to the grace, mercy and help of Saints, and to place their faith and hope in them, alſo they think the bleſſed in heaven know every mans vows and the thoughts of their mindes.

Now this invocation of Saints, 1 is no where in Scripture. Hence Chriſt brands the *Samaritans*, they worſhipped

they

they knew not what. Now Scripture tells us that God onely in the name of Chriſt is to be called upon, *Joh.* 14.6. *Heb.* 4. 15, 16. 7. 25. 13. 15. Now it muſt needs be dangerous to go from the rule of the word for prayer. 2 They inveſt the Saints departed with thoſe things which are proper to God, as to be a refuge, a deliverer, to give good things which God onely gives, *Jam.* 1. 17. to flye to them in prayer for grace and mercy. 3 Papiſts derogate from Chriſts interceſſion, which is one part of his Prieſthood, for whereas we for our ſins are unworthy to come into the preſence of God with our prayers or perſons, God hath given Chriſt as a mediator to appear in our behalf, *Heb.* 2. 17. 7. 25. 9. 24. Papiſts call upon Saints directly, that they would interpoſe their merits betwixt Gods juſtice and our unworthineſs.

For 200 years after Chriſt, there was no news of invocation of Saints, *Juſtin Apol.* 2. *Tert. Apol. c*, 30. *Iren. l.* 2. *c.* 58. About the year 240 *Origen* was the firſt that began to ſow the ſeeds of invocation of Saints, who, as *Hierom* obſerves, brought in many poyſonous opinions into the Church of Chriſt, and in that age it began onely to be diſputed, and *Origen* from ſome Apocryphical Scriptures began to think it might be ſo, and after manifeſtly to affirm it; but he affirms, theſe aſſertions were onely private opinions, but not the received opinions of the Church. *Orig. l.* 2. *in Roman.* and in his diſputation againſt *Celſus* he doth in effect deny it. In *Cyprians* time invocation of Saints about the year 250 took another ſtep; for *Cyprian* and others ſpoke to the living Saints before they departed out of this life, that after death they would be mindfull of them with God, *Cypr. l.* 1. *ep.* 1. *ad Cornel. l.* 2. *de habitu Virg.*

All this while they were not called upon after death, but about the year 370, by occaſion of Panegyrical Orations that were made at the deceaſe of friends, *&c.* it began to be brought into the Church by *Baſil*, *Nyſſen* and *Nazianzen*, bringing

bringing it from the private devotions of Monks, into open aſſemblies. And in their Panegyrical orations, they cald up the ſouls of them whoſe memory they celebrated, and ſo *Nazianzen* calls up the ſoul of *Conſtantine.*

Yet muſt we know that theſe opinions were not received every where, and of all, for true opinions; yea the very Authors hereof in their ſtrains of Rhetorick do not diſſemble their doubts, that the Saints in heaven pray'd for thoſe here; Hence they uſe theſe words, *As I think*, and, *As I perſwade my ſelf*, and, *If it be not a raſh thing to ſay it*, and ſo that phraſe here, Thou ſoul of *Conſtantine*, if thou haſt any underſtanding.

Yea this opinion in that time was ſtrongly oppoſed by *Epiphanius*, and put into the Catalogue of Hereſies, and he inveighs againſt it in his book againſt the *Collyridians.* And *Chryſoſtome* in many places inveighs againſt the perſwaſions of the common people, who neglecting repentance and godlineſs, caſt all the buſineſs of hearing their prayers and ſalvation upon the interceſſion of others. *Hom.* 44. *in Gen. Hom.* 5. *in Matth*, &c.

Moreover the Synod of *Laodicea*, about the year 368, ſaith, It behoves not Chriſtians, the Church being left, to go away, and to make Congregations of Idolatry to Angels, all which are forbid: whoſoever ſhall be found at this hidden Idolatry let him be accurſed, becauſe leaving our Lord Jeſus Chriſt the Son of God he goes to Idols.

Cyril anſwering the Emperor *Julian*, telling the Chriſtians they worſhipped many miſerable men that were uſed by a hard Law, meaning Martyrdome, *Cyril* ſaith, I confeſs the memory and honour of the Martyrs, but deny the worſhip of them.

For the Latin Church, paſſing by *Ambroſe*, who is ſometimes for it and ſometimes againſt it, *Vigilantius*, as appears out of *Hierom*, maintained theſe three propoſitions. 1 That the Martyrs or Saints which departed out of this life are not

not to be worſhipped; 2 That while we live we may pray one for another, but after death no man prayes for another. 3 That the ſouls of the bleſſed are not preſent at their graves, nor come not betwixt God nor the affairs of the living, which firſt poſition *Hierom* doth not deny; to the ſecond, he ſaith, The Church in another world prayes for the Church of believers in this world; from whence it follows not that Saints are to be called upon when dead.

To conclude, *Auguſtine* falling into thoſe times wherein all perſons were full of preſumptions, was forced to give way to the times, yet did he endeavour to call perſons back to call upon the name of God, when he durſt not freely reprehend the commonly received preſumptions, *l. cont. Fauſtin.*

This preſumption then prevail'd, that the ſouls of the bleſſed heard prayers, and brought them to God, and beſtowed benefits, and therefore they came together to their graves to pray to them; but he concludes againſt this, that ſouls departed know not things done here, and he was ſure that if it were ſo, his mother would no night forſake him, which he found otherwiſe. In a word, generally *Auguſtine* was againſt invocation of Saints, ſetting aſide in ſome ſuppoſititious writings falſely aſcribed unto him.

V. 11. *Then the devil leaveth him, and behold Angels came and miniſtred unto him.*

We have here the victory over the tempter. The devil brought the worſt of his fiery darts, but Chriſt overcomes him. We may ſee the temptations of Satan are limited, that God will not ſtill ſuffer Satan to tempt, 1 *Cor.* 10. 13. nor us to be tempted above ſtrength.

Luke adds, when the devil had ended all the temptation he departed from him for a ſeaſon. Satan left not Chriſt altogether, but onely for a ſeaſon, to let us know that the reſt of his life was not free from temptations, and to teach

us that ſometimes Satan politickly gives way, to try afterwards whether he can finde us ſecure. Satan will try whether we have not loſt our former ſtrength, care or vigilance, or whether God that now doth not, will not at another time, for ſome cauſes, ſuffer us to be led into temptation. Satan would come oftner, but that God who knoweth our ſtrength, or rather our weakneſs, will not ſuffer him. Satan is apt to come again with the ſame temptation, to ſee if he cannot tyre and weary us out with the anguiſh and vexation of it, 2 *Cor.* 12. 8. Satan thrice tempted *Paul* with pride : and ſometimes he changes his weapon. Let us do as the Pilot doth, have our compaſs ready, and ſtand ready to turn your needle to any point, knowing that your luſt within is for any ſin, and Satan can as eaſily tempt us to prodigality as to covetouſneſs.

Onely when Satan comes with ſome other weapon God doth it for our good; as change of Phyſick is good for the body, for the ſame Potion always uſed will not work ſo well, ſo the longer we are uſed to the ſame temptation the leſs it worketh. God will have Satan turn ſome other way, to purge ſome other ſtream of luſt.

Beſides, God will have us learn skill by experience at all ſorts of weapons: by the falls of *Hezekiah*, and *Jehoſaphat*, and *David*, learn we that when one temptation is over another will come, which will be a mean to prevent ſpiritual pride and ſecurity.

As we muſt not be ſecure when the temptation comes, but ſet againſt it before Satans ſuggeſtion joyn with our corruption, ſet againſt it while it is young, ſo let us not be ſecure when the ſtorm of the temptation is blown over, let us do as Mariners that mend their tacklings againſt another ſtorm come. We are apt to think we ſhall have no more ſuch temptations, and then comes the tempter. Satan was never ſo beaten by any, as by Chriſt; yet he came again

and

and again. A man that is once well beaten in the Field will hardly be brought to fight with the ſame man again, but it is not ſo with Satan. We muſt have ſome good days to breath in, elſe we ſhould not be willing to live, and more fits of Temptations we muſt have, or elſe we ſhould not be willing to dy.

And behold the Angels came and miniſtred to him] Here's the comfort Chriſt had after the Temptation was over, Angels come to miniſter to him. Conſolations are wont to follow after Temptations. Hereby Chriſt ſaw the Father had a care of him, and whereas ſolitarineſs in a Wilderneſs was one Trial, here's the company of good Angels; nor had he onely their company, but alſo he had them miniſtring to him Meat and other neceſſaries till he came out of the Wilderneſs.

The word [*Behold*] lets us ſee that this was no little wonder that the Son of God, who was even now expoſed to Satans ſcorns, ſhould have not onely one, but divers Angels miniſtring to him. The like was in his paſſion, *Luke* 22. As in Battel when the Enemies are diſpoiled and driven away, Friends come to congratulate with us; ſo the Devil being overcome the Angels come to rejoyce with Chriſt As the Angels miniſtred to Chriſt after his Combate, ſo do they ſerve Believers, they are all miniſtring ſpirits, *Heb.* 1.14. but it's not to Run-aways, but to them who have valiantly ſtood it out.

Thus we ſee Satan's great Temptations, 1 Diſtruſt in Adverſity.

2 Preſumptuous undertakings without a Call.

3 To ſeek ſucceſs in our Calling, as Riches, Honour, *&c.* without and againſt a Command of God.

The ſecond part of the Chapter containing Chriſt's Preaching in *Galilee*, in which obſerve,

1 The time when, which was when *John* was caſt into Priſon.

2 The place where, *viz.* in *Galilee.*

3 The end wherefore Chriſt preached, which was, 1 For the fulfilling the Propheſie, *v.*14. 2 For the enlightening of thoſe in darkneſs, *v.*15,16.

4 The ſubject matter of his Preaching, which was the Doctrine of Repentance, *v.*17.

*V.*12. *Now when* Jeſus *had heard that* John *was caſt into Priſon he departed into* Galilee.

We have Chriſt's Preaching ſet forth, 1 By the time when, which was when *Jeſus* heard that *John* was caſt into Priſon, from that time Chriſt began to preach, *v.*17. which was as ſoon as *John Baptiſt* his fore-runner was caſt into Priſon: of this mention is made *Acts* 10.36,37. *The Word which God ſent unto the Children of* Iſrael, *preaching peace by* Jeſus Chriſt: *that Word you know that was publiſhed throughout all* Judea, *and began from* Galilee *after the Baptiſm which* John *preached.* This circumſtance of time notes to us, that this *Jeſus* was the Lord whom they looked for, who ſent *John* as a Meſſenger to prepare the way of his Goſpel; which was propheſied by *Iſai, cap.*40.6. and *Malachy, cap.*4,5,6. Hence the Diſciples when they ſaw *Elias* come after *Chriſt* in the Transfiguration, they ſcrupled, ſaying, *Why do the Scribes ſay that* Elias *muſt firſt come?* Chriſt tells them that *John Baptiſt* was that *Elias* the fore-runner of *Meſsiah,* according to thoſe words of his father *Zachary, Thou Childe ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the face of the Lord to prepare his way:* namely, (as the Angel told him) in the power and ſpirit of *Elias, Luke* 1.17. This *John* was Chriſt's fore-runner, both in his Birth, being born ſix Moneths before him, and in his Preaching, and alſo in his Paſſion and Suffering. *Matth.* 17.12. Elias *is come, and they knew him not, but have done to him whatſoever they liſted, even ſo alſo ſhall the Son of man ſuffer of them.*

Now ſeeing the coming of Chriſt is twofold, the firſt in the

the fleſh, the ſecond to judg the World, whether do not the Propheſies imply that there muſt be an Harbinger of his ſecond coming as well as of his firſt: for though the Propheſie of *Iſai* 40.6. ſeems applicable onely to his firſt coming, yet that *Mal.*4.5. ſeems to be applicable to both his comings, *I will ſend you* Eliah *the Prophet before the coming of that great and terrible Day of the Lord; and he ſhall turn, or reſtore, the hearts of the fathers to the children,* that is, he ſhall bring the unbelieving *Jews* to have the ſame heart their holy fathers and progenitors had; that is, he ſhould convert them to the faith of Chriſt their fathers hoped in and looked for, leſt, continuing obſtinate to the great and terrible Day of the Lords Judgment, they ſhould periſh among the reſt of his Enemies: to underſtand which, the old Prophets (*Daniel* excepted) for the moſt part, ſpake of the coming of Chriſt, without diſtinguiſhing his firſt and ſecond coming, and applying thoſe things which reſpectively concerne the ſtate of either of them.

Again it appears from *Matth.*17.10. the Diſciples upon the Transfiguration asked Chriſt, *Why ſay the Scribes that* Elias *muſt firſt come?* Chriſt anſwers, Elias *truly ſhall firſt come, and ſhall reſtore all things.* Theſe words being ſpoken of Chriſt after *John Baptiſt* was beheaded, imply plainly that he is to come again: beſides, how can this reſtoring of all things be verified of the Miniſtry of *John Baptiſt*, which continued but a ſhort time, and did no ſuch thing as theſe words ſeem to imply? for the reſtoring of all things belongs not to the firſt but to the ſecond coming of Chriſt, *Acts* 3.19. *Repent and be converted for the blotting out of your ſins, that the times of refreſhing may come from the preſence of the Lord, and that he may ſend Jeſus Chriſt which before was preached unto you, whom the Heavens muſt receive untill the times of the reſtitution of all things.* If the Maſter come not to reſtore all things till then, ſurely his Harbinger who is to prepare his way for reſtoring all things is not to be looked for till then.

Whereas

Whereas *Malachy* ſaith, *Behold I will ſend you* Eliah *the Prophet*, it proves no more that it ſhould be *Eliah* the *Thisbite* in perſon, than when it is ſaid, David *ſhall rule over you*, proves *Chriſt* ſhould be *David* in perſon. It's like if it be one that comes again it ſhould be *John Baptiſt* himſelf, who was the Harbinger of the firſt coming, ſo that as Chriſt had two comings, ſo his Harbinger ſhould have.

2 We have Chriſt his Preaching, ſet forth by the place, which was *Galilee*, *The Word begun from* Galilee, *Acts* 10.37. *Galilee* was part of the Land of *Canaan*, it was divided into two parts, the higher and lower, the higher was for the moſt part the Land of *Nephtali*, wherein ſtood *Capernaum*, the chiefeſt City of *Galilee*, ſituate upon the bank of *Jordan*, over againſt which on the other ſide ſtood *Chorazin*: the lower *Galilee* contained the Tribes of *Zebulon* and *Iſſachar*, wherein were the Cities *Nazareth* and *Bethſaida* near the Lake or Sea of *Galilee*, and *Cana*. Alſo Mount *Tabor* where he was transfigured.

In *Galilee* was Chriſt's converſation principally when he was upon earth, there it was Chriſt healed the Nobleman's ſon, *John* 4.46. In *Nazareth* a City of *Galilee* he was conceived, *Luke* 1.26. and brought up, *Matth.*2.23. there he began his Preaching in *Capernaum*: thence it was that his Diſciples were, *Acts* 1.11. *Ye men of* Galilee *why ſtand ye gazing up into Heaven?* *Acts* 2.7. When the Holy Ghoſt was given it's ſaid, *Are not all theſe that ſpeak* Galileans? Jeſus *went about all* Galilee, *teaching in their Synagogues, and healing all manner of ſickneſs*, *Matth.*4.23. at *Cana* in *Galilee* he turned Water into Wine, his Transfiguration was upon *Tabor* a Mount of *Galilee*, his ordinary reſidence was in *Galilee*, he came into *Judea*, (as it's thought) onely at the Feaſt-times when the whole Nation aſſembled at *Hieruſalem*; during which times (partly during his ſtay there, partly in his going and returning) he did all in a manner that he did out of *Galilee*, and the laſt Feaſt he came thither,

ther, offered himſelf a Sacrifice upon the Croſs. And when he was riſen from the Dead he appoints his Diſciples to go ſee him in *Galilee*, *Matth.* 28.10. Onely his Nativity was at *Bethlem* upon the occaſion of the Taxing, his Paſſion at *Hieruſalem*, and his Aſcenſion upon Mount *Olivet* near to *Hieruſalem*.

V. 13. *And leaving* Nazareth *he came and dwelt in* Capernaum, *which is upon the Sea coaſt, in the Borders of* Zebulon *and* Nephtali.

V. 14. *That it might be fulfilled which was ſpoken by* Eſaias *the Prophet, ſaying,*

V. 15. *The People which ſate in Darkneſs ſaw great Light, and to them that ſate in the Region of the Shadow of Death Light is ſprung up.*

We have in this Hiſtory the beginning of Chriſt's Miniſtry, ſet down, 1 From the occaſion of it, which was Chriſt's hearing that *John* was caſt into Priſon.

2 From the place of it, which was *Capernaum*, a City in the Coaſts of *Zebulon* and *Nephtali* lying near the Sea.

3 The end of his Miniſtry there, which was twofold, 1 For the fulfilling of the Propheſie of *Eſaias*, mentioned *cap.* 9. 1, 2. *v.* 14, 15. 2 For the enlightening of People that ſate in darkneſs, *v.* 16.

4 The ſum of his Doctrine, which was Repentance, *v.* 17. *Repent for the Kingdom of Heaven is at hand.*

Leaving Nazareth] *John* gives the Reaſon hereof, *Becauſe a Prophet hath no honour in his own Countrey*, *John* 4.44. This was the Town where his Parents dwelt, *Luke* 2.39. wherein he had lived thirty years, *Luke* 4.16. *Matth.* 2.23. hence called *Jeſus* the Prophet of *Nazareth* of *Galilee*, *Mat.* 21.11. the Reaſon why he could have no honour there was, becauſe it was his own Countrey. Many Prophets that have their gifts and graces admired in ſtrange places, are (partly from meanneſs of Parentage, and partly from childiſh weakneſs in their childhood acted, partly from

from obſervation of ſome Infirmities in them, partly from Paſſions to which the holieſt are liable, (Chriſt onely excepted) and partly from curioſity, men being apt to loath Manna becauſe of the commonneſs of it, and partly from wantonneſs, men having itching ears and deſiring change) apt to be contemned by their own People.

As it ſhould be the care of a faithfull Teacher to keep up the authority of his Miniſtry, *Titus* 2.15. ſo ſhould it be the care of Gods People to honour the Prophets of God, and to eſteem them that are over them in the Lord, 1 *Theſſ.* 5.12. leſt their Miniſtry become ineffectual; for the Meſſage will never be eſteemed where the perſon is vilified. Chriſt was exceeding contemptuous of the glory and praiſe of men, as appears *John* 7.3,4. but he knew none could receive good by his Miniſtry that did not eſteem reverently of his perſon: which reverence and honour becauſe he could not have it at *Nazareth*, he goes to *Capernaum*. Teachers ſhould have ſuch ſanctity of life, powerfulneſs and impartiality in Doctrine, ſufficiency of maintenance, as may keep their perſons from contempt, and the People of God ſhould count it their happineſs to have ſuch as they can reverence; for the obtaining ſuch let them ſpare no pains nor coſt.

He came and dwelt in Capernaum *upon the Sea-coaſt*] *Capernaum* did adjoyn to *Jordan*, where *Jordan* flowed into the Sea of *Tiberias*: it was, by reaſon of its lying on the Sea, the *Metropolis* of *Galilee*, and the chief Mart town; here Chriſt and his Diſciples lived the beſt part of three years, hence it was called his own City. Faithfull Teachers when they are rejected by one they are received by another, *Matth.* 10.23,37. What then, though thy perſon and Doctrine be contemned by ſome it will be received by others. Some perſons fearing God probably drew Chriſt thither, here being come he works Miracles, preaches powerfull Sermons, and calls the People from their Pride and Riot, aſſerting

aſſerting no doubt the doctrine of *John*, for which he was caſt into priſon, yea he preached upon the ſame text, aſſerting the doctrine of repentance, ſaying, *Repent for the Kingdome of God is at hand.*

Chriſt indeed began his Miniſtry at *Nazareth*, *Luk.* 4. 16. and preached a gracious ſermon to them, and ſome wondered at the gracious words that proceeded out of his mouth, *v.* 22. but the greateſt part being contemptuous of him, and being inraged from a cloſe application of his doctrine to their conſciences, thought to break his neck, from *v.* 23. to *v.* 31. he went through the midſt of them and came to *Capernaum*, where the people were aſtoniſhed at the powerfulneſs of his doctrine, *v.* 32.

In the borders of Zebulon *and* Nephtali] The Prophet *Eſaias* mentions theſe places to have been haraſſed by *Tiglath Pileſer* King of *Aſſyria*, 2 *King.* 15. 29. in the days of King *Pekah*, as *Ijon*, *Abel-Bethmaacah*, which were in theſe Tribes, *&c.* and carried them captives to *Aſſyria*, by occaſion of which calamity, *Eſaias cap.* 9. 1, 2. comforts them, that in recompence of their grievous vexation above the reſt of their brethren, they ſhould have the firſt and chiefeſt ſhare of the preſence of the *Meſsiah*, who ſhould preach and work miracles among them, and he ſhowes how this ſhould be, *v.* 6, 7. *Unto us a childe is born, and unto us a ſon is given, and the government ſhall be upon his ſhoulders*, &c. And this was that which was fulfilled in this time, when Chriſt came to *Capernaum* and the adjoyning places, making *Galilee* the place of his preaching, and *Capernaum* the chief ſeat thereof.

V. 14, 15. *That it might be fulfilled which was ſpoken by* Eſaias *the Prophet, ſaying, The land of* Zebulon *and the land of* Nephtali, *by the way of the ſea beyond,* Jordan, Galilee *of the Gentiles.*

That it might be fulfilled which was ſpoken by Eſaias] The Evangeliſt means that propheſie mentioned, *Eſa.* 9. 1, 2.

which Mr. *Mead* tranſlates thus. According as he the firſt time debaſed the land of *Zebulon* and the land of *Nephtali*, ſo in the latter time (meaning by the incurſions of the *Aſſyrians*) he ſhall make it or them glorious. Meaning by the coming of the *Meſsias* who ſhould converſe among them, referring the former part of the Verſe to the laſt Verſe of the eighth Chapter, which makes the ſence moſt plain and eaſie.

If any ask why the *Meſsias* ſhould make theſe people glorious, it follows, *The way of the ſea by* Jordan, Galilee *of the Gentiles, the people that walked in darkneſs*, viz. of affliction, *have ſeen a great light*, the meaning is, the way of the Sea-coaſt from *Capernaum* and through *Bethſaida*, ſuppoſed to be the great road from *Syria* to *Egypt*, which is ſuppoſed to be meant by the way of the ſea, even theſe inhabitants were much enlightned by the doctrine and miracles of Chriſt, according to the propheſie of *Eſaias*.

By the ſide of the red Sea or Mediterranean, and then by the Mountains of *Trachonitis*, and the Cities of *Cedar*, and *Chorazin*, and the River *Jordan*, and then to *Capernaum*, and then by the ſea of *Galilee* near *Bethſaida*. *Adrichom.* p. 115.

By the way of the Sea] He means the inhabitants dwelling on the Sea-coaſts beyond *Jordan* were enlightned by Chriſts miniſtry. It's ſaid to be beyond *Jordan*, in reſpect of *Jeruſalem*, in reſpect whereof the Scripture ſets down the ſituation of places.

Galilee of the Gentiles] So called either becauſe part of it was long, and even till *Solomon*'s time inhabited by Gentiles, or becauſe that *Solomon* gave to *Hiram* King of *Tyre* twenty Cities in the land of *Galilee*, which its like were peopled in a great meaſure with the King of *Tyre*'s ſubjects, who were Gentiles, or becauſe it was the outmoſt part of the Land, and ſo next unto the Gentiles. Becauſe of the adjoyning ſea it was inhabited with men of ſeveral ſorts of nations; as *Ægyptians*, *Arabians*, *Phenicians*, as *Strabo* notes; and therefore ſome think it was called ſo of old, for tion is made of *Tidal* King of *Nations*, *Gen.* 14. 1. ſee alſo *Joſ.* 12. 23.

V. 16. *The people which ſate in darkneſs ſaw great light, and to them that ſate in the region and ſhadow of death light is ſprung up.* The

The people which ſate in darkneſs ſaw great light] He means ſuch as lived in darkneſs, and in the ſhadow of death, ſo expounded *Luk.* 1. 79. Darkneſs is taken for affliction, *Pſ.* 112 4. *Unto the upright ariſeth light in darkneſs*, alſo it's taken for ignorance and unbelief, *Acts* 26. 18. both are here meant; whereas formerly the inhabitants of *Zebulon* and *Nephtali* had a mixture of Judaiſm and Gentiliſm, now they come to ſee the truth of the Goſpel.

And to them that ſate in the region and ſhadow of death light is ſprung up] By the region and ſhadow of death, he means a natural eſtate, for by nature all are dead in ſins and treſpaſſes, *Eph.* 1. 2. *Luke* 15. *ult. Col.* 2. 13.

V. 17. *From that time Jeſus began to preach and to ſay, Repent, for the Kingdom of heaven is at hand.*

Here was the ſum of Chriſts preaching, to invite men to repentance. This doctrine was preached by *John Baptiſt* his fore-runner, and confirmed by Chriſt. See my Treatiſe of repentance, alſo the notes in *Matth.* 3. 2.

V. 18. *And Jeſus walking by the ſea of* Galilee, *ſaw two brethren*, Simon *called* Peter, *and* Andrew *his brother, caſting a net into the ſea, for they were fiſhers:*

We have from *v.* 18. to *v.* 23. 1 Chriſt calling ſundry of his Diſciples, amplified; 1 From the place, which was as *Jeſus* walked by the ſea of *Galilee*; 2 From the occaſion, which was their fiſhing, ſaying, *I will make you fiſhers of men, v.* 19.

2 Their obedience to the call of Chriſt, *They immediately left their nets and ſhip, and followed Chriſt, v.* 20, 22.

And Jeſus walking by the ſea of Galilee] There's a twofold call of Chriſt, 1 To diſcipleſhip that they might be inſtructed in the doctrine of Chriſt: of this the Evangeliſt ſpeaks, *Joh.* 1. There were ſundry beſides the twelve thus called.

2 To Apoſtleſhip, thus Chriſt took out of the number of his Diſciples, twelve, whom he appointed to preach, whom

he appoints to be fiſhers of men, of this the Evangeliſt *Matthew* ſpeaks, and it's ſuppoſed there was a year betwixt theſe two. Now Chriſt called them as he was walking by the ſea of *Galilee*, elſewhere called the ſea of *Tiberias*, becauſe *Herod* had built a City there, and called it by the name of *Tiberius Cæſar*, to ingratiate himſelf with the Emperor *Tiberius Cæſar*, *Joſeph. Antiq. l.* 8.

Saw two brethren, Simon *called Peter, and* Andrew *his brother*] *Luke* ſets down all the Apoſtles were called together, *cap.* 6. 13. *Mar.* 3. 19. *John* ſets down, *c.* 1. 40, 41. firſt *Andrew* was called, then *Peter*; therefore we muſt remember the fore-mentioned diſtinction of Diſcipleſhip and Apoſtleſhip.

Caſting their nets into the ſea, for they were fiſhers] The calls of Chriſt uſually meet perſons when they are employed in their lawful callings.

V. 19. *And he ſaith unto them, Follow me and I will make y u fiſhers of men.*

Chriſt doth not call the learned men of the world, the eloquent Orator, the ſubtile Logician, for to make his own power more manifeſt, whiles he had ſuch weak and ſimple inſtruments, 1 *Cor.* 1. 23. *Where is the wiſe? Where is the Scribe? Where is the diſputer of this world?*

Follow me] Leave not onely your luſts, but your ordinary imployments, that you may be inſtructed in the way that leads to life.

And I will make you fiſhers of men] It's a metaphor, the ſea is the world, the fiſhes, men, the net the Goſpel, *Math.* 13. 47. the fiſhers are the preachers.

Preachers are compared to fiſhers, 1 For their painfulneſs; fiſhermen muſt riſe at all hours, and undergo many hard ſtorms, ſo muſt preachers.

2 For their watchfulneſs, they muſt riſe at all hours, ſo preachers.

3 For diligence, Fiſhers muſt let down their net at all hours,

hours, whether they take something or nothing, so must preachers.

Men are like unto Fishes, 1 As fish stands need of salt to keep it from putrifaction, so do men stand need to be seasoned with the Gospel, and with gracious discourse, *Col.* 4. 6.

2 As fishes are begotten of water and live in it, and are nourished by it, and die without it; so if you be taken by the Gospel, *You must be born of water and the spirit, Joh.* 3. 5. of the bloud of Christ, compared to water, *Ezek.* 36. 25. *Rev.* 7. 14. and of the spirit of Christ, without which you can neither live nor be nourished. *Rondel. l. de pisc. c.* 13.

3 As the greater fishes devour the less, and the great Whale devours all, so the great men of the world devour the smaller, and the devil devours all, unless rescued by Christ.

4 Fishes, as soon as they perceive the net, swim away from it; so natural men put away the Gospel from them, *Job* 21. 14. *Acts* 13. 46.

5 As fishes are not taken unless they take the bait, so are not souls unless they receive the glorious things of the Gospel, *Rom.* 1. 16.

6 As fishes wander in the sea confusedly, until they be taken and put into fish-ponds; so do natural men in the sea of this world, till they be converted and brought into the Church.

V. 20. *And they straightway left their nets and followed him.*

The powerful work of Christ upon their hearts was so great, that they leave their ship and nets to follow Christ, yea every enjoyment they had, as servants, kindred, calling. There should nothing be too much for us to leave when Christ calls for it, *Luk.* 14. 33. we cannot else be Christs Disciples: yea our very lives are to be left for Christ, *Matth.* 10. 39. *God forbid we should rejoyce in any thing save Christ*, Gal. 6. 14.

More

Moreover, what obedience they performed to Chriſt was ſpeedy and preſent. When God calls we muſt give preſent obedience, ſo *Abraham* in ſacrificing *Iſaac*, *Exo.* 22. 29. *Pſal.* 119. 60. we muſt not conſider the iſſues and events of things, when we have a clear command of God before us.

V. 21. *And going from thence he ſaw other two brethren,* James *the ſon of* Zebedee *and* John *his brother, in a ſhip with* Zebedee *their father, mending their nets, and he called them.*

We have here two called more from their Fiſher-craft to be Chriſts Diſciples, whom he retains a good while with him about the doctrine of the Goſpel; For though men of mean parts and callings may teach, yet not before they have learned themſelves. In that he calls poor Fiſher-men, we may admire the free grace of God, and the greatneſs of his power, who by ſuch weak means could overcome the world, 2 *Cor.* 4. 7. The treaſure of the Goſpel was in ſuch earthen Veſſels, *That the excellency of the power might be of God*, 1 *Cor.* 1. 26, 27.

V. 22. *And they ſtraightway left the ſhip, and their father, and followed him.*

We may ſee, 1 Their dependance upon the providence of Chriſt, for they did not reaſon, how ſhall we do to live if we leave our callings?

2 All worldly things muſt be held with a diſpoſition to part with them; when Chriſt calls for them they preſently left their nets. This beſides the command of God, and example of Saints, ſhould move us, that what we part with for Chriſts ſake, *We ſhall have an hundred fold in this preſent world, and life everlaſting hereafter, Matth.* 19. 27.

3 From their not going till they had a call, we ſhould learn when we attempt any thing hazardous, firſt to ſee our call, *Heb.* 11. 8. Abraham *being called obeyed and went, not knowing whither he went.* The children of *Ephraim* going againſt their

their enemies without a call, *turned their backs in the day of battel, Pſ.* 79.9. compared with 1 *Chron.*7.21,22. So *Iſrael* going up againſt the *Canaanites,* when God forbad them by *Moſes* to go, were ſmitten by them, *Numb.* 14.41,42.43, 44,45.

4 In that they leave ſhip and father, learn that matters of affection as well as matters of profit muſt give way to Chriſt, *Gen.*12.1,2.

*V.*23. *And* Jeſus *went about all* Galilee, *teaching in their Synagogues, and preaching the Goſpel of the Kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the People.*

We have inthis laſt part to the end of the Chapter two things, 1 The diligence of Chriſt in preaching and working Miracles.*v.*23.

2 The effect hereof, *viz.* Multitudes followed him bringing their ſick unto him.

He went about all Galilee] Perſons that are not fixt to the overſight of one Church, but have a Call to go into the World, muſt not content themſelves to tarry in any one place. Chriſt went about all *Galilee* preaching in their Synagogues. Where the ſeed is caſt among much ground it's probable ſome of it will take root and bring forth fruit.

And preaching the Goſpel of the Kingdom] That is, the glad Meſſage of the Kingdom of Heaven, and the way to attain it. If any man ask how Chriſt could be permitted to preach in the Synagogues; it was partly becauſe grave and godly and knowing men, either known ſo to be, or commanded by others,were ſo permitted to ſpeak: ſo the chief Ruler of the Synagogue permitted *Paul* to ſpeak unto the People, *Acts* 13.15. *After the reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, Ye men and brethren, if ye have any word of exhortation to the People, ſay on.*

Beſides,

Besides, Christ confirmed his Doctrine with Miracles, and so all men whom malice blinded not might see that he was a Teacher come from God, and therefore might easily have access into the Synagogue. Now a Synagogue is the same with a Convent or Meeting, it is every Assembly of men that meet together, whether for judgment or for counsel, or for holy things. After the word Convent, or Meeting, or Synagogue (for they are all one) came to be transferr'd and brought to those places where these Meetings were, *Luke* 7.5. *He hath loved our Nation, and built us a Synagogue,* as the word Church in continuance of time came to be transferr'd to the place where the Church met. The Christian Assembly is called by the name of Synagogue in the *Greek*, *James* 2.2.

For the distinction betwixt Teaching and Preaching, both which Christ uses, διδάσκειν and κηρύσσειν, Teaching may have respect to the opening prophetical Scriptures, for the same *Greek* word is used by *Luke*, when Christ opened the Prophesie of the sixty first of *Esay*, *Luke* 4.15,16,17. Preaching is the gathering Doctrines and Observations from the Word, with an application of them by reprehension, Exhortation, Instruction and Consolation.

Now Christ preached thus in the Synagogues, partly to take advantage of a Concourse of People, and partly that his Doctrine might come to the test, being not preached in a corner, but before judicious Hearers, *John* 18.20. *Jesus* said, *I spake openly to the World, I ever taught in the Synagogue and in the Temple, whither the* Jews *always resort, and in secret have I said nothing.*

There was of these Synagogues almost in every great City, as at *Antioch*, *Acts* 15.22. at *Corinth*, *Acts* 18.8, *&c.* which *Jews* that traded about Merchandise, and out of a zeal to gain Proselytes set up, whom Heathens did not hinder there to profess their faith: nor Christ disdain to go into them, though some of them had been defiled by the

the *Samaritan* mixtures, whose Religion was jumbled with superstitions, 1 *Kings* 17.33. Learn we from Christ's example to seek for lost souls, *Ezek.*34.4.

Healing all manner of sickness and all manner of disease among the people] By sickness called νόσον, he means an habituated, rooted disease; by weakness he means want of strength, weariness, languishing, which are the predictions of a disease. This distinction is 1 *Cor.* 11. 30. *Many are weak and sick among you*; now Christ healed all weaknesses and sicknesses,

1 To gain authority to his Doctrine not heard of before in the World.

2 To fulfill Prophesies, as *Isai* 35.5.

3 That being healed in their Bodies they might seek to him for their Souls.

4 To prove himself to be the Christ, *Matth.*11.2. when *John*'s Disciples ask, *Art thou he that should come, or shall we look for another?* Christ answers, *Go tell* John *what you see, the blinde receive their sight, the lame walk, the Lepers are cleansed.*

Christ could have done other Miracles, as *Moses* did, *Exod.*4.4. 6.9. but he chuses such Miracles as were usefull and beneficial to men, the more to affect them; he heals their diseases and weaknesses, and this not by Plaisters and Medicines, after the manner of Physicians, but by the Word of his Power, and all this to strengthen our weak faith.

*V.*24. *And his fame went through all* Syria, *and they brought unto him all sick People that were taken with divers Diseases and torments, and those which were possessed with Devils, and those which were lunatick, and that had the Palsey, and he healed them.*

We have the effects that followed his Preaching and Miracles, 1 *His fame went through all* Syria, that is, the fame of his Miracles and Doctrine. God makes glory and praise

to accompany worthy and renowned actions, as the ſhadow accompanies the body: let us not then purſue our own glory.

Through all Syria] *Syria* lies upon the *Mediterranean* on the Weſt, on the Eaſt bounded by *Euphrates*, on the North bounded by *Cilicia* and *Armenia*, on the South by the Deſarts of *Arabia* and *Egypt*.

And they brought unto him all ſick People] That they might ſee his power extended to all ſorts of Diſeaſes he heals all the ſick, in particular he heals,

1 Torments, that is, racking Diſeaſes that ſo torment the ſick as if they were upon the Rack, as Malefactors are, to confeſs their wickedneſs and their Confederates.

2 *Poſſeſſed with Devils*, in whom the Devil had ſuch a power to cauſe them to miſchieve themſelves and others.

3 *Lunatick*, theſe were ſuch as the Moon had an influence upon, eſpecially at the full, at which time they dote, or are mad. The Moon hath an influence over them that have a moiſt and weak Brain, in the new Moon and full Moon it increaſes, and mingles the Humours, to wit, Phlegm and Melancholy, and troubles the Brain, ſo that ſome are carried to dotage, others to madneſs, others to the falling ſickneſs, and with theſe evils the Devil ſometimes gets in, and by ſtirring up the Humours of black and yellow choler, ſorely afflicts the ſick, ſo that ſometimes he drives them to deſpair, ſometimes to murder themſelves.

4 *Palſeys*. A Palſey is a Convulſion of the Sinews, that a man that hath it is not able to move.

And he healed them] Without requiring faith of them, for he had not yet ſhewn his power, and many of them coming from far, had little faith in him; afterwards when he had ſhewen many Miracles among them he required faith of the ſick.

1 We may learn from theſe Multitudes, from the neceſſities of our wants and weakneſſes to ſeek after Chriſt.

2 How

2 How great soever our Diseases be, to be confident; there is power enough in Christ to heal us.

V. 25. *And there followed him great Multitudes of People, from* Galilee, *and from* Decapolis, *and from* Jerusalem, *and from* Judea, *and from beyond* Jordan.

Here is the last effect of Christ's healing, to wit, Multitudes followed him. When Christ will let forth his power he can make Multitudes follow him. Some followed him for heavenly things, some to be healed of their diseases, some out of curiosity, some out of envy to carp at him. In these times, some follow Christ because of profit, some for honor, some from examples, some for their relations sake, few out of sincere love, as resolving to suffer with him, but as soon as Christ and his Cross come together they leave him, as the stony ground, *Matth.* 13.21. The people of God are not multitudes but a people redeemed from tongues, and people, nations, and languages, *Revel.* 5.9. If we follow Christ because multitudes follow him, we shall as easily leave him when multitudes forsake him. Usually multitudes are corrupt young and old: compassed *Lot*'s house, *Gen.* 19.4. in the old world all flesh had corrupted their ways, *Gen.* 6. Multitudes worshipped the golden Image *Nebucadnezzar* had set up.

From Decapolis] In *English* from ten Cities, the name of these ten Cities according to *Brocard* and *Adricomius* are, *Tiberias*, *Sephet*, *Asar*, *Cedes*, *Cæsarea Philippi*, *Capernaum*, *Bethsaida*, *Chorazin*, *Bethsan*, or *Scytopolis*, and *Jotapata*, where *Josephus* was Governour fighting against the *Romans* and *Titus*.

From Judea *and from* Hierusalem] That is, not onely from the City of *Jerusalem*, but from the Countrey lying thereabouts.

And from beyond Jordan] That is, from the Countreys placed beyond *Jordan*, in respect of *Galilee*, as *Gilead*, *Trachonitis*, *Abilene*, and all that Countrey that formerly be-

longed to *Sihon* and *Og*, and the Countreys of *Arabia*, which were the happy *Arabia* abounding with Spices, and the rocky *Arabia*, and the desert *Arabia* which was a Wilderness. And from many other remote countreys; so that a while after Christ his death *Justin Martyr* said, *There is no one kinde of Mortals whether* Barbarians *or* Greeks, *or by what other names they be called, either of the* Hamazobians *or* Nomades *that want a house, and live in tents, among whom by the Name of* Jesus Christ *crucified, prayers and thanksgivings are not made to the Father and Creator of all things*, Justin. cont. Tryph.

CHAP. V.

WE have in this Sermon, 1 The Preface, *v.* 1. 2 The Sermon, in the rest of the Chapter.

V. 1. In the preface observe, 1 The Author of the Sermon, *viz. He*, that is, Jesus. 2 The place where it was, *in the Mount.* 3 The occasion, *seeing multitudes follow him.* 4 The persons he taught, *his Disciples.* 5 The gesture he used, *he sate.*

1 The Author of the Sermon, *viz.* Jesus Christ; wherein he propoundeth a new Law far more perfect then the law of *Moses*, wherein there are divers things added, for to this, Thou shalt not commit adultery, is added, *He that looks upon a woman to lust after her hath committed adultery with her in his heart*; instead of, *Thou shalt not kill, He that shall say to his brother* Racha, *shall be guilty of hell fire.* Is not the law of committing of Adultery safe, to which the law of not lusting is added? *Tert. de pudicitiâ.* All conclude that Christs intent is to clear the true meaning of *Moses* and the Prophets, which was corrupted by the false gloss of the Jewish

Jewiſh teachers; but it ſeems to me that Chriſt added ſome things, not onely by way of explication, but by way of rule; and this he did as the Prophet of his Church, *whom we are to hear in all things, Acts* 3. 22.

2 The place where; it was in the Mount: Thither he went to ſpend the night in prayer, in order to the calling of his twelve Diſciples, for this Sermon, and that *Luk.* 6. was one and the ſame, as appears by their matter and ſubject. This Mount is ſuppoſed by Chorographers to be near *Bethſaida*, and here Chriſt called his Diſciples unto him, and choſe out of them *Twelve*, whom he called Apoſtles, and ſent them forth to preach. In the top of this Mountain Chriſt choſe his twelve Apoſtles, in the deſcent of the Mountain he preached this Sermon. Both *Matthew* and *Luke* gather the chief points of Chriſtian doctrine into one place.

3 The occaſion; which was not onely Diſciples, but multitudes were there preſent. Teachers ſhould obſerve opportunities when to preach: We may deſire to preach among multitudes, not for vain-glory ſake, but becauſe where there are many its like ſome or more will be wrought upon.

4 The geſture; *He ſate. Luke* 4. 16. He ſtood up and read his Text, and then ſate down and preached. *He ſate among the Doctors hearing and asking them queſtions, Luk.* 2. 46. being apprehended, he told the multitude, *I ſate daily with you in the Temple teaching, Matth.* 26. 55. Chriſt taught ſitting, becauſe it was the manner and cuſtome of the Teachers of that Church ſo to do, *Matth.* 23. 2. *The Scribes and Phariſees ſit in* Moſes *chair, Luk.* 5. 3. *He ſate down and taught the people out of the ſhip.* Chriſt ſate down, either becauſe he was weary in going up the Mount, or becauſe of the length of his Sermon, which if delivered with amplifications, would have wearied him ſtanding, and to ſhew that Preachers are not confined to one kinde of geſture, but as Chriſt ſometimes preached ſitting, ſometimes ſtanding, ſo may they.

5 Whom

5 Whom Chriſt taught; *viz.* his Diſciples, who to prevent the multitudes that would have preſt him, ſtood near him. Yet did he not onely teach them, but alſo taught the multitude.

V. 2, 3. *And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit, for theirs is the Kingdome of God.*

He opened his mouth] That is, Chriſt that had formerly opened the mouths of the Prophets, now opens his own mouth, *Heb.* 1. 1. *God who at ſundry times, and in divers manners, ſpake unto the Fathers, hath in theſe laſt times ſpoken unto us by his Son.*

Bleſſed are the poor in ſpirit] In theſe words two things are conſiderable; 1 The happy and bleſſed condition of them that are poor in ſpirit. 2. The reaſon of it; *For theirs is the Kingdome of heaven.* For the former, *Obſ.* Poverty of ſpirit is a bleſſed frame of ſpirit.

But, before I come to open this point, let me lay down ſome cautions, as, 1 That Chriſt ſhews not by what means we may come to bleſſedneſs, but onely the qualifications of them that do attain it, as in *Pſ.* 15. in the whole Pſalm; much leſs doth Chriſt ſet down by what merits we obtain bleſſedneſs. He ſhews what manner of perſons he will have them to be who expect bleſſedneſs, *viz. poor in ſpirit,* mourners, meek, merciſull, hungring after righteouſneſs; theſe are rather notes of bleſſed men than procuring cauſes of bleſſedneſs. Such we are to put difference betwixt, Scriptures that ſpeak of the cauſes of bleſſedneſs, ſuch as theſe *John* 3. 16. 6.54. 8.24. *Pſalm* 32.1. and thoſe that ſpeak of the properties of bleſſedneſs, ſuch as *Pſalm* 1.1. 112.1. *James* 2. 1.

So that we ſee the meaning why Chriſt ſaith not, Bleſſed are they that are redeemed with Bloud, or bleſſed are they which believe in me, becauſe he would teach, not wherefore we are bleſſed, but who they are that are bleſſed.

Four

Four things to be diſcuſt; 1 What it is; 2 Grounds of it; 3 Trials; 4 Means to it.

1 What ſpiritual poverty is.

It's whereby a poor ſoul, having ſome grace, ſees a want of further grace, and ſo goes for ſupply out of himſelf to find it in Chriſt.

There are two degrees of it, 1 When we are convinced of our miſerable eſtate by nature, ſo that the ſoul deſires to be otherwiſe then it is, *Joh.* 16. 10.

2 After we are in Chriſt, whence follows, 1 Sight of emptineſs in all things ſave Chriſt, *Phil.* 3. 8. compared with Chriſt the ſoul counts them dung. 2 Self abaſement *Luke* 18. 13. the Publican cries, *God be merciful to me a ſinner, Phil.* 3. 8. *Paul* calls himſelf *leſs then the leaſt of all Saints.*

3 Earneſt deſire after the favour of God, *Eſa.* 41. 17, 18. *When the poor and needy ſeek water, I will open rivers in high places, and fountains in the midſt of the valleys.*

Take we notice of our poverty; by nature we are not able to pay our debts, and apt to be caſt in priſon for them.

Grounds of ſpiritual poverty.

1 Elſe we will not come to Chriſt; the prodigal came not to his father till he ſaw himſelf poor.

2 This is the end of Gods permitting us to fall; God left *Hezekiah* to try him that he might know all that was in his heart, and thereby to humble him for his pride, 2 *Chron.* 32. 31. compared with 26. *Peter* after he had fallen to deny Chriſt, *he went out and wept bitterly, Mat.* 27. 75.

3 This is the end why God lays outward poverty on us; that which pride feeds upon is ſome outward thing that the fleſh takes occaſion to ſwell with, now when the fewel is taken away the fire goes out. *Manaſſes* was hereby brought to inward poverty; riches are moſtly the nouriſhment of ſin, and hardly can a rich man come to heaven, *Matth.* 19. 23. *You ſee your calling, brethren, not many mighty,*

not

not many noble are called, 1 *Cor.* 1. 26. Contrarily, *Hath not God choſen the Poor of this world? Jam.* 2. 5. Poor men do uſually more readily believe then rich men, becauſe they are leſs wrapt up in cares and earthly hindrances, hence Chriſt doth with his people as a Phyſician with his Patient that hath a foul body, he purges him almoſt to skin and bone, that having made the body poor, there may be a ſpring of better bloud and ſpirits. Thus providence ſerves to predeſtination, that poverty among other things ſerves to the good of the elect, *Rom.* 8. 28.

4 Spiritual Poverty makes us ſucceſſeful in the things of this life. Many going in their own wit and ſtrength prove very unproſperous, *Prov.* 3. 5, 6. *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding, in all thy ways acknowledge him, and he ſhall direct thy ſteps. Pſal.* 78. He took *David* from following the Ewes to feed *Jacob* his people. The reaſon is becauſe God delights to lift up them that give glory to his name, 1 *Sam.* 2. 7, 8. he makes ſuch to be *the pillars of the earth, Pſal.* 113. 7, 8.

5 Spiritual Poverty is that emptineſs God is wont to fill, *Luke* 1. 53, *He filleth the hungry with good things, but the rich he hath ſent empty away,* Such an heart is a ſpiritual emptineſs, ſo that as every thing in nature is filled with ſomething ſo in grace.

6 Men ſpiritually poor have their prayers anſwered, *Pſal.* 34 6. *This poor man cryed, and the Lord heard him,* Pſal. 9. 18. *The needy ſhall not always be forgotten, the expectation of the poor ſhall not periſh for ever:* When the ſorrows of death compaſſed *David, the Lord heard him out of his holy temple, Pſal.* 18. 4, 5, 6. So *Jonah, chap.* 2. 7. *When my ſoul fainted within me I remembred the Lord, and my prayer came in unto thee into thine holy temple.*

7 Perſons ſpiritually poor are wont to truſt in God. *Zeph.* 3. 12. *I will leave in the midſt of thee an afflicted poor people, and they ſhall truſt in the name of the Lord.* Such perſons

ſons ſeeing the uncertainty of all other refuges are wont to refuge themſelves in God, *Pſal.* 142. 4, 5.

Trials of ſpiritual poverty.

1 Perſons ſpiritually poor are full of ſence of wants, out of which they mightily pour out their ſouls. You need not dictate words to a man that is ſenſible of wants. A poor Tenant that hath had an hard bargain, can ſufficiently tell his tale to his Landlord. See examples *Pſal.* 34. 6. *Pſal.* 142. 2. 102. 1, 2. *Job* 29. 12.

2 In perſons ſo qualified there is a care of uſing and frequenting ordinances. See *Pſal.* 84. 6, 7. Poor Perſons go to all places to get riches, *Pſal.* 107. 36. to 42. ſo they that want grace and comfort will attend upon all means; they will go to Gods ordinances. Perſons that think there's too much reading, and hearing, and preaching, were never humbled, why complain they not of the ſun for light, and of the earth for plenty?

3 Perſons ſpiritually poor are very much in eſteeming any meaſure of grace, *Col.* 1. 12, 13. 1 *Tim.* 1. 12. the woman of *Canaan* eſteems crumbs, *Matth.* 15. 27. A ſoul that ſees the want of grace, and the excellency of it, is thankful for every good motion. A Chriſtian knowing he deſerves nothing, is thankful for every thing, 1 *Sam.* 25. 32, 33. *Pſal.* 116. 12, 13.

4 Perſons ſpiritually poor are fearful to offend God, becauſe the dependances of their grace, comfort and glory is upon God, *Phil.* 2. 12, 13. Even as poor people are afraid to offend thoſe upon whom their earthly dependance is, for maintenance, or countenance, *Hoſ.* 3. 5. *Jer.* 32. 39.

5 Such perſons are teachable; you may lead a man poor in ſpirit with any Counſel, having ſmarted for ſin, *Acts* 9. 6. *Lord what wilt thou have me to do? Eſa.* 11. 6. and becauſe they are teachable, God delights to teach them, *Pſal.* 25. 9.

6 Such perſons are not wont to upbraid others with

their conditions, they are ſo taken up with their own, *Luke* 15.16,17. compared with *v.*30. The prodigal he looks onely on his own miſery, the elder brother upbraids the prodigal, *This thy ſon hath devoured thy living with harlots, and thou haſt killed for him the fatted calf.*

7 Men that are ſpiritually poor are eſpecially troubled for ſpiritual wants, as blindneſs of mind, hardneſs of heart, unbelief, *Mark* 9. 24. *Eſa.* 63. 17. *Why haſt thou hardned our heart from thy fear?* 2 *Cor.* 12. 7, 8. *for this thing*, (that is, for removing the thorne in the fleſh) *I beſought the Lord thrice. Jer.* 17. 14. *Heal me, and I ſhall be healed. Hoſ.* 14. 3. *Take away all iniquity.*

8 Perſons ſpiritually poor are wont to clear God in all his proceedings againſt them. *Ezra* 9. 13. *All that is come upon us is for our evil deeds, and great treſpaſs, and thou haſt puniſht us leſs then our iniquities deſerve. Ezek.* 16. 63. *That thou mayeſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee.* See *Pſal.* 51. 4. *Levit.* 26. 39. 40. 41. *Pſal.* 145. 17. *Dan.* 9. 8, 9.

9 He is not vain glorious but aſcribes all to grace, 1 *Cor.* 15. 9, 10. he hath low thoughts of himſelf, whatſoever others think of him, *Matth.* 8. 8. *Pſal.* 115. 1.

Means to ſpiritual poverty.

1 Look upon the mixture of corruption in your beſt and holieſt ſervices, this will make you cry out with ſighs, *Oh that my ways were directed that I might keep thy ſtatutes: Pſal.* 119. 5. *Oh wretched man who ſhall deliver me! Rom.* 7. 13. *Neh.* 13. 22. *Remember me O my God, concerning this, and ſpare me according to the greatneſs of thy mercy.*

2. Look on thy woful eſtate, both before and after calling; before calling, *poor, and blind, and wretched, and miſerable, Rev.* 3. 17. owing ten thouſand talents and not able to pay a penny; *Matth.* 18. 24. and after calling not able to think a good thought without grace. 2 *Cor.* 3. 5. *What*

have

have we that we have not received? 1 *Cor.* 4. 7.

3 Look on the humble dispositions of Saints of most grace. *Abraham* counts himself dust and ashes, *Gen.* 18.27. *Job* abhors himself in dust and ashes, *c.* 41. 6. *Agur* saith, *I am more brutish then any man, Prov.* 30. 2. *Asaph* saith, *So foolish was I and ignorant, I was as a beast before thee, Psal.* 73. 22. *Jacob, I am less then the least of thy mercies, Gen.* 32. 10. *John Baptist, I have need to be baptized of thee: I am not worthy to loose the latchet of his shoes, Matth.* 3.14. *Luke* 3. 22.

4 Spiritual conviction, that the spirit let us see our worthlessenes, *Rev.* 3. 17. *q.d.* thou art, but thou knowest it not, *that thou art poor and blinde and naked, Joh.* 16. 10. he shall convince of sin, so that as the sun gives a light whereby we behold, as the gloriousnes of the sun, so the loathsomnes of the dunghil, so the spirit convinces of our own vilenes, and his own fulnes.

5 Present to your selves abasing considerations, as, What was I before I had mercy? how unprofitably spent I my time? what will these glorious things of the world be in time to come, wherein we are apt to be conceited, when heaven and earth shall be on fire? since we were called, how have we discredited our profession? how barren and watchles are we? how short are we of that we might have been?

6 Believe the promises made to souls poor in spirit; *I will look to him that is poor and of a contrite spirit, Esa.* 66.2. *Yea dwell with him, and revive him, Esa.* 57. 15. yea Christ came to preach glad tidings of the gospel to such, *Luk.* 4.18. *Matth.* 11. 3. *Rev.* 2. 9. *I know thy poverty, but thou art rich.* God will feed such souls with grace and comfort, *Zach.* 11. 7. *Luke* 1. 53. yea, God will be a strength to such in their distres *Esa.* 25. 4. *Psal.* 69. 33.

7 Look upon thy own wants and weakness; the more thou seest them the more wilt thou trust in God, *Zeph.* 3. 12. *From heaven did the Lord behold the earth, to hear the groaning*

ing of the priſoner, Pſalm 102. 19, 20. *I am poor and ſorrowfull, let thy ſalvation ſet me up on high, Pſalm* 69. 29.

For theirs is the Kingdome of heaven] That is both kingdome of grace, *Eſai* 61. 1. *For the poor have the Goſpel preached to them, Mat.* 11.3. but eſpecially the kingdome of glory is meant, *Luke* 12. 32. *Matth.* 25.34. though ſuch perſons are beggarly in their own feeling, being ſenſible of their lack of faith, love, joy, hope, yet have they an intereſt in the riches of grace and glory.

We may apply this to comfort the poor in ſpirit, who are full of miſeries inward and outward. The worlds proverb is, Bleſſed are the rich becauſe theirs is the kingdome of the earth, but Chriſt pronounceth, *Bleſſed are the poor in ſpirit, for theirs is the kingdome of heaven.*

V. 4. *Bleſſed are they that mourn, for they ſhall be comforted.*

By mourning Chriſt means ſuch mourning as is for offending God, whether it be by ſighs, groans, or an inward grief of heart; ſuch perſons though they may ſeem miſerable in the eys of the world, yet are they bleſſed.

1 God is wont to make comforts to abound according to their ſorrows, 2 *Cor.* 7. 6. God comforts them that are caſt down, and this proportionable to our ſorrows, 2 *Cor.* 1. 5, 7.

2. God is wont to bottle all their tears and ſorrows, *Pſa.* 56. 8. *Pſalm* 55. *Conſider how I mourn in my complaint.*

3 There's a time coming when God will turn the mourning of Saints into dancing, and their ſackcloth into gladneſs, *Pſalm* 30. 11. *John* 16. 20. *Ye ſhall weep and lament, but your ſorrow ſhall be turned into joy.* There is not onely a fountain of juſtification ſet open for ſuch mourners now, but a ſtate of glorification hereafter, *Zach.* 12. 10, 11, 12, 13, compared with Chapter 13. 1.

Hence ſee, 1 The miſtake of the world, who think happineſs to be placed in delights and pleaſures, and ſhun thoſe things

things which may procure any sorrow or cross, as confession of persecuted truths; against this Christ saith, Mourners shall be comforted.

2 It's consolation for distressed consciences; If thou canst truly mourn for thy transgressions, thou shalt be comforted. Let what ever distress come upon an afflicted heart, yet if thou canst mourn for offending God, thou shalt be comforted.

3. It's consolation to persons who have afflicted estates in this world; there's a day coming when comfort shall come, provided that with mourning for thy miseries thou specially mourns for thy sin, *Luke* 16. 25. *Now he is comforted and thou art tormented.* Though thy comfort come not yet, yet in Gods time it shall come. They are not blessed who mourn for the loss of their wealth, or death of their friends, but they who mourn for offending God.

4 In all our confessions and professed humiliations, see that you do not declare them onely historically, but mourn for them. *Psalm* 38. 17. *I will declare mine iniquities, and will be sory for my sin.* When thou prayes, let thy heart mourn in prayer, *Psalm* 55. 2. When thou speaks of sin, speak mournfully of it. Now to move us hereto consider,

1 God hath the joy of the Holy Ghost in store for mourners, *Esa* 61. 1, 2, 3. *The spirit of the Lord is upon me, to give the oyl of joy for the spirit of mourning and heavinesse.* Saints seldome finde such comfortable revivings, as when they are most mournful.

2 This mourning is more comfortable then the lowd laughters of the world.

Properties of Mourning.

1 Let it be continued, that length of time may not wear it out; length of time eats out worldly griefs.

2 Universal. That King that was sory for his consent to *Daniels* death, *Dan.* 6. 14, was not sory for his denial of the truth, in refusing to venture all in a good cause. *Herod*

was

was ſory for *Johns* death, but could rejoyce in *Herodias*.

3 After converſion as well as before. It's a vain opinion to think we need not ſorrow after converſion, and that a Chriſtians ſtate is altogether a ſtate of joy. Joy and ſorrow may ſtand together in the ſoul, but not about one and the ſame object; joy in God, and ſorrow for ſin.

4 Let thy mourning be, not onely in regard of the damning power of ſin, but principally in regard of the contrariety thereof to the nature of God, and to the nature of him that loves thee, *Luke* 7.38, compared with *v.*48. *Mary* having a ſenſe of Gods love weeps bitterly, and waſhes Chriſts feet with her tears.

5 Let it be joyned with faith. Firſt Chriſt looks upon the ſoul, and gives ſome teſtimony of his love to it, and then the ſoul looks on Chriſt with a ſad heart, *Matth.* 26.75. Chriſt firſt lookt on *Peter*, then he went out and wept bitterly. Its the nature of faith to apply the wounds and ſorrows of Chriſt unto it ſelf, *Eſa* 53. 5. thence follows mourning, *Zach.* 12. 10.

6 This mourning for ſin is the greateſt; hence reſembled to the mourning for an onely ſon when dead, *Zach.* 12. 11. to the drawing of water, 1 *Sam.* 7. 6, as if it had been in buckets. The ground whereof is, becauſe they apprehend ſin as the greateſt of evils: 1 Becauſe it is the cauſe of all evils, *Deut.* 28.

2 It keeps off the greateſt good.

3 It cannot be purged away but with the greateſt price, even Chriſts bloud.

4 There's more evil in ſin then in any thing: hence followes, 1 A reſolution not to meddle with ſin, as *Jehoſhaphat*, when he had ſmarted by joyning with *Ahab* in ſending out a fleet, he would not joyn with his ſon *Ahaziah*, though ſollicited. When a man hath had a fall from a reſty horſe which had like to have broke his neck, he will hardly come upon his back again. 2 He will not be hired for any

gain

gain of ſin againſt God; he will not ſell himſelf as *Balaam* did.

Tryals of thy Mourning.

1 True mourning that comes from the ſpirit of grace, looks at God who hath been diſhonoured, and at Chriſt who hath been crucified, *Pſal.* 51. 3, 4. *Mine iniquitie is ever before me; againſt thee, thee onely, have I ſinned.* Hoſ. 6. 1. *Come let us return unto the Lord, for he hath torn us and he will heal us. Luke* 15. 18. *Father I have ſinned againſt heaven and before thee:* ſo it looks on Chriſt as crucified, *Zach.*12.10. *They ſhall look upon him whom they have pierced.*

In oppoſition to this, there is a mourning flowing from the ſpirit of bondage, which is a forced work; this differs from the other, as the motion of a clock, from the motion of a living creature: the one is moved from a principle of life, the other from weights; in the one a man is humbled, in the other he humbles himſelf.

2 True mourning hath a change of heart going with it, *Jer.* 4. 14. *Luke* 7. 38. thoſe eys that had been employd in wanton glancings now they weep; thoſe hairs that had been laid out to entangle now wipes Chriſts feet; thoſe lips that had kiſt wantonly now kiſs Chriſts feet. Hypocritical mourners have no change of heart, they are like thievs who forbear ſtealing while in priſon onely.

3 If thy mourning for ſin be right, outward contents will not take it off. *David* had the delights of a Court, yet did not this take off his mourning, *Pſalm* 51. 3. 38. 6.

4 If thy mourning for ſin be right, it will be on this ground, becauſe it turnes away the face of God, 2 *Chron.*7. 12, 13.

5 Thou wilt mourn for ſecret ſins as well as for open, *Pſalm* 19.12. *Cleanſe me from my ſecret ſins*, as vain thoughts, *Jer.* 4. 14, &c.

6 Thou wilt mourn eſpecially for thy great ſins, as *David* doth for his adultery and murder, *Pſalm* 51, 14. and

Paul

Paul for his blaſphemy, 1 *Timothy* 1. 13.

7 Thy mourning will be eſpecially for thy maſter ſin, *Pſalm* 32. 4, 5. All *Davids* mourning was nothing, till he came to touch upon this ſin of murder, to mourn for it.

8 Thou wilt mourn for it, not onely in times of extremity, as *Pharaoh*, *Exod.* 9. 27. and *Judas*, *Matth.* 27. 4. but likewiſe in times of proſperity.

9 True mourning looks at Gods face and favour, 1 *Sam.* 7. 3. *Pſalm* 51. 8, 12. *Ezek.* 7. 16. Hypocrites mourning is to have temporal judgements removed, 1 *Kings* 21. 27. and ſo *Jehoram*, 2 *Kings* 6. 29, 30. and thoſe who howled upon their beds for Corn and Wine, *Hoſ.* 7. 14.

Means to mourning.

1 Urge the Lord with his Promiſe of taking away thy ſtony heart, *Ezek.* 36. 26. *Zach.* 12. 10. God promiſes to pour upon the houſe of *David*, and the *Hieruſalem* of Jew and *Gentile*, a ſpirit of grace and ſupplication, and they ſhall mourn, *&c.*

2 Be frequent in ſelf-examination, *Pſalm* 22. 28. They ſhall remember themſelves and turn to the Lord, *Lam.* 3. 39. *Jer.* 31. 19. after *Ephraim* was brought to know himſelf he lamented.

3 Keep thy heart under the powerfull diſpenſation of the Word, *Jer.* 23. 29. The Word is a Fire and Hammer, *Acts* 2. 37.

4 Look often on Chriſt crucified. Hard is thy heart if it mourns not when thou remembreſt the dying of Chriſt, *Zach.* 12. 10. looking on him they pierced, they mourned.

5 Pray for the Spirit of grace to be poured upon thy ſoul, *Iſai* 32. 15. When the Spirit is poured from on high, the Wilderneſs will be a fruitfull Field, that is, thoſe hearts that were like Wilderneſſes and Foreſts, when the ſpirit was poured from on high, became fruitfull Fields.

6 Get aſſurance of thy intereſt in Chriſt crucified. A man cannot mourn heartily for ſinning againſt the Lord, ſo long

long as he knows not but God may damn him in time to come: but when Gods love is manifeſted, there will be great ſorrow.

7 Mournfull conſiderations, as that thou haſt broken an holy Law, thou haſt offended a tender Father, that thou haſt lived an unprofitable life, that thou haſt ſadded righteous men, and gladded wicked men, that thou haſt been partaker with other men in their ſins, that thou haſt often ſlidden back from God, that thou haſt been ſo dead-hearted in thy ſecret approaches to God.

8 Conſider the benefits of holy mourning, as, 1 Joy is wont to follow it, *Pſalm* 97.11. 126.6,7. as a joyfull Harveſt follows a weeping Seed-time, when the poor Farmer mourns to caſt away his precious Seed which his Family ſo much wants, *Luke* 6.25. *Iſai* 57.18. *Iſai* 6. 1,2,3.

2 Such perſons are marked in an evil time, *Ezek.* 9.4. *Job* 5.11.

3 Such perſons are not without bleſſedneſs, though they be without comfort; for, *Bleſſed are they that mourn.* Yea a time is coming when the Lord ſhall be thy everlaſting Light, and the days of thy mourning ſhall be ended, *Iſai* 60.20.

4 This is one of the effects of Repentance, 2 *Cor.* 7.7. *Joel* 2.12.

5 Godly mourning is a ſpecial means to compoſe the diſſoluteneſs and looſneſs of our affections, which are apt to be ſcattered too much among carnal joys, *James* 4.9,10. *Be afflicted and mourn, let your laughter be turned into mourning, and your joy into heavineſs.*

9 Practiſe duties, as, 1 Private admonition, 2 *Sam.* 12.7. *Pſalm* 141.5.

2 Take a fit ſeaſon for plowing up thy heart, *Jer.* 4.3. when ſoftened by outward trouble.

3 Get a particular knowledg of thy evils, 1 *Sam.* 12.19.

We have ſinned in asking us a King.

2 The Reaſon why mourners are bleſſed, *For they ſhall be comforted*; here in part, 2 *Cor.*1.4. and hereafter fully in Heaven, *James* 1.12. *Apoc.*7.17.

*V.*4. *Bleſſed are the meek, for they ſhall inherit the earth.*

Obſ. Meek perſons are bleſſed.

1 What meekneſs is. 2 Why the meek are bleſſed.

1 What it is: it is a certain moderation of minde, ſpeech and geſture, whereby a man becomes gentle and tractable towards thoſe with whom he converſes, ſo that he is not ſharpened unjuſtly at their follies, and frowardneſs, and ſmaller offences they commit againſt him.

2 Why meek perſons are bleſſed.

1 Becauſe Chriſt pronounces them bleſſed, *Pſalm* 149.4. *The Lord taketh pleaſure in his people, he will beautifie the meek with ſalvation. Pſalm* 147.6. *The Lord lifts up the meek. The meek ſhall increaſe their joy in the Lord, Iſai* 29.19.

2 Chriſt promiſes ſuch perſons reſt, *Matth.*11.29. *Learn of me, for I am meek, and ye ſhall finde reſt for your ſouls.* Now what reſt is this, ſave the reſt of grace and glory?

3 A meek ſpirit is of high price in the ſight of God, 1 *Peter* 3,4. God exalts ſuch ſouls in bleſſedneſs. Hence Preachers are ſent to preach good tidings to the meek, *Iſai* 61.1. *Pſalm* 76.9.

4 Let us learn this duty, 1 We have the example of Chriſt herein, *Matth.*21.5. *Behold thy King cometh, meek, riding upon an Aſs,* 2 *Cor.*10,1, *I beſeech you by the meekneſs and gentleneſs of Chriſt,* 1 *Peter* 2,23, *Iſai* 53,7,

2 We have Saints commended for it, *Num,*12,3, Moſes *was a very meek man above all the men of the earth: Stephen Acts* 7,60, *Jer,*11,19,

3 It's a great point of prudence to be of a meek ſpirit, *Jam.* 3,13, *q.d.* a meek and a temperate carriage doth point out a prudent man.

4 God

4 God hath promiſed ſundry bleſſings to ſuch, as,

1 Guidance and teaching in his way, *Pſalm* 25,9,

2 Satisfaction, *Pſalm* 22,26,

5 The infirmities and ignorance of thoſe among whom we live, *Gal*,6,1, We live not among perfect perſons, but among thoſe who are apt to be overtaken with faults.

6 Meekneſs will make our lives comfortable and pleaſant.

This meekneſs hath theſe properties.

1 It moderates anger, impatience and revenge, *John* 8, 48,49, when the *Jews* told Chriſt he had a Devil, he anſwers, *I have not a Devil:* with this caution, that when Gods glory lies at ſtake then it ſpeaks, as in *Moſes*, *Exod*, 32,27, who broke the Tables, though a meek man.

2 It ſhews it ſelf by gentle anſwers and calm ſpeeches, *Prov*,26,11.

Means to Meekneſs.

1 Get poverty of ſpirit, that you ſeeing your own wants and weakneſſes may carry meekly towards others, *Gal*,6.1. *Reſtore him in the ſpirit of meekneſs, conſidering thy ſelf leſt thou alſo be tempted.*

2 The ornament of this grace before God and men, 1 *Pet*.4. 3,4. Hence it's propounded to women inſtead of other ornaments.

3 The wofull effect of a paſſionate frame of ſpirit, *Prov*. 29. 22. *A furious man aboundeth with tranſgreſsions*; it's apt to ſtir up ſtrife.

4 Conſider we cannot walk worthy of our Chriſtian calling without it, *Eph*. 4. 2. *Walk worthy of the vocation wherewith you are called, with all meekneſs.*

5 As to have the ſea calm, the windes muſt be quieted; ſo, to have a meek ſpirit, we muſt mortifie our luſts, *Jam*. 4. 1. *Whence come wars and fightings, come they not hence? even from your luſts:* Though you may lay the cauſe on ſome-

thing elſe, yet turbulency of heart ariſeth from pride, impatiency, envy, revenge, *&c.*

6 Conſider the times wherein thy ſelf was ſinful and outragious, *Tit.* 3. 2, 3. ſhowing all meekneſs to all men, for we our ſelves were ſometimes fooliſh and diſobedient, living in malice and envy, and thou then ſtood'ſt in need of forbearing, ſo do now to others.

Obj. But if we muſt be thus meek, how ſhall ſin be reproved, and Gods glory preſerved, and ſinners gained?

A. As a good Muſitian muſt know when he muſt ſtrike the ſtring of a lower ſound, when of a higher, ſo muſt a Chriſtian wiſely conſider from due circumſtances, where is place for meekneſs, where for holy anger; hence, 1 meekneſs muſt be with conſervation of Gods glory, as in *Moſes.*

2 With a due witneſſing againſt ſin in the compaſs of our callings, both by reprehenſions and puniſhments; herein *Eli* failed towards his ſons, 1 *Sam.* 2. 23.

3 With an endeavor to amend the ſinner by reproof, *Gal.* 6. 1. We muſt not let him lie being faln, for fear of grieving him, no more then we would let a man lye that hath broken his leg, for fear of putting him to pain; onely, as the one is done by a gentle hand, ſo ſhould the other be by a meek ſpirit.

There may fall out times and places where the exerciſe of meekneſs may be ſuſpended, and other graces take turn, as to make good muſick all the ſtrings muſt be in tune, but it's not for all to ſound, but ſome at ſome times muſt be ſilent, that others may do their part and their ſound be heard.

For they ſhall inherit the earth] *q. d.* Whereas it may be ſaid, If we be thus meek we ſhall expoſe our ſelves to all loſſes, Chriſt ſaith, Nay, ſuch ſhall inherit the earth. *Obj.* Such as revenge themſelves, and will put up no wrongs are rather Lords of all things. *Anſ.* Though they be Lords yet the tumultuouſneſs of their lives keeps them from a comfortable poſſeſſion of any thing. Some by earth underſtand

ſtand heaven, *Pſalm* 27. 13. hence heaven is call'd ἀντίχθων, *i. e.* the land over againſt us, ſee *Pſalm* 142. 5. thou art my portion in the land of the living, *q. d.* ye meek are driven from your poſſeſſion, but you have a better in heaven.

He ſhall inherit the earth] That is, he hath not onely right to all at preſent, 1 *Cor.* 3. 22. All is yours, but he ſhall partake of the new heaven and new earth, 2 *Pet.* 2. 13. They are not onely poſſeſſors of all by having contentation, which is in ſtead of all, but they ſhall actually reign on earth with Chriſt, *Apoc.* 5. 10. and *hath made us unto our God Kings and Prieſts, and we ſhall reign with him on earth.* Hence the text ſaith not, the meek do inherit, as if they had ſuch a meaſure of earthly things as others, or more, but they ſhall have it for an inheritance; *Thoſe that have followed me in the regeneration ſhall ſit upon Thrones, Matth.* 19. 28. the Kingdome, and Dominion, and the greatneſs of the kingdome under the whole heaven ſhall be given to the people of the Saints of the moſt high. Alſo *Heb.* 2. 5. *Unto the Angels hath he not put in ſubjection the world to come*, there Saints have an inheritance.

To apply this, 1 Comfort your ſelves in that ſmall meaſure of earthly poſſeſſions. As *Abraham* comforted himſelf, *that he ſhould be heir of the world, Rom.* 4. though as yet he had not a foot thereof, ſo ſhould we comfort our ſelves in the promiſe.

2 In all our ſpoil of goods, when perſecutors drive us from our poſſeſſions.

3 In baniſhment, whitherſoever thou art driven thou art in thy own earth.

2 Exhortation, 1 Not to take any thing upon pretence of right to all, for thou haſt them but onely in promiſe.

2 Moderate thy affections to the world, thou ſhalt have earth enough one day, be not like them *Eſai* 5. 8. *They lay field to field, that they may be placed alone in the midſt of the earth.*

3 To

3 To have a greatneſs of mind in hope of theſe enjoyments. Earthly heirs are apt to have greatneſs of mind and to ſwell becauſe of their eſtates, 1 *Tim.* 6. 17. but let us have a ſpiritual greatneſs of mind to contemn the pomp of the world, *Eccleſ.* 2. 11. 4 To preſs after the qualification.

4 To get weanedneſs of affection to preſent poſſeſſions, knowing though now you have a right in them for a time yet they ſhall be given to others (though you ſhall have your ſhare if godly) notwithſtanding any aſſurance in law, that they are made over to you, and your heirs for ever. 1 *Cor.* 7. 30.

5 To have your faith and hope raiſed up to the expectation of the promiſe of new heavens, and new earth, *Eſa* 65. 17. 2 *Pet.* 3. 13.

6 To preſs after meekneſs in hope of this inheritance.

V. 6. *Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.*

Here is another bleſſedneſs propoſed.

Q. What is meant by righteouſneſs?

A. Some think the way of righteouſneſs, and the doctrine of that obedience that God requires of us.

2 I rather think it to be meant of a conformity of our will to Gods will, that together with Chriſt's righteouſneſs made over to us we may have this.

Obſ. It's a bleſſed thing to have an hunger and thirſt af- righteouſneſs.

Reaſ. 1 Becauſe with a thirſt after righteouſneſs goes along a groaning under corruption, *Gal.* 5. 17. *The ſpirit luſteth againſt the fleſh.* Now to groan under corruption is a bleſſed thing; for, 1 Such perſons hate the evil they do, and groan to do the good they do not, *Rom.* 7. 15. 2 They conſent unto the goodneſs of the law, *v.* 16. 3 They delight in the law after the inner man, *v.* 22. all which declare a bleſſed temper of ſpirit.

2 Becauſe ſouls that hunger and thirſt are under a promiſe

miſe of ſatisfaction, *Eſa.* 44. 17. *When the poor and needy want water, and their tongue faileth for thirſt, I the Lord will hear them, I the God of* Iſrael *will not forſake them, I will open rivers in high places. Eſa.* 35. 7. *The parched ground ſhall become a pool, and the thirſty land ſprings of water*; The Prophet ſpeaks it of the effects of the Goſpel, in that fruitfulneſs and comfort comes to ſuch ſouls, *Eſa.* 44. 3. *I will pour water upon the thirſty, and floods upon dry ground, Joh.* 4. 14.

They are not thence bleſſed becauſe they hunger and thirſt, but becauſe they ſhall be filled: bleſſedneſs will be in fulneſs not in hunger, but hunger muſt go before filling that we may not loath the loaves. *Aug. de verbis domini Serm.* 5.

3 Becauſe an hunger and thirſt after righteouſneſs eats out our hunger and thirſt after the world, *Joh.* 4. 13, 14. *Whoſoever drinketh of this water ſhall thirſt again, but whoſo drinketh of the water that I ſhall give him, ſhall never thirſt*; Hence the woman of *Samaria* leaves her water pot for to do her duty, *v.* 28. *Mary, Luke* 10. 41. ſhe leaves attendance on Chriſt to hear his word.

The reaſon is, becauſe the ſoul ſees better meat and drink then it ſaw before. So that as when we are at a feaſt, and ſee a freedom to partake of better meat and drink, our hunger and thirſt is taken off, from that which is more courſe to that which is more delicate and pleaſant; ſo the ſoul ſeeing Chriſt and holineſs to be meat that endures to everlaſting life, and all things here but periſhing food, the hunger and thirſt to the one eates out the hunger and thirſt to the other, *Joh.* 6. 27.

4 Hungring and thirſting after righteouſneſs argues a principle of renovation, becauſe naturally our deſires are after the fleſh and carnal things, *Epheſ.* 2. 2. *Rom.* 8. 5. *Phil.* 3. 19.

Now, when our deſires, and hungrings and longings are for righteouſneſs, it argues a principle of renovation, *Joh.* 6. 35. *I am the bread of life, he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt, q. d.* when once a man comes to Chriſt he doth not hunger and thirſt as formerly he did.

5 It's a bleſſed thing to be made like Chriſt; but in hungring,

hungring after righteouſneſs we are made like to Chriſt, *Joh.* 4. 32. *My meat is to do the will of him that ſent me, and to finiſh his work*;

Hence Chriſt preferred the doing the will of God before his food, *Mark* 3. 20. ſo *Job* 23. 12. *I eſteemed the words of his mouth more then my neceſſary food.*

For application, 1 Information of the curſed condition of thoſe who hunger and thirſt after wickedneſs, after uncleanneſs, revenge, and not in ſome one act or motion, but it's the uſual temper of their hearts, ſee it in covetous perſons, *Amos* 8. 5. *When will the ſabbath be gone that we may ſet forth wheat, making the Ephah ſmall and the ſhekell great?* They ſleep not except they have done miſchief, *they eat the bread of wickedneſs and drink the wine of violence, Prov.* 4. 16, 17. See it in *Ahab* who laid him down on his bed, and would eat no bread, why? his ſickneſs was for *Naboths* Vineyard, 1 *Kings* 21. 4. *Amnon* was ſick for his ſiſter *Tamar*, 2 *Sam.* 13. 2. The drunkard for all he hath ſuch miſery by his potting, *Prov.* 23. 29, 34. *Yet when he awakes he ſeeks it again, Hoſ.* 7. 4, 6, 7. Their hearts were heated with revenge and uncleanneſs like an oven, and in the morning theſe luſts of theirs did burn like a flaming fire *v.* 7. 8.

2 The difference betwixt godly and wicked; one ſays, *Who will ſhew any good, Pſal.* 4. 6. the other ſays, *Lord lift up the light of thy countenance on us. v.* 7. *Phil.* 3. 19. 20. *Job* 20. 12, 13.

3 No earthly thing is able to ſatisfie the hunger and thirſt of a Chriſtian, *Eſa.* 55. 2. *wherefore do you lay out your money for that which is not bread, and your labour for that which ſatisfieth not? Eccleſ.* 5. 10. *He that loveth ſilver ſhall not be ſatisfied with ſilver*, nor *he that loveth abundance with increaſe. Solomon* had abundance of all, yet nothing ſatisfied him, but *all was vanity, Eccleſ.* 2. 11. The main reaſon is, becauſe that which principally afflicts the ſoul, is either guilt with which *Belſhazzar* was afflicted; though his Lords

and

and Ladies were about him, yet his knees falls to trembling, *Dan.* 5. 6. or filth, which ſo made *Paul* to cry out, *Rom.* 7. 23. as one that is brought into captivity by a ſtronger then himſelf, ſigheth and groanes, ſaying, *Who ſhall deliver me, &c.* and the world cannot take away theſe.

Grounds to take off the heart from earthly things.

1 We are not ſure to get them; we come into the world as a lottery, many get blanks, few prizes.

2 We are not ſure to hold them when gotten; fire, water, plunder, &c. may take them away, *Job* 1. 20.

3 Should we get them they cannot fill the ſoul. We may as well fill a bag with grace as the ſoul with earthly things. In this ſenſe earthly things they may be called a ſhew or an apparition, 1 *Cor.* 7. 29. as there are apparitions of men and horſes in the air, which are not what they ſeem to be.

4 The moderation we have in other things, we would have ſo much money as would ſerve our journey, ſo much meat as will fill our belly, ſo much Phyſick as will purge our diſeaſe. Let us moderate our deſires to the world.

5 The enjoyment of theſe glorious things in the world, is like the clothing of a Stage-player with glorious apparel: the player thinks not himſelf, nor do others think him better for his apparrel, for he ſhall go off from the ſtage and be as he was before, ſo ſhall we go off from the ſtage of this world.

6 Within theſe things we look after there's much emptineſs. What is within riches? Cares. What is within honour? Diſquiet: for one that is bowed to, there are thouſands that bow. What is within pleaſures? Wearineſs. What is within bravery and beauty but a gladding of the beholders, not the havers? What is within government? fears of inſurrections, and a ſervile courting of all ſorts of men; theſe are like pictures that ſeem goodly ſtuffe farre off, but near at hand they are baſe and courſe.

2 Exhortation to raise up your hunger and thirst after righteousness, *Psal.* 119. 80. *Mine eyes fail with looking, but Lord when wilt thou comfort me?* *Davids* soul panted for God, as the hart for the rivers of water, *Psal.* 42. 1, 2. yea his heart and flesh cryed out for the living God, *Psal.* 84. 1, 2. *Psal.* 27. 4. there was one thing his soul lookt after *Multa novit vulpes, verum Echinus unum magnum*, as the proverb, The Fox knows many things, the Hedge-hogge knows one great thing.

Holy persons long to know their duty, as every man desires to know what belongs to the office he is imployed in, *Psal.* 119. 33, 34. so do they thirst for a conformity to it, *Psal.* 19. 10. *More to be desired are they then gold, yea then fine gold, sweeter also then hony and the hony comb*, *Psal.* 119. 130. *I opened my mouth and panted, for I longed for thy commandements.* He uses a Metaphor from hungry or thirsty persons; look as when they are hungry or thirsty they greedily open their mouth to take in meat and drink to quench the thirst, so when my soul considers the sence of Gods anger against sin, or my own filth, I flie to thy word to quench my thirst by thy promises, and to get direction by thy commandements.

Motives to hunger and thirst after righteousness.

1 The most abundant fulness of outward things, avails nothing without this, *Luke* 12. 19. He had abundance of earthly things, but the devils fetch'd away his soul, when his barns would not hold his corn. As *Samuel* bad *Saul* not to set his mind upon asses, when he had a kingdom befallen him, 1 *Sam.* 9. 10. So say I, why should thy appetite go after earthly things when thou hast such an object as holiness?

2 The Lord is wont to fill every hungring soul with spiritual good things, *Psal.* 81. 10. *Open thy mouth wide, i. e.* thy desires and affections, *and I will fill it*, *Luke* 1. 53. *He hath filled the hungry with good things*, *Psal.* 145. 19. *He will*

will fulfill the deſires of them that fear him.

3 Chriſt invites every hungring and thirſting ſoul to come unto him, *Iſai* 55.1 *Ho every one that thirſteth come ye to the waters*; as if a Phyſician ſhould make a proclamation to all ſick Patients to come unto him and he would heal them, *q:d:* you have thirſted after vain knowledg, honours, wealth, now here are ſpiritual dainties, the Doctrine of Remiſſion, Pardon, Peace, thirſt ye after theſe, come ye to the Waters. To the Water of Juſtification, *Rev:*1.5 To the Water of Sanctification and Baptiſm, *Titus* 3.5 here's Wine and Milk, that is, all manner of Delicates.

*Matth:*11.28 *Come unto me all ye that are weary of your corruptions, and heavy laden under them,* that is, that hunger after righteouſneſs, and I will give you reſt. *John* 7 37,38 *If any man thirſt let him come unto me and drink,* on the laſt day of the Feaſt Chriſt utters this ſpeech: he takes occaſion from their drinking the Waters of *Siloah,* which that day they were wont to draw out, uſing that ſpeech of *Eſay, Ye ſhall draw Waters with Joy out of the Wells of Salvation, Eſay* 12.3 Chriſt ſeeing this ſhews them who is the true Fountain of Salvation, *Zach:* 13.1 and takes his words from *Eſay* 55.1 that is, whoſoever hath a deſire after holineſs and happineſs let him come to me and I will quench his thirſt. *He that believes on me out of his Belly ſhall flow Rivers of living Water.* Among the *Hebrews* there were certain Ciſterns of ſtone to receive them, and in the midſt of them certain Pipes or Cocks out of which Water flowed. *Prov:*5.15 *Drink Waters out of thine own Ciſtern, and running Waters out of thine own Well*; let thy Fountain be be diſperſed abroad; now every *medium* or concavity is called by the *Greeks* a Belly, *Mat:*12.40 therefore Chriſt ſignifies that they who believe on him ſhould be ſo filled with Water, that it could not be contained within them, but ſhould flow out on every ſide with great ſtreams; now by Water he means the Spirit, and by Living Water he means

Spring-water, or Water continually flowing, all plenty of Water are called ποταμοὶ or Rivers. *Matth:* 7. 25, 27 That from ſuch a ſoul there ſhould be plenty of the graces and comforts of the Spirit, not onely for himſelf, but for the benefit and comfort of others, *Revel:* 21. 6 *I will give unto him that is athirſt of the Fountain of the Water of Life freely.* Now what is the Fountain of the Water of Life, but onely the Bloud of Chriſt, and the Fountain of his Graces, *Zach:* 13. 1 compared with *Rev:* 1. 5, 7, 14.

Rev: 22. 17 *The Spirit and the Bride, ſay, Come, and whoſoever is athirſt let him come and take of the water of life freely.* The Spirit invites all thirſting ſouls to come to Chriſt; for as the Waters of a Spring can riſe no higher than the Spring from whence they come, no more can any holy deſires further than the Spirit works them in us.

4 The greateſt part of our grace lies in deſires, *Pſalm* 119. 5 *Pſalm* 38. 14.

Means to hunger and thirſt after Righteouſneſs.

1 Feel thine own wants. There needs not much Invitation to an hungry man to eat, or a thirſty man to drink, *Revel:* 3. 17, 18 *John* 4. 15 *Sir, give me this Water that I thirſt not, neither come hither to draw.* What drives a man to the Phyſician but the ſight of his Diſeaſes?

2 See there is fulneſs for every want. Art thou hungry? he hath Bread, *John* 6. 51 *The Bread which I will give is my Fleſh which I will give for the life of the World.* Art thou thirſty? he hath Water of Life. Art thou a Babe? Here is Milk to feed on. Art thou ſad? Here is Wine to glad thy heart.

3 Conſider ſuch as hunger and thirſt ſhall be filled, partly in this life by receiving the teſtimony of the Spirit witneſſing with their ſpirits, *Rom:* 8. 16 touching the reconciliation with God in Chriſt, and ſome fruits of ſanctification whereby the old man is crucified and the new man renewed in them; but principally in the ſtate of glory, when they ſhall have perfect holineſs and happineſs.

4 Sharp

4 Sharp Sawces procure a ſtomach. Let the bitterneſs of ſin and afflictions procure a hunger and thirſt after righteouſneſs, *Jer:* 2. 19 the Paſchal Lamb was eaten with ſowre Herbs, to ſhew that Chriſt is ſweet to them that feel the bitterneſs of ſin.

5 Purge your ſtomachs. Naturally we feed on pleaſures, profits and carnal contents, and we are apt to ſurfet on them. Conſider we the vanity of them, *Matth:*6.20 *Prov:*23.5 1 *John* 2 16,17 1 *Peter* 2.1,2 *q,d,* So long as you delight in ſin you will have no ſtomach to holineſs. Sin works on our ſoul as ill humours do on our ſtomachs, it cloys us and makes us loath all ſpiritual food.

6 Converſe with them that are ſpiritual, that have taſted heavenly things; when we ſee them contemplate Chriſt and his benefits, the ſoul reaſons there's ſome excellent thing in Chriſt and his benefits, and in an holy life that takes up theſe mens mindes.

7 We know not how ſoon theſe Dainties may be taken from us, let us as thoſe at a Feaſt, who having neglected eating at the latter end fall to afreſh. While the Jubilee is, take out a pardon; while the Phyſician is preſent get out a Medicine: imitate *Joſeph* to lay up againſt a Famine; no man ever repented the pains he hath taken for his ſoul, but many have lamented their neglects.

8 Exerciſe gets ſtomach. Exerciſe in prayer, in bearing croſſes, in reſiſting temptations, will ſharpen our affections to an holy life.

9 In order to hungring and thirſt get a taſt of the ſweetneſs of an holy life, 1 *Peter* 2.2 He that hath taſted any ſweet thing, the more he hath taſted it, the more he will deſire it; as in learning, ſweet meats, *&c.* Love the beſt life, and cuſtome will make it ſweet to you.

10 Relliſh holineſs. Where there's a relliſh of any good thing we will the more deſire it. If we relliſh ſpiritual things we will hunger and thirſt after them, *Rom:*8.5 *Th y*

that

that are after the Spirit ſavour the things of the Spirit.

11 Conſider the durableneſs of this Food. Other meat when it is eaten the ſweetneſs is preſently gone, but holineſs and Chriſt is a Food that endures to everlaſting life, *John* 6.27 All food elſe is periſhing, even the knowledg of natural and civil things, yea the ſpeculative knowledg of divine things: the truths of God are the food of the ſoul, but unleſs the goodneſs of truths be the food of the will and affections they are but periſhing food. In religious diſcourſes all ornaments, beſides that which quickens and ſtrengthens, is but periſhing food.

V.7 Bleſſed are the mercifull, for they ſhall obtain mercy.

Two things, 1 A Propoſition, *Mercifull men are bleſſed.*

2 The Reaſon, *For they ſhall obtain mercy.*

Obſ. Mercifull men are bleſſed.

Reaſ. 1 Such ſhall finde mercy with God, 2 *Tim:* 1.16 *The Lord grant mercy to the houſe of* Oneſiphorus, *for he oft refreſhed me; the Lord grant unto him that he may finde mercy of the Lord in that day. v.*18 *Come ye bleſſed of my Father, for I was hungry and ye gave me meat, I was thirſty, and ye gave me drink,* Matth: 25.34.

2 From the rules of contrary. Mercileſs men are curſed: why? they finde no mercy with God. The glutton would not give ſo much as the crums to poor *Lazarus, Luke* 16.21 hence he could not get a drop of water to cool his tongue being in torments. *James* 2. 13 *He ſhall have judgment without mercy that hath ſhewed no mercy.* Now as mercileſs men are curſed, ſo mercifull men are bleſſed.

3 All the good things that have been done for God are promiſed not onely to be acknowledged, *Philemon* 6 *Every good thing in you ſhall be acknowledged,* but alſo promiſed to be rewarded, *Heb:* 6.10 *God is not unrighteous to forget your work, and labor of love which ye have towards his Name, in that ye have miniſtred to the Saints, and do miniſter. Prov:* 11.17 *The mercifull man doth good to his own ſoul.*

For

For application, let it inform us of our duties. The very Heathens praiſed it, much more the Scriptures: ſee the compaſſionate *Samaritan*, *Luke* 10.30 *ad* 38 there's a ſtory of a man that fell among thieves, (for I do not think it to be a parable but a ſtory) the Levite and Prieſt paſt by, pretending, it's like, either the haſte of their journey, or the danger of their ſtay, leſt they ſhould be robbed, but the *Samaritan* he takes care of him.

2 Exhortation to mercifulneſs.

1 This is the way to lay up in ſtore a good foundation againſt the time to come, *Luke* 16.9 *Make you friends of the unrighteous Mammon*, that is, of your earthly goods, ſo called becauſe moſtly found among unrighteous perſons, and moſt accounted by them, and therefore it appears they are not the true good; that when you fail of your Mammon or Wealth, they may receive you into everlaſting Tabernacles. For ſo the word ſignifies, 2 *Cor:* 5.1 that is, either the Angels may receive you, or that the poor whom you have helped through their daily prayers for you may be inſtrumental for your admiſſion into Heaven. *Luke* 12.33 *Sell what you have and give alms.* Some pretend they have no money, but you have money-worth; mercy is ſuch a piece of ſervice that you muſt ſell corn and cattle in order thereto; yea the neceſſity of Saints may be ſo great that lands and all muſt go, *Acts* 4.37 What is the iſſue? you will hereby provide bags that wax not old, a treaſure in the Heaven that faileth not. 1 *Ti:* 6.18 *Be ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt time to come.* As if he ſhould ſay, The foundation of earthly things is a ſandy and uncertain foundation, and therefore build not upon it, but lay up works of mercy in the bellies and backs of the poor; theſe works of mercy are compared to a foundation, becauſe as from an hidden foundation the houſe riſeth to a great height, ſo from theſe good works the degrees of a glorious life ariſeth, *Prov:* 11.17.

2 Such

2 Such merciſull men ſhall finde mercy with God; where the Lord meets with a common objection, moſt men are ungratefull and ready to lift up the heel againſt their benefactors, however, ſuch ſhall finde mercy with God, *Eccleſ:* 11.1 *Caſt thy Bread upon the Waters and thou ſhalt receive it after many days*; alſo with men they ſhall finde mercy, God bowing their hearts to favour merciſull men, *Pſalm* 112.4 to *v.*10.

3 Mercy is one of the principal things which God requires; hence it's put before Sacrifice, *Matth:9.*13 ſo that Sacrifice may be diſpenſed with, that Mercy may take place; hence it's called one of the great points of the Law. *Luke* 11.42.

4 By merciſulneſs to others we become like to God; *Luke 6.36* If we do not reſemble him in this, but will be cruel and harſh, we may look that God will ſo carry himſelf to us, *Pſalm* 18.25 *Mat:*18.32,33 he that was cruel for an hundred Pence, himſelf being forgiven ten thouſand Talents, was caſt into Priſon till he paid what was due. *v.*34, 35 *James* 5 11 *The Lord is pitifull and of tender mercy.*

5 There is no love of God in us, if there be no mercy, 1 *John* 3. 17 *He that ſhuts up Bowels of Compaſsion, how dwells the love of God in that Man?* 1 *John* 4.20 The Apoſtle with love to God joyns love and mercy to men: *He that loves not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?*

6 It's the note of God's elect that they *put on Bowels of Mercies, Col:*3.12 where ſee they put on, 1 Mercies, having reſpect to the ſeveral kindes, as, giving, *Heb:*13.16 where Diſtribution is called by the name of a Sacrifice; Charity is compared to a beautifull upper Garment, *Col:* 3.14 2 Mercy in forgiving, *Mat:*18.35 *Matth: 6* 14,15 3 Theſe Mercies flow from Bowels, 1 *John* 3. 17 Such Bowels had Chriſt, *Matth:9.*37 when he ſaw them as Sheep without a Shepherd, his Bowels earned towards them. So

that

that mercy is an holy compaſſion of heart whereby a man is moved to help another in his miſery.

7 Mercileſs men are curſed with God, by the rule of contraries: Its an argument that men without pity have never obtained mercy. Such are they that rejoyce at the miſeries of Gods people, *Ezek.* 25. 3, 4, 5, 6. and ſuch as grinde the faces of the poor for to maintain bravery and vanity. This mercileſs cruelty is condemned *Deut.* 15. 7, 8. *Thou ſhalt not harden thy heart from thy poor brother, but ſhalt lend unto him.* Such mercileſs perſons may ſeek for mercy themſelves, but they ſhall not be heard, *Prov.* 21. 13. *Amos* 1. 11.

8 By mercy we are made Gods Almoners to diſperſe his goodneſs among men, *Pſalm* 112. 9. it's more then to be Almoners to Princes.

Rules in ſhewing Mercy.

1 Do not onely draw out your hand or your purſe, but your ſoul, *Eſai* 58. 10.

2 What mercy you ſhew do it from a cheerfull heart, not grudgingly, or of neceſſity, *for God loveth a cheerfull giver,* 2 *Cor.* 9. 7.

3 Take notice of their miſery, either from your own ſight thereof, or from the beholding of others, *Job* 30. 25. *Did not I weep for him that was in miſery, and was not my ſoul grieved for the poor?* *Prov.* 24. 11, 12. Many ſay they knew not that ſuch a man was in affliction, and that ſuch a man was delivered to death, well but God ſearches the heart, and knowes that thou kneweſt it.

4 Show all ſorts of mercies, ſoul-mercies in teaching the ignorant, in comforting the afflicted, *Eſai* 50. 4. body mercies in feeding the hungry, viſiting the ſick, helping the fatherleſs and widows, *Jam.* 1. 27. to deal thy bread to the hungry, *Eſai* 58. 6. that thou bring the poor that are caſt out to thy houſe, when thou ſeeſt the naked that thou cover him, &c.

5 According to our ability. Where God gives more he looks for more; *He which ſoweth ſparingly, ſhall reap ſparingly, and he which ſoweth bountifully ſhall reap bountifully*, 2 *Cor.* 9. 6. *Acts* 11. 19. Diſciples ſent relief according to their ability, *Luke* 21. 4.

6 Let mercy be with ſincerity, *Matth.* 6. 1,2,3. that your right hand may not know what your left hand doth: not as the Scribes, *Matth.* 23. 5. that did what they did *to be ſeen of men.*

7 Let mercy be with ſimpathy, 2 *Cor.* 11. 29. *Who is weak, and I am not weak? who is grieved, and I burn not?* many come to perſons in pain and ask how they do, but are no more moved then if they were flints, *Amos* 6. 6, 7. *Pharaohs* daughter will riſe up in judgement againſt many, *Exod.* 2. 6. 2 *Chron.* 36. 17.

8 Look upon it as a ſingular mercy that God hath made others objects of your mercy, and not you objects of others mercy, *Acts* 20. 35. *It's more bleſſed to give then to receive.*

9 Look often on the commands of God herein, 1 *Peter* 3. 8. *Be ye all of one minde, having compaſſion one of another, be pitifull, Jude* 22. *of ſome have compaſſion.*

Alſo examples *Heb.* 10. 34. *Ye had compaſſion of me in my bonds*, Mark 5. 19. *Luke* 10. 32.

V. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

Q. What is meant by purity of heart?

A. Some think ſincerity, as *Matth.* 6. 1. oppoſed to hypocriſie: for many are like apples that look well but are rotten at the heart. 2 Purity, taken legally, no man hath it, *Prov.* 20. 6. *Who can ſay I have made my heart clean; I am clean from my iniquity? There is no man righteous on earth that doth good and ſinneth not, Eccleſ.* 7. 21.

2 Purity of heart is taken *Evangelically.* To be pure is to be full of it ſelf, and not to have any other thing mingled with it; ſo purity of heart is that which doth not admit any ſin to mingle with the frame and purpoſe of the heart

heart, but the heart still casts it out of it self, it resists and rejects it.

As a thing is said to be pure though it may have some dross cleaving to it, as it's pure gold when its digged out of the Mineral, though there be much dross in it, and we say it's pure ayr, though for a time there be many fogs and mists within it, and it's pure water, though there may be some mud at the bottome, a man may be said to have a pure heart, though there be a cleaving of much dross to it.

Holy men have a fountain of original corruption in them, and from this fountain sins arise continually, as the scum in the pot; but as in wine, or honey, or water, though the scum arise yet still it purifieth it self, and casts it out; contrarily in men of impure hearts the scum ariseth but it seeths in, *Ezek.* 24 12. *She wearied her self with lies*, &c. *and her great scum went not out of her, q. d.* Holy men have their scum arising in their hearts, as well as wicked, but here is the difference, wicked mens scum seeths in, and mingles together, but men of pure heart have a cleansing and purifying disposition, that casts out what ever evil comes, though it be continually rising; though he be many times mired he still washeth himself again, he cannot endure it, he doth not as the swine delight in it, *Matth.* 15. *That which comes from within defiles the man*; the meaning is, when sin ariseth in a man from day to day, if he cherish sin and entertain it, and suffer it to dwell and abide in his heart quietly, without disturbance, if he suffer it (as it were) to be sodden in, now they defile the heart; but if sins arise in the heart, and he continually resist them, and casts them forth, and purifieth himself from them, such a man is not defiled with them, nor is his his mind defiled nor conscience defiled: but notwithstanding this boiling out of evil he is a man of a pure heart: yet may sin cleave to a man as dross doth to the silver, but it mingles not with the regenerate part, nor that mingles not with it, no more then oyl and water

do, which though they touch they do not mingle together.

Reas. Now these pure in heart are blessed, because they are holy persons in Gods account, that is, they are persons in whom holiness hath predominance, *Psal.* 15. 2. *Who shall sojourn in thy Tabernacle? who shall dwell in thy holy hill?* The Prophet answers, *He who hath clean hands and a pure heart, Psal.* 24. 3, 4. *Heb.* 12. 14. *Follow holiness, without which no man shall see the Lord.* Holy persons are freed from the power of the second death.

2 Because such persons are believers, *Acts* 15. 9. *purifying their hearts by faith,* that is, every believer from the blood and spirit of Christ, draws power to purifie and purge the heart from that filth which ariseth therein. Now to every true believer there is a promise of blessedness.

3 Because a purifying of the heart and hope of blessedness are inseparably annext or joyned together, 1 *John* 3. 3. *Every man that hath this hope in him,* that is, to see the Lord to his comfort, whereof he had spoken, *verse* 2. *purifieth himself, as God is pure.* A man may have other hopes without this, as hope to be rich, to be honourable, but he cannot have this hope without purity.

Use 1 Exhortation to follow after purity of heart. When the heart is pure thy hands will be pure: clean hands and a pure heart go together, *Psalm* 24. 4. thy prayer will be pure, *Job* 16. 7. *Mal.* 1. 11. thy conscience will be pure, that it will witness thou lives not in sin, 1 *Tim.* 3. 9.

Means to purity of heart.

1 Get the blood and spirit to purifie thy heart. As the blood of Christ purges the soul from guilt, *Heb.* 9. 14. so doth the spirit from filth, 1 *Peter* 1. 22. *Seeing you have purified your hearts through the spirit, Psalm* 51. 7, 9, 10.

2 Purifie your hearts from double mindedness, *James* 4. 8. *Cleanse your hands ye sinners, and purifie your hearts ye double minded.* Now that is double mindedness, when a man thinks

thinks to graſp grace and ſin, and holds them in an equal poiſe, as the young man, *Matth.* 19. he would fain have held Chriſt and the inordinate love of the world together. Contrarily *Nathaniel*, *John* 1. 47.

3 Content not your ſelves with outward purity. The Phariſees by an outward ſhew of purity, by making clean the out-ſide of the cup and platter, got great authority among men, *Matth.* 23. 25. though their hearts were full of rottenneſs; and they that followed after inward purity of heart were contemned; but in oppoſition, Chriſt commends to his Diſciples inward purity. Many are pure in apparel, but few in this.

4 Nouriſh Gods fear in you, cleanſe your ſelves from all filthineſs, 2 *Cor.* 7. 1. how ſhall we do it? *Perfecting holineſs in the fear of God.* Gods fear makes a man afraid to let any ſin have a quiet abode in him, *Pſal.* 19. 9. *The fear of the Lord is clean.*

5 Believe the promiſes. By the belief of the promiſes we partake of the divine nature, and to eſcape the corruption of the world, 2 *Pet.* 1. 3, 4. 2 *Cor.* 7. 1.

6 Purity of heart is a preparative for communion with God, *Pſalm* 24. 3. *Who ſhall aſcend into the hill of the Lord? Who ſhall ſtand in his holy place? He that hath a pure heart, verſe* 4.

For they ſhall ſee God] Here's the reaſon of their bleſſedneſs, for they ſhall ſee God; 1 In this life, as a pure glaſs receives the image propoſed to it, 2 *Cor.* 3. 18. we beholding as in a glaſs the glory of the Lord are changed into the ſame glory.

2 In the life to come. Men of pure heart are not ſeen in the world, or taken notice of, but in another world they ſhall ſee God. Now in the ſight of God is *fulneſs of joy*, *Pſal.* 16. *ult.* *Matth.* 18. 10. ſetting forth the glory of Angels (he ſaith) *They always behold the face of my Father in heaven.*

For

For as the ſun is not beheld but by ſound eyes, ſo God that is a moſt pure light cannot be ſeen but by a pure heart.

For the former of theſe, the beholding God in this life is;

1 The beholding of God in the creatures, *Pſal.* 19. 1. *The heavens declare the glory of God, and the firmament ſhowes his handy work*, Rom. 1. 20. *The eternal power and God-head of God, are cleerly ſeen by the things that are made.* God left not himſelf without witneſs whiles he gave fruitfull ſeaſons, *Acts* 14. 17. Carnal men might oppoſe many things againſt Atheiſme, but *they conſider not the works of the Lord, nor the operation of his hands*, Pſal. 28. 5.

2 The beholding of God in his word. By this was Chriſt ſet forth evidently crucified, *Gal.* 3. 1. The word enlightens the eys, *Pſal.* 19. 8. In the glaſs of the word we behold God with open face, 2 *Cor.* 3. 18. which ſets him forth, 1 By removing all imperfections from him. 2 By aſcribing all perfections to him.

3 The beholding of God in the light of his countenance *Pſal.* 17. 15. I ſhall behold thy face in righteouſneſs, *Job* 13. 16. *An hypocrite ſhall not come before him*, that is to behold the light of his face, *Pſal.* 140. *ult. the upright ſhall dwell in his preſence.* The beholding of this is the earneſt deſire of every holy man, *Pſal.* 4. 6, 7. If there be ſo much comfort in this when we behold it here, what will there be in future bleſſedneſs?

2 In the life to come we behold God. This beholding is an eternal fulneſs of joy, 1 Its a fulneſs of joy, *Pſal.* 16. *ult. In his preſence is fulneſs of joy.* If *Solomons* ſervants were bleſſed that ſtood in the preſence of *Solomon*, 1 *Kings* 10. 8. and beheld his wiſdom, much more they who behold the glorious preſence of God in heaven.

2 Its eternal. If a man were to leave heaven after a thouſand years it were not happineſs, but we ſhall for ever enjoy this happineſs, 2 *Cor.* 4. 18. 2 *Cor.* 5. 1. 1 *Theſ.* 4. 18. This joy conſiſts, 1 in the abſence of all evils, as 1 free-

dome

dome from sin, both original wherewith now assail'd, *Rom.* 7. 15. and actual, 1 *Cor.* 15. 55. We shall set our feet on our corruptions, as *Joshua* did his feet on the necks of the Kings.

2 Freedome from temptations, especially those of Satan which often make the life comfortless.

3 From labours, *Rev.* 14. 3. The dead in the Lord rest from their labour. They have the rest of an eternal sabbath, *Heb.* 4. 10. *All things rest when they come at their proper place*; this is a maxime among men, but true of glorified persons.

4 From society of wicked men. *The Egyptians whom you have seen you shall see them no more for ever*, *Exod.* 15. 13. shall then be made true, all that do iniquity shall be gathered out, *Matth.* 13. 41. and turned into hell, *Psal.* 9. 17.

5 From all necessities of nature. We shall need no house to dwel in, no fire to warm us, no meat to feed us, no Physick to cleanse us, for our bodies shall be spiritual, not needing any of these, 1 *Cor.* 15 43.

6 From all sorrow and mourning, *Revel.* 21. 4.

2 This joy consisteth in the enjoyment of all goods, as

1 Light *Psal.* 36. 9. *In thy light shall we see light*, darkness is part of the torment in hell.

2 Pleasures, and that for evermore, *Psal.* 16. *ult.* hence heaven is called paradice, *Luke* 23. 43.

3 Life: of this shall mortality be swallowed up, as time is swallowed up of eternity, 2 *Cor.* 5. 4. *mortality shall be swallowed up of life.*

4 Perfect knowledge of God. We shall see him face to face, that is plentifully and cleerly, as two men that behold one another, 1 *Cor.* 13. 12. we shall then know the mysteries of the Scriptures, of Providence, of the Trinity, of the incarnation.

5 Communion. If the communion betwixt the mother and her litle smiling infant, betwixt husband and wife, betwixt friend and friend be so sweet, which communion is

not

not ſo appropriate to any, but that all ſaints enjoy it, as all creatures enjoy the ſun which yet is enjoyed of every individual creature.

6 Joy. The joy of the holy Ghoſt is onely the earneſt hereof, *Eph.* 1. 14. The joy of the holy Ghoſt exceeds the joyes of the world, 1 *Pet.* 1. 8. the joy of heaven exceeds the joy of the holy Ghoſt, as the whole bargain doth the earneſt; but the joy and glory of heaven which Saints ſhall have at the laſt judgment or manifeſtation of Gods ſons, ſhall exceed what they have now; hence they grone for the adoption of their bodies, *Rom.* 8. 23. the Saints departed till their fellowes come to them ſhall not be made perfect, *Heb.* 11. 40. when the whole number of the faithful ſhall come together there ſhall be a new treaſure of glory broken up, 2 *Theſſ.* 1. 10. He ſhall come to be glorified of his Saints, and to be admired of all them that believe: now their admiration muſt needs ariſe from ſome new glory they had not ſeen before: in that day heaven it ſelf ſhall be opened, there ſhall not be onely a drop, the whole God-head ſhall manifeſt himſelf, there we ſhall rejoyce at this voice, I am *Joſeph.*

This joy is demonſtrated; 1 From the object: the beholding of God alone (though there were neither Saint nor Angel) makes us happy, *Rev.* 21. 7. *He that overcometh ſhall inherit all things*, How? *I will be his God*; he hath all things that hath him that hath all things, 1 *Cor.* 15. 28. God ſhall be all in all, you need not in glory to ſtep to any creature.

2 The ſubject of this joy, is the general aſſembly of the firſt born whoſe names are writ in heaven. *The righteous ſhall ſhine as the Sun*, *Matth.* 13. 43. ſo that as a drop of water powred into a veſſel of wine loſes both taſte and colour, and becomes wine: or as Iron put into the fire, doth after a ſort take the nature of fire; or as the air inlightned with the ſun ſeems not ſo much to be inlightned as to be light

light it ſelf; ſo ſhall we in the future glory be transformed that we ſhall not ſo ſeem to be glorified, as glory it ſelf.

So far as this preſent World ſurmounts that Life we lived in our Mothers Womb, ſo far doth the Life in Glory ſurmount this preſent Life. When we were in our Mothers Womb we could not have imagined that we were to come into ſuch a ſpacious World, ſo full of glorious Objects, why ſhould we then doubt of the glory of that future ſtate?

3 The propriety of this glory and joy: it's not barely the beholding of glory that makes us happy, for ſome think the Goats ſhall behold the happineſs of the Sheep at the laſt, to increaſe their miſery. Therefore all this glory ſhall be yours, *John* 17.22, *The glory which thou gaveſt me I have given them. Epheſ:* 1.19, there's a *Riches of Glory* in the Saints.

Uſe. For Application, let it provoke us to holineſs and purity. *Heb:* 12.14, *Follow holineſs, without which no man ſhall ſee the Lord. Pſalm* 17.15, *I ſhall behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs, q: d:* when mine Enemies abound with earthly happineſs and delights, and leave their treaſure to their children, I ſhall be ſatisfied with the beholding of thee, I ſhall appear before thee in righteouſneſs, that is, in the righteouſneſs of my cauſe. Of which *v:*1, and when I awake out of theſe preſent troubles, and at the Reſurrection, I ſhall be ſatisfied with thy likeneſs; that is, if there were neither Saint nor Angel thou wouldſt fully ſatisfie me.

Thus *Paul* like a ſtout Runner preſt towards the Mark of Holineſs for the Prize of Glory, as he that runs in a Race runs towards the Goal for the Prize, *Phil:*3.13, 1 *Cor:*9. 25,26, Where God means to beſtow Heaven he firſt beſtows heavenly qualities. If Heaven vomited out unholy Angels, or at leaſt they left it of their own accords, *Jude* 6, then will it not receive profane perſons. *Without are Dogs,*

Revel: 22.15, and thereinto entereth nothing that defileth nor that worketh abomination.

2 Exhortation to holy perſons to long for this ſight of God. We ſhall ſee him not *quantus, ſed qualis eſt,* not according to his greatneſs but according to his glory, 1. *John* 3.2, We ſhall ſee him as he is. We ſhall not ſee God infinitely in himſelf, but comprehenſively, ſo far as we ſhall be able to comprehend, as Bottles caſt into the Sea cannot receive the whole Sea, but onely according to their capacity. This was *Job*'s comfort when his Reins were conſuming within him, yet that he ſhould ſee God, *Job* 19.25,

If in this World we take ſuch delight in the beholding of beautiful Creatures, as Sun, Moon, Stars, Medows, Fountains, Rivers, Children, Pearls, what delight ſhall we take in the beholding of God? the beholding of whom ſhall dim all other Beauties, as the Light of the Sun doth the Light of a Candle.

But wofull will wicked men be who ſhall be ſevered from the bleſſed preſence and face of God, 2 *Theſſ:* 1.9, It was the aggravation of *Haman*'s miſery that he had his face covered that he might not ſee the King, *Heſter* 7.8, much more wofull will the caſe of wicked men be, after they have received their Sentence, they ſhall never ſee the Kings face more.

Object. But God is inviſible, *Col:* 1.15, *Whom no man hath ſeen, nor can ſee.* 1 *Tim:* 6.16, *John* 1.18, *No man hath ſeen God at any time.*

Anſw. In this preſent life *no man can ſee Gods face and live, Exod:* 33.20, We cannot ſee God with bodily eys in this life, becauſe the act of ſeeing preſuppoſes a viſible object, but in God there is neither bodily light, colour, nor figure. Beſides, the Father never took any viſible ſhape upon him in the *Old Teſtament,* the Son was wont to appear by aſſuming ſome Creature upon him, and the Holy Ghoſt appeared in the ſhape of a Dove, and of fiery Tongues,

but

but the Father ſeldom or never took any ſhape upon him. Fooliſh is that Idolatry that muſt have a viſible God. *Theſe are thy gods O Iſrael, Exod:* 32.4,

Object. Exod: 23.9,10,11, *Aaron* and *Moſes, Nadab* and *Abihu,* and ſeventy of the Elders went up into the Mount and ſaw the God of *Iſrael,* and there was under his feet a paved work of a Saphire-ſtone, and the body of Heaven, as it were, in his brightneſs. Alſo *v.*11, the Nobles of *Iſrael* ſaw God, and did eat and drink.

Anſw. They ſaw not God in his eſſence but in a ſhadow, that is, in ſome ſenſible ſhape which God was pleaſed to chuſe, and mans frailty could bear. For that Saphire-pavement that was under his feet was meant the glorious majeſty of God which excells all the ſhining of Heaven, and the brightneſs of precious ſtones. This ſhadow or reſemblance the Nobles and Elders of *Iſrael* ſaw, yet upon them laid he not his hand, nor ſlew them, for they ate and drank delighting in the glorious reſemblance they ſaw: the common people did not ſee God in this ſhape for fear they ſhould make an Idol, or Image of him; but the Nobles and Elders, becauſe they were wiſe men and men fearing God they ſaw this ſhadow or ſight: this is mentioned in oppoſition to that common fear, *Judges* 13.22, *Manoah* ſaith to his Wife, *We ſhall ſurely die becauſe we have ſeen God.*

Object. Moſes ſaw Gods back parts, *Exod:* 33.18,20, compared with 22,23, having deſired to ſee Gods glory, *v.*18,

Anſw. Moſes deſired to ſee the divine eſſence, not in it ſelf but in ſome ſhape, or figure, that ſo he ſeeing the glorious majeſty of God might declare it to the people. He heard the voice of God and he would fain ſee the form of him that ſpoke to him, (as appears by Gods anſwer, *Thou canſt not ſee my face, for no man can ſee my face and live, v.*20,) but God anſwers, Thou canſt not ſee it; for this

ſhining of my face though it be bodily and aſſumed, yet becauſe in ſome reſpect it ſhadows out the brightneſs of my eſſence and majeſty, hence it is ſo great that no mortal eye can behold it, but he would be dazzled and blinded with the ſhining thereof, but there's an hollow Rock in *Sinah*, get thee in there, and I will cover thee with a Cloud till my glorious Face paſs by, and then I will take away the Cloud that thou maiſt ſee my back parts, like the hinder part of the Train of a Prince, when he is paſt by, ſo that the light there was ſo tempered that *Moſes* could behold it, and was greatly refreſhed with it.

2 There's the ſight of God in the Life to come; and ſo Saints with glorified eys ſhall behold God, *Job* 19.26,27, *Though Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God, whom mine eys ſhall behold and not a ſtranger*, (or a ſtrange pair of eys) *though my Reins be conſumed. Matth:* 18.10, *In Heaven their Angels do always behold the face of my Father which is in Heaven.* 1 *Cor:* 13.12, *We ſee him now through a Glaſs darkly, then face to face*, apprehenſively according to our capacity, not comprehenſively according to his immenſity and greatneſs.

V.9 Bleſſed are the peace-makers, for they ſhall be called the Children of God.

Queſt. What is meant by peace-makers?

Anſw. Not onely thoſe who interpoſe or come betwixt perſons at ods, but alſo ſhew themſelves deſirous of peace; and in order thereto, have their affections compoſed to peace, themſelves having firſt obtained peace from God, *Rom:* 5.1, Two things, firſt the perſons pronounced bleſſed, *viz.* peace-makers and ſuch as earneſtly follow peace.

2 The Reaſon, *For they ſhall be called the Children of God*, what ever the World account them, they are moſt like to God. In this World God calls them his Children though the World ſlight them, and in the World to come they ſhall

ſhall be called, that is, publickly manifeſted to be, the Children of God.

Obſ. Perſons that interpoſe to ſet others at peace, and diligently follow peace themſelves are bleſſed perſons.

Reaſ. 1. Becauſe this peaceable diſpoſition whereby we are thus peaceably affected, flows from that peace perſons have inwardly in their own hearts; for as you ſee impure ſpirits are very unpeaceable, as devils and wicked men, *Rom:* 3.17, ſo holy men are very peaceable, as being the fruit of Chriſt's atonement, *Epheſ,*2.13, *Glory be to God on high, on earth peace, good will towards men, Luke* 2.14, *q: d:* This was one fruit of Chriſt's Death, to ſtabliſh peace among men.

2 Becauſe peace-makers are little accepted among men, for thoſe who undertake the Task of making peace ſometimes they provoke one ſide, *Exod:*2.13, *Moſes* reproving the *Iſraelite* that wronged his fellow, preſently that perſon ſhews his ſpleen, *Who made thee a Judg over us? Wilt thou kill me as thou didſt the* Egyptian? Sometimes peace-makers provoke both ſides, that both ſides have ſuch perſons, hence many will not take upon them that office being ſo thankleſs: Chriſt therefore pronounces ſuch perſons bleſſed,and therefore would have us to go on in this duty.

Cautions.

We are not to make ſinfull agreements or peace-makings, *Nehem:*5.6,7,8, as *Jehu* to *Jehoram, What peace ſo long as the Whoredoms of thy Mother* Jezabel *are many? 1 Kings* 9.22, *Who will ſtand up with me againſt the evil doers? Who will take my part againſt the workers of iniquity? Pſalm* 94.16, 2 The endeavours of Chriſtians will not always take effect to obtain peace,*Pſalm* 120.5,6,7, *Matth:* 10.34,

Uſe. Exhortion, 1. To peace-making, 2 To peace.

Follow peace-making, and to put an end to Diviſions be-

betwixt man and man; famous was *Abraham* who ſet all the Herdſmen at one, by proffering to take the left hand or right, *Gen:*13.8,

Means to peace-making.

1 By Exhortations breed in perſons an eager deſire after peace, 1 By letting them ſee the miſchief of ſtrife, *Prov:*17.14, The beginning of ſtrife is as when one lets out Water, therefore leave off ſtrife before it be meddled with. A ſimilitude from thoſe who digging away the dam or bank of a River, the Waters flow out on every ſide, ſo that there is no way either to call back them that are gone out, or keep in thoſe that yet are not gone out. See it in *Abimelech* and the men of *Sechem*, who falling at odds they deſtroyed one another, *Judges* 9.23, *If ye bite and devour one another*, as ſo many Dogs, *take heed ye be not deſtroyed one of another*, *Gal:*5. 15, See the wofull end of ſtrife, *James* 3.16, *There's confuſion and every evil work.* Knoweſt thou not that it will be bitterneſs in the end?

2 It's honorable to be at peace, *Prov:*20.3, It's an honor to a man to ceaſe from ſtrife. 1 *Sam*,10.27, It was *Saul*'s honor when children of *Belial* deſpiſed him and brought him no preſents that he held his peace. As one ſaid to *Luther*, *Vince animos irámque tuam qui cætera vincis.*

2 For all Societies and Cities to chuſe prudent holy men to make peace betwixt man and man. Then would Courts of Juſtice have little to do: whereto if there were the authority of a Prince to interpoſe to cauſe perſons to ſtand to juſt arbitrations it will be of the more force, and this practiſe well becomes Magiſtrates in Cities, Elders in Churches. 1 *Cor:*6.6,7,

3 Make Propoſitions that may meet in the midſt, that neither party may have their whole deſire in litigious caſes, with this Exception that it be not in matters of Religion: here we can abate nothing, we cannot bend the faith to politick ends. This was *Jeroboam*'s wickedneſs, who altered

altered the time and place of worſhip to accommodate his ſubjects.

2 Exhortation to peace. As we ſhould make peace among perſons at difference, ſo ſhould we, as much as in us lies, *be at peace with all men*, *Rom.* 12. 18. The Apoſtle is full of exhortations herein, 1 *Cor.* 1. 10. 2 *Cor.* 13. 11. *Col.* 3. 17. *We are called to peace*; God calls to it, who then calls to contention ſave Satan?

Means to peace.

1 Mortifie your luſts, *James* 4. 1. *Whence come wars, come they not of your luſts?* The ſea would be calm were it not for ſtrong windes, ſo would your hearts were it not for your luſts; now the ſins to be mortified are, 1 pride, *Prov.* 13. 10. 2 tale-bearing, *Prov.* 26. 20, 21. 3 unrighteouſneſs, *Prov.* 15. 27. 4 provoking ſpeeches, *Gal.* 5. 26. 5 immoderate meditation of wrongs we have ſuffered. 6 hatred, *Prov.* 10. 12. 7 forcing of wrath, *Prov.* 30. 33. 8 Let every one do his duty in that kinde of life to which God hath called him, let him not lift up himſelf above others, nor reprehend the works of others and praiſe his own as better, but let one ſerve another by love. *Luth. Tom.* 4. 167. 9 Practice Chriſtian moderation in remitting of your right for peace ſake, *Phil.* 4. 4. the word is *epieikeia*, which ſignifies a yielding of our right.

2 Study peace, 1 *Theſ.* 4. 11. The Apoſtle bids the Theſſalonians *to ſtudy to be quiet.* We ſtudy books, arts, ſciences, but this is an excellent ſtudy. Sit down and think this man and I are at ods, how ſhould I make up the matter? This is the purſuing of peace, *Pſal.* 34. 14. *Seek peace and purſue it.*

3 Practice Chriſtian kindneſs, as giving, lending, *&c.* One end why God gives us the things of this life, is that we may maintain peace with them. *Every man is a friend to him that giveth gifts*, *Prov.* 19. 6. *Jacob* took off a malice of twenty years ſtanding by a gift. Gifts are compared to precious

precious ſtones, *Prov.* 17. 8. ſo that as perſons that wear precious ſtones do oft delight to look upon them, ſo do ſuch perſons look upon gifts. Alſo mutual entertainments, mutual viſitings, mutual counſellings and comfortings.

4 Where you are damnified put up ſmall wrongs, *Mat.* 17. 26, 27. though Chriſt were free from paying tribute, yet that he might not offend, he bids *Peter* pay a piece of money for tribute.

Where you have damnified others, give ſatisfaction for the leaſt wrong, *Jacob*, *Gen.* 31. 39. for peace ſake gave ſatisfaction to *Laban* for that which was torn of beaſts, or ſtoln by day and night.

5 In caſe of offence with any man, proffer reconciliation both in your ſpeeches and cariages. Imitate the Lord, who, though the perſon offended, yet ſought to us, 2 *Cor.* 5. 19. As when an houſe is on fire every man brings water to quench it, ſo let us meet one another in the midſt to quench the fire of contention, *Luke* 12. 58. *Agree with thine adverſary whiles thou art in the way with him.*

6 Beware of ſtigmatizing one another with nick names; take heed leſt ye put off the name of Chriſt from thoſe that have put on Chriſt, *Gal* 3. 28. by calling them Puritans, Sectaries, Anabaptiſts. If every natural body no leſs deſire its own unity then its being, why ſhould not the myſtical body in like manner?

7 Get the peace of Chriſt to rule in your hearts, *Col.* 3. 17. Creatures of a meek and peaceable nature, though you uſe them never ſo harſhly, yet are they peaceable, becauſe they have principles of meekneſs and patience in them, whereas creatures of fierce natures, as Lions and Wolves, though you uſe them never ſo gently yet will they be fierce, becauſe they have ſuch principles: ſo wicked men have not known the way of peace, *Rom.* 3. 17. but godly men uſually are of peaceable ſpirits, becauſe the peace of God rules in their hearts.

Motives

Motives to Peace.

1 Peace is a bleſſing that comprehends all bleſſings under it, *Pſalm* 29. 11. *The Lord will give his people the bleſſing of peace.* What is our joy but the peace of our conſciences? What is our health but the peace of our humours? If a man were in heaven and could not have it in peace, it would not be comfortable. Everlaſting peace is part of our joy in Heaven.

2 That which is the excellenteſt life every one deſires to live. Such is a life of peace, not onely in that the moſt flouriſhing Commonwealths have lived it, but God and Angels: that which is the worſt life devils and wicked men live, ſuch is a life of contention. Hence Chriſt the Prince of peace lived this life; called *the Prince of Peace*, *Eſai* 9. 6. gave it for a legacy to his Diſciples, *John* 14. 27. *Eſai* 11. 6, 7, 8.

3 The univerſal peace that is among all creatures. The heavenly bodies, Sun, Moon and Stars keep their courſe; the Sea keepeth within the girdle of the Sands and doth not invade the earth; the Windes blow not together but ſucceſſively; the contrary qualities in the world, heat and cold, drought and moiſture, are ſo tempered together, that like muſical diſcords they make a perfect harmony: Woods of trees, fields of corn, grow without moleſting one another, creatures not onely of the ſame kinde but of different kinde feed peaceably one by another. If peace be among all bodies, let it be much more among the myſtical body of Chriſt, *Pſalm* 133. 1. *How good a thing is it for brethren to dwell together in unity.*

4 The common enemy ſhould ſet us at peace; I mean the Popiſh and Prelatical combinations. So that the queſtion is not ſo much, what kinde of government we ſhall have in Proteſtant Churches, but whether we ſhall have any Proteſtant Church at all? At the Battle of *Lepanto* when there was great differences and animoſi-

ties betwixt the three generals, *Don John* and *Venereus* and the third general, yet when the battel came to be fought they united against the Turk and got a mighty victory against his navy, the like whereof hath hardly been heard of. *Phil.* 1. 20. *Jude* 3. contend for the common salvation.

5 Herein consists the form of charity, not in this, that we are all of one minde, for that is kept for heaven, but that we are peaceably affected in our hearts, and wish well one to another. When *Luther* had vented some hard speeches against *Calvin*, sayes he, though *Luther* count me a dogge, yea a devil, yet I'le count him a famous servant of God.

6 The smalness of matters which causes a breach of peace: many are as angry for rejecting their opinions as *Jonah* was for his gourd. I know the smallest thing in Religion ought to be made conscience of, yet those points without the knowledge whereof many have come to heaven, though they may obstruct publick communion, yet know I no cause why they should hinder peace and private communion among those that fear God. Learn we of the Romish Churches (if it be expedient and lawful so to call them) among which there are controversies of far more moment, *viz.* of the infallible judge in all points, of the Christian faith; the Spanish and Italian Churches defend the Pope to be the supreme judge, affirming him so to be inspired with the spirit of truth that in all his decrees and determinations he cannot erre, on the other side the French cry him out of his infallible chair, and conclude him subject to errour, and deposable by a general counsel; yet in this brawling there's no universal breaking of communion, why then should not private communion be granted among those that fear God?

7 The multiplicity of relations that tyes Christians to peace, worship of the same God, profession of the same faith, expectation of the same hope, suffering for the same cause, begotten by the same word, children of the same

ſame father, have the ſame comfort of love, the ſame fellowſhip of the Spirit. *Phil.* 2. 1.

8 The benefits that come by it, 1 The kingdome of God conſiſts in it, *Rom.* 14. 17. Some Chriſtians thought that otherscould not come to heaven if they did not eat ſuch meats as they, but *Paul* tells them, *The kingdome of God conſiſts not in meat and drink, but in righteouſneſs and peace, and joy of the holy Ghoſt.* 2 It's the way to a long and an happy life, 1 *Pet.* 3. 11. 3 *The fruit of righteouſneſs is ſown in peace, Jam.* 3. 21. *q. d* the crop of grace and glory is not reap'd of proud and contentious perſons, of ſuch as make rents in Churches, and would be many maſters, of which he ſpeaks, *v.* 1. nor of thoſe who boaſting of themſelves and their opinions would alone ſeem to be wiſe; but it will be reap'd of peaceable Chriſtians, who being of a peaceable ſpirit themſelves endeavour to make peace among others, and ſow the ſeed of peaceable diſcourſes in order thereto.

4 By peace we reſemble God, for when in God there are three ſubſiſtences, yet there is one will, one love, and one conſent, whereas in contention we reſemble the *Babel* builders.

5. Peace is the way to have the preſence of God with us, 2 *Cor.* 13. 11. *Live in peace and the God of love and peace ſhall be with you.* Some creatures are by artificial means invited, as Pigeons by looking glaſſes, and Larkes by the reſemblance of the Sun in a looking glaſs, by peace the God of peace is invited, who unites thoſe one to another that are united to him, *John* 17. 21.

Ile conclude with *Bernards* Diſtich *Nullum turbavi, diſcordes pacificavi: Læſus ſuſtinui, nec mihi complacui.*

6 The peaceable carriage of you to others will cauſe others to carry peaceably to you, *Judg.* 8. 3. *Gideon* peaceably anſwering the men of *Ephraim* (who did unjuſtly in proud wrath chide him) their ſpirits abated towards him.

For they ſhall be called the children of God] that is, they

who evidence their Chriſtianity (out of conſcience of the command) by ſtabliſhing peace among them with whom they live, are and ought to be acknowledged among men as regenerate, and thereupon called Gods children: 1 They are his children in likeneſs; as God ſent his Son into the world to make peace, 2 *Cor.* 5. 19. ſo do they. 2 They are like Chriſt, who being God and man made peace with the blood of his croſs, *Eph.* 2. 14. *Col.* 1. 20. and took away all enmity betwixt God and us.

3 They ſhall be called the children of God in heaven, though ſometimes in this world they are not ſeen nor acknowledged; 1 *John* 3. 1.

4 They ſhall be ſo called, becauſe having firſt made peace with God, they, feeling the ſweetneſs of it, make peace with men.

Ob. But how can ſuch as make peace with men be called Gods children, ſeeing we find many carnal men good arbitrators and make-peaces among neighbours?

Anſ. 1 Such perſons do it not out of conſcience of the command, but either out of vain glory, or to keep themſelves imployed in buſineſs, and ſo to keep off their conſciences, or at moſt out of a principle of good neighbourhood, whereas Gods children do it from the command.

2 They make peace, not out of the ſence of inward peace they have with God, but out of the beneficial concernment of neighbourly peace.

3 Carnal men making peace, it's uſual in matters of claim betwixt man in *meum* and *tuum*, but peace-makers to whom the promiſe belongs make peace where there are heart boylings, and ſiniſter conceptions, and heart grudges betwixt man and man

4 Carnal peace makers are ſtir'd up to do what they do upon ſollicitations, and intreaties; but thoſe to whom the promiſe is made, are ſtirred up to their duty by the belief of the promiſe, and it is done many times in ſecret where no man

man knows what they aime at, but themselves know that they aime at a right understanding betwixt neighbour and neighbour, Christian and Christian in order to peace.

Use. Exhort to peace-making, that this promise may belong to you, as God is called *the God of peace*, *Rom.* 16. 20. 1 *Cor.* 14 33. 2 *Cor.* 13. 11. *Phil.* 4. 9. 1 *Thess.* 5. 23. 2 *Thess.* 3. 16. *Heb.* 13. 20. So by endeavouring after peace you shall be like unto him.

V. 10. *Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdom of heaven.*

In this *verse* 3 things, 1 The suffering, its persecution. 2 The cause, not for wickedness, but for righteousnes sake. 3 The crown, theirs is the kingdom of heaven.

Quest. What is meant by righteousnes?

Answ. Neither universal or paticular morral righteousnes, for many of the heathens suffered for honest interests, and for righteous causes, but spiritual righteousnes is here meant, as for the profession of their faith, for conscience towards God, 1 *Pet.* 2. 19. *This is thank worthy, if a man for conscience towards God suffer wrongfully and endure grief:* So that righteousnes signifies obedience to all the commands of God. Here is inrightment to blessedness, when we will rather suffer then transgres the commandment of God.

Observ. They that are persecuted for Christ, and his cause and commandements, are blessed persons. *Jam.* 1. 12. *Blessed is the man that endureth temptation, for when he is tried he shall receive the crown.*

For Application. 1 Be exhorted to suffer persecution, 1 For Christ's sake, 1 Hereby thou wilt prove thy soundnes of heart, *Dan:* 3. 17, 18, *Shadrach*, *Meshech* and *Abednego*, and *Daniel cap.* 6, shewed their sincerity herein: unsound men will not suffer Persecution, *Gal:* 6. 12, The denying of Circumcision was the Object of Persecution, hence the false Teachers would have the *Galatians* circumcised lest they should suffer Persecution, *Matth:* 13. 21. Sed it in the Stony Ground. 2 This

2 This is the principal difficulty in Chriſtianity, to witneſs truth before Kings, *Pſalm* 119. 46, and Councils, *Matth:*10.17, *To reſiſt to Bloud, Heb:*12.4, and not to love our Lives ſo much as our Duty to God, *Luke* 14.26,27, *Rev:*12.11,17,

3 In all Perſecutions for Chriſt thou ſhalt have wiſdom to anſwer the Perſecutour, *Luke* 21.15, *Ile give you a Mouth and a Tongue, that your Adverſaries ſhall not be able to gainſay. Acts* 6. 10, They that reaſoned againſt *Stephen, were not able to reſiſt the wiſdom and ſpirit in* Stephen.

4 Thou ſhalt have ſtrength to overcome the Perſecutours, 1 *John* 4.4, *Greater is he that is in you than he that is in the World. Iſai* 43. 1, 2, *When thou goes through fire and water the Lord will be with thee. Rom:*8.37, *We are more than Conquerours.* How? We are ſure of Victory before we fight. 1 *Cor:*10.13,

5 There's a day coming when God will reckon with all Perſecutours, *Pſalm* 9.12, *When he maketh inquiſition for Bloud he remembereth them.* God will inquire who ſlew *Hooper, Bradford, &c.* who articled againſt ſuch and ſuch, who brought them before Eccleſiaſtical Courts, High-Commiſſions, Committees, Aſſizes, Seſſions, *Pſalm* 12.5, *For the ſighing of the Priſoner will I ariſe,* 2 *Theſſ:*1.6,

6 A great deal of good comes to Chriſtians by ſuffering Perſecution. 1 Hereby affections come to be looſened from the World, and to be faſtened upon God, *Pſalm* 142. 4,5,

2 Chriſtians formerly looſened one from another, come now to be faſtened. The Children of one Father that fall out among themſelves are ſoon united againſt a common Enemy.

3 Perſecutions tend to the furtherance of the Goſpel, *Phil:*1.12, 1 By propagation or ſpreading of the truth. Upon *Stephen* his Perſecution many of the Brethren preached the Word of God far and near, *Acts* 11.19, and the hand

hand of the Lord was with them, *v.* 21, to convert many.

2 By confirmation of thoſe who are weak in faith, *Phil:* 1.12, Many of the Brethren in the Lord waxing confident by my bonds are much more bold to ſpeak the Word without fear.

3 Hereby the World ſees that God hath Worſhippers who do not cleave unto him for worldly advantage: *Whiles for the hope of* Iſrael *they are bound with Chains, Acts* 28.20, and will not accept of Deliverance out of moſt painfull ſufferings in hope of a better Reſurrection, *Heb:* 11.35,

7 Conſider the cauſe for which thou ſuffereſt, ſet down 1 By the goodneſs of it, *Acts* 5.41, *Rejoycing they were counted worthy to ſuffer ſhame for his Name, Rom:* 8.36, *For thy ſake we are killed all the day long. Revel* 1.9, *John* was in the Iſle of *Patmos* for the Word of God, and for the teſtimony of *Jeſus Chriſt*. This cauſe is more worth than thouſands of my Life.

2 By the clearneſs. It is not wrapt up in conſequences, and muſt have Sophiſters to fetch it out, but it's clear, *Dan:* 3.16, the three Children ſaid, *O* Nebuchadnezzar *we are not carefull to anſwer thee in this O King*, as if he ſhould ſay, We deſire no clearer cauſe to loſe our Bloud in. It's a comfort in ſuffering clearly to ſee our way.

3 By the fewneſs of Witneſſes and multitudes of Adverſaries, 2 *Tim:* 1.15, 4.16, when *Paul* came to witneſs before *Nero* all thoſe of *Aſia* forſook him at his firſt Anſwer.

8 Conſider the wofull condition that will befall Perſecutours,

1 Their ſtrokes and malice falls on Chriſt, *Zach:* 2.8, *He that toucheth you toucheth the Apple of mine Eye. Acts* 9.6. Saul, Saul, *why perſecuteſt thou me?*

2 They have extreme horrour of conſcience, *Jer:* 20.

2,3.

2,3, *Paſhur* was a Perſecutour, he ſmote *Jeremiah* and put him in the Stocks, and God threatens to make him a terrour to himſelf and to all his friends. *Zedekiah* who ſmote *Micaiah*, 2 *Kings* 22. 24, in a day of trouble goes from chamber to chamber to hide himſelf. *Herod* was tormented with *John*'s death.

3 Such perſons as perſecute have upon them at preſent an evident token of perdition, as you that ſuffer perſecution have of ſalvation, *Phil:*1.28,

4 The people of God every where are imploring God againſt Perſecutors, *Luke* 18.7, *Shall not God avenge his own elect that cry unto him daily? I tell you, he will avenge them and that right ſpeedily.* *Herod* might have lived long had it not been that the Church was imploring God againſt him, *Acts* 12.5, *Lam:*5.59,60,61,*&c.*

5 Perſecutors come to fearfull ends, *Acts* 12. 23. *Herod* was eaten up of worms, *Jezabel* thrown out of a window and eaten up of dogs, why? *She ſlew the Prophets of God*, *Revel.* 6. 9, 10, 11.

6 They are branded with infamy to poſterity, 2*Ti.*4.14. *Alexander the Copperſmith did me much evil and greatly withſtood my words.* *Elimas*, *Acts* 13. 10. there's preſent information given among the godly who perſecute.

7 All godly men rejoice at the downfall of perſecutors; the Jews teaſted when *Haman* was hanged. *When the wicked periſh there is ſhouting*, *Prov.* 11. 10. Let not this joy be out of perſonal hatred, but becauſe juſtice is glorified, the Church delivered, and Satans kingdome weakned.

9 Submit to the providence of God in all perſecutions, and look to it, for, 1 If the hairs of our heads are noted by God, much more our lives, *Matth.* 10. 29, 30. 2 Perſecutours cannot touch the ſoul, *Matth.* 10.28. 3 Our times, liberties, eſtates are not in the hands of perſecutors, but in Gods hand, *Pſal.* 31. 13, 14, 15. 83. 4, 5. *Revel.* 2. 10. for it is God gives us our cup to drink, *John* 18. 11. as maſtiff

d ogs

dogs fall upon men when their chain is unlooſed, ſo do wicked men upon Saints when God unlooſes his chain of providence.

4 As in active obedience we labour that what we do may pleaſe God; ſo in paſſive obedience endeavour that what God doth may pleaſe us, 2 *Sam.* 15. 25, 26. *Behold here I am, let him do to me as ſeemeth him good. Mark* 14. 36. *Take away this cup from me, nevertheleſs not my will but thine be done,* 1 *Sam.* 3. 17. *It is the Lord, let him do what ſeems him good.*

5 In all perſecutions and ſufferings commit thy ſoul to God, deſire him to take care of that, ſo Chriſt, *Luke* 23. 46. *Father into thy hands I commit my ſpirit,* ſo *Stephen, Acts* 7. 59. As in times of extremity we commit our jewels into the hands of truſty friends; when houſes are on fire and there are combuſtions, men have principal reſpects to their jewels and gold, oh that I could ſave that. The worſt perſecutors can do is to take away life, when the body dies it's like the ſetting of the Sun, which in ſhort time riſes again. Therefore in all perſecutions *commit your ſoul to God in well-doing,* 1 *Pet.* 4. 19. *as into the hands of a father.* We reade of many deceits in Scripture, but we never reade of a father that beguiled his childe. We muſt alſo commit our bodies and goods to God, but we muſt be at a point with theſe, if God will have them, but we muſt not be ſo with our ſouls.

6 Beware of indirect means of eſcaping that perſecution which providence caſts thee into. In particular, beware of cowardlineſs, compliancy to great friends and kindred, baſe ſhifting tricks and diſtinctions, gluedneſs of heart to earthly things, 2 *Tim.* 4. 16. Imitate *Antipas* who held the faith, though ſure to die for it, *Revel.* 2. 13.

7 Conſider that all ſecond cauſes are onely inſtruments in the hand of God. The wicked are called Gods ſword, *Pſalm* 17. 13. the ſtaff in their hand is Gods indignation,

Eſai 10.5,6. *Who gave Jacob to the ſpoil, and Iſrael to the robbers? did not the Lord? Eſai* 42. 24, 25. 2 *Samuel* 16. 12.

2 *Uſe.* Conſolation. In ſufferings and perſecutions you have a kingdome.

1 That as ſuch ſufferings abound, ſo ſhall conſolations abound, 2 *Cor.* 1. 5. ſo that what ever they loſe, they have an hundred fold with perſecutions, *Mark* 10. 29, 30.

2 It's no new thing to be perſecuted. *Abel* was perſecuted of *Cain*, 1 *John* 4. 12. *Iſaac* of *Iſhmael*, *Gal.* 4. 29. As he that was born after the fleſh perſecuted him that was born after the ſpirit, ſo it is now, yea, *whoſoever will live godly, ſhall ſuffer perſecution*, 2 *Tim.* 3. 12. ſo that we are not to count fiery trial a ſtrange thing, 1 *Pet.* 4. 12. *Brother ſhall perſecute brother*, *Matth.* 10. 21. and three ſhall perſecute two in the ſame family, *Matth.* 10. 35.

3 In the greateſt violence perſecutors can inflict, believers ſhall not be forſaken of God, 2 *Cor.* 4. 9. *perſecuted, but not forſaken*, not tempted above ſtrength, 1 *Cor.* 10. 13. 2 *Tim.* 4. 16, 17. *All men* (ſaith *Paul*) *forſook me, but the Lord ſtood with me*, when he came before *Nero* that Lion. *Matth.* 10. 17. *Ile give you a mouth that all your adverſaries ſhall not be able to reſiſt.*

4 God is wont to deliver his people from perſecuting hands. Perſecutions befel *Paul* at *Iconium*, *Lyſtra* and *Derbe*, *but out of them all the Lord delivered him*, 2 *Tim.* 3. 11. God delivers, 1 Sometimes by ſetting one wicked man againſt another, *Acts* 23. 6, 7, 8. the Phariſees contended againſt the Sadduces for the reſurrection, and ſo took *Pauls* part. 2 Sometimes by making the earth to help the woman, *Revel.* 12. 16. 3 Sometimes by providing ſome City of refuge, *Matth.* 10. 23. *If they perſecute you in one City flye to another.* 4 Sometimes by death, when the death of his Saints ſhall ſet forth Gods glory, *John* 21. 18.

Means

Means to ſuffer perſecution.

1 Get aſſurance of pardon; Guilt makes a man cowardly. What made *Paul* ſo to triumph? *Rom.* 8. 35. Why he had aſſurance of pardon, *v.* 38, 39. *I am perſwaded neither life nor death ſhall ſeparate me from the love of God.*

2 Pray and endeavour for a patient frame of heart. When great troubles and an impatient heart meet, how hardly are troubles born? when Chriſt had told them they muſt be betrayed by brethren, and friends, and be hated of all, he bids them *poſſeſs their ſouls in patience*, Luke 21. 17, 18, 19. *ſtrengthened unto all patience*, Col. 1. 11. that is to patience in all things. Hence be contented to be emptied from veſſel to veſſel; you know how to live with your eſtates, but learn how to live without them, *Phil.* 4. 12, 13.

3 Look that the cauſe you ſuffer for be good, 1 *Pet.* 4. 16. If any man ſuffer as a Chriſtian let him not be aſhamed.

4 Strive not to meddle with much of other mens eſtates, no more then for meer neceſſity, ſo that if we loſe for Chriſt we our ſelves alone may be loſers; for ſuch debts in perſecuting times will be apt to contract diſquiet.

5 Go in Gods ſtrength. *Peter* going in his own ſtrength came to deny Chriſt, *Mark* 14. 29, 30, 31. how came *Paul* to ſtand when others ſhrunk? God ſtood with him and ſtrengthned him, 2 *Tim.* 4. 17.

6 Get clearneſs of light. When a man comes to ſuffer he will not go a jot beyond that he hath cleer light for, *Heb.* 10. 34. *after they were illuminated they endured a great fight of affliction.* Though the heart be upright and cauſe good, yet the perſon ſuffers fearfully for want of clearneſs of light.

7 Look upon God in his greatneſs, and ſo ſhall you not fear men how great ſoever, *Pſal* 27. 1. *The Lord is my light and ſalvation, whom ſhall I fear?* *Mat.* 10. 28 *Fear him that is able to caſt ſoul and body into hell fire.* Eſa. 51. 12, 13. *Who art thou that art afraid of a man that ſhall die, and forgetteſt the*

Lord thy maker? Heb. 11. 27. *Moſes indured, and was not affraid of the wrath of the king, for he looked upon him that was inviſible.*

8 Beware of the threats and flatteries of perſecutors. Be not ſcared with their threats, *Dan.* 3. 16. when they threaten fiery furnaces, Lions dens, nor yet allured with their flatteries, *Dan.* 11. 32.

9 Be content to live in a low condition. Many will comply to any thing becauſe their ſpirits are ſo great they muſt live in ſuch an height: low conditions are croſſes that muſt be taken up as well as other croſſes, *Luke* 14. 26,27.

10 Either you muſt ſuffer with men for confeſſing truth, or with God for denying it: *If it be the will of God its better that you ſuffer for well doing then for evill doing*, 1 Pet. 3. 17.

11 Get a holy reſolution to chooſe perſecution or any other affliction rather then to ſin againſt thy conſcience, *Job* 36. 21. *Take heed, regard not iniquity, for this haſt thou choſen rather then affliction.*

12 When thou chooſeſt perſecution, rather then to ſin againſt God the kingdome of heaven is thine, as in the text. Mens minds are apt to be broken and caſt down in perſecutions, hence Chriſt promiſes a kingdome, *Matth.* 19. 29. Hence let us not under perſecution bewail our condition, as if it were moſt miſerable, ſeeing this kingdom will be yours.

V. 11. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſely for my ſake.*

V. 12. *Rejoyce and be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the prophets which were before you.*

Here are 4 things conſiderable; 1 The ſufferings, revilings, ſet down by two aggravations, 1 Saying all manner of evil againſt you. 2 Saying it falſely.

2. The cauſe, for Chriſt his ſake.

3 The

3 The affections Christians must have under these sufferings, *viz.* they must rejoyce and be exceeding glad.

4 The grounds of this affection of joy, which are two,

1 The greatness of the reward in heaven.

2 Their conformity herein, to the Prophets and other holy servants of God.

1 The sufferings, which are revilings.

Obs. The people of God in this present life are exposed to the worst and most false revilings for Christs sake, *Luke 6. 22. They shall reproach you, and cast out your name as evil, for the son of mans sake.*

Reas. 1 From that enmity that is betwixt the seed of the woman and the seed of the Serpent, *Gen.* 3. 15.

2 Because the Saints do not suite themselves to the manners and customes of the world, but by a contrary course condemn the wicked manners of the world; hence the world, to justifie themselves and to condemn Gods people, they load them with reproaches, *John* 15. 19 *If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you.*

3 Because wicked men have a principle of hatred against Christians, *Matth.* 10. 22. *Ye shall be hated of all men for my names sake,* Prov. 26. 28. *A lying tongue hateth those that are afflicted by it.*

Use. Be not discouraged under revilings, seeing it is for the cause of Christ, *Heb.* 13. 13. *Let us go forth therefore unto him without the camp, bearing his reproach.* That is, be not ashamed if you be reproachfully cast out of cities, seeing ye are reproached for Christ. He calls cities by the name of camp or tent because many cities begun from tents, and the castles in them are called *Castra* or *Tents.*

1 If those that take up reproaches against holy men shall not rest in heaven, *Psal.* 15. 3. What shall become of them that raise them. Such were there in *Tertullians* time,

Apol.

Apol. cap. 7. we are called moſt wicked from the Sacrament of infant killing and the eating of them, and the inceſt we commit after the banquet, that dogs throw down the lights, to wit that they may procure a meeting of knaves and whores together, by the immodeſty of darkneſs and luſts, to whom *Tertullian* ſaith, finde it out if ye believe it, or do not believe that which you have not found out----who ever heard any ſuch infant crying? who ever unlockt the cruel mouths of theſe *Cyclops* and *Syrens* to the Judg? who hath found out ſome unclean foot-ſteps in his Wife? who when he had found out ſuch wickedneſs hath concealed them? *Minucius Fælix* in his *Octavius*, The Heathens thought that Chriſtians did devour Infants, make inceſtuous Banquets, that they worſhipped an Aſſes head, *p.*118, for ye killed the Juſt One, and before him his Prophets, and now them that place their hope in him, and ye deſpiſe the Creatour of all things that ſent him, curſing them in your Synagogues that believe on him, for ye have no power to kill them becauſe of them who at preſent govern. *Juſtin Martyr* againſt *Triph. p.*181. After ye had killed that Juſt One, by whoſe ſtripes was healing to them that go to him by the Father, when ye knew he was riſen from the dead and aſcended into Heaven, you were ſo far from repenting of your evils, that you ſent choice men from *Jeruſalem* into all the earth, ſaying, The Hereſie of the Chriſtians was to acknowledg no God, ſcattering thoſe words againſt us, which all that know us not boaſt of, therefore ye are not onely the cauſe of iniquity to your ſelves, but alſo altogether to other mortals. *Juſtin ibid.*

2 Revilers do but after their kinde. They are called Devils, 1 *Tim*, 3.6, 2 *Tim*, 3.3, alſo Dogs, *Pſalm* 59.6, now we wonder not at Dogs inarling.

3 Look upon Revilements as a juſt puniſhment from God, though unjuſt from men, 2 *Sam*, 16.10, The Lord hath bid *Shimei* to curſe *David*.

1 God

1 God inflicts them, becauſe we do not that good to men we ſhould do.

2 Becauſe we make little conſcience of ſinning againſt God in ſecret.

3 Becauſe we have ſo little care of the honour of God, 1 *Sam*,2.30, hence God hath no care of our name.

4 Becauſe we have ſo little care to preſerve the good names of others, *Matth*,7.2,

4 Such Revilements as are caſt upon thee were caſt upon Chriſt, and upon the godly. For Chriſt he was called a Drunkard, a Glutton, *Matth*,11.19, ſaid to caſt out Devils by *Beelzebub*, *Matth*, 12.24, accuſed as a Blaſphemer, *Matth*, 26.65, lookt upon as a Mad-man by his Friend, *Mark* 3.21, railed upon, *Mark* 15.29, called a Perverter of the Nations, forbidding to give Tribute to *Cæſar*, *Luke* 23.2, that he was a *Samaritan* and had a Devil, *John* 8.48,

Yea Gods people have been ſo reproached, *Pſalm* 44.13, 14,16, *Thou makeſt us a reproach, a ſcorn, a by-word, a ſhaking of the head.* *David* was the Song of the Drunkards, *Pſalm* 69.11,12, yea, he became *a Proverb to them.* Chriſtians were counted Turners of the World upſide down, *Acts* 17.6, *Paul* was counted a *peſtilent Fellow*, and a *Mover of Sedition*, and not counted worthy to live, *Acts* 22.24 5,

Come we to the ſecond thing, the affections Chriſtians ought to have under Revilings, *Rejoyce and be exceeding glad.*

Obſer. Chriſtians ſhould be ſo far from being dejected under wicked Revilings for Chriſt, that they have cauſe to rejoyce and be glad.

1 Becauſe all Revilings add to their Crown: even when we are aſleep and are not aware of it, yea when we know not of it they add to our Crown, *Luke* 6.23, *Bleſſed are you when men ſhall reproach you, and caſt out your name as evil, rejoyce you in that day, and leap for joy, for behold your Reward is great in Heaven,* 2 Be-

2 Becauſe ſuch perſons ſo reproached when Chriſt ſhall appear in glory ſhall be glad with exceeding joy, 1 *Peter* 4. 13, *Rom*, 8.17,

3 Becauſe there's a Day coming, when all Reproaches ſhall be wiped off, *Iſai* 66.5, *Your Brethren that hated you, that caſt you out for my ſake, ſaid, Let the Lord be glorified, but he ſhall appear for your joy. James* 5.9,

4 In all Reproaches you have the Spirit of Glory and of God reſting on you, 1 *Peter* 4.14, as if he ſhould ſay, Why do you not rejoyce in your Reproaches, you have great cauſe: why? the Spirit of Power and of Glory (as it's ſuppoſed to be the beſt Reading) that glorious Spirt of God will not forſake, but will abide with you, yea will reſt upon you.

5 Either thou art reproached deſervedly or undeſervedly; if deſervedly, it's not a Reproach but a Judgment; if undeſervedly, why ſhouldſt thou bluſh for another mans ſin?

Uſe. For Application, learn to rejoyce in all Reproaches and other hardſhips that ſhall come upon you for Chriſt. Your Glory in Heaven is not uncertain, for Chriſt then would not bid you rejoyce in it: ſhew your joy herein by your words and geſtures, and by your chearfull walking, *James* 1.2, *Rom*, 5.2, *Acts* 5.41,

The laſt is the Ground of this Affection of Joy, becauſe they are ſaid to be bleſſed, and becauſe their Reward in Heaven is great.

Obſer. The Saints of God are happy under all manner of Revilements for Chriſt.

1 Happy in this Life, 1 Becauſe they have the rejoycing of a good Conſcience, *Acts* 23. 1, 2, 3, *Acts* 24. 5, 6, when there were railing Accuſations againſt him, yet his Conſcience could witneſs that he walked uprightly, *v.* 16,

2 Sooner or later God will clear their innocency, as we ſee

ſee in *Joſeph*'s caſe, and in *David*'s, upon whom the Courtiers in *Saul*'s Court caſt Reproaches, yet he died in honour, 1 *Chron*, 29. It's with the name of a Chriſtian as with the Sun, which is ſometimes hindered from our ſight by Clouds and Eclipſes, but recovering a clear Sky ſhines the more bright; ſo Reproaches ſometimes cloud our names, but in a while they are diſpelled by the upright walking of Saints, *Iſai* 51.7,8, *Fear ye not the reproach of men, neither be ye affraid of their revilings.* Why? *For the Moth ſhall eat them up like a Garment, and the Worm ſhall eat them as Wood,* that is, all their Reproaches will inſenſibly by degrees wear away.

3 The Revilings and Wrongs done to Gods people God takes them as done to himſelf, 2 *Kings* 19.16, *Hear the words of* Sennacherib, *who hath ſent* Rabſhakeh *to blaſpheme the living God.* Alſo *v.*22,23, *Whom haſt thou reproached and blaſphemed? even the holy one of* Iſrael; yet *Rabſhakeh*'s Reproaches were againſt Gods people, *Acts* 9, *Rom*, 15.3,

2 They are happy in the Life to come, becauſe their Reward is great in Heaven. He means not the Reward of Merit but of Grace; as if a King ſhould give ten thouſand pound a year for an hours ſervice. What I promiſe to give a man that is his reward, though his ſervice do not equal it: as if I promiſe a man an hundred pound for making me a pair of gloves. Now in merit there muſt be a proportion betwixt the work and wages, for the recompence of merit is an act of righteouſneſs, now in all righteouſneſs there muſt be equality; when reward is promiſed to Gods children it is not to eſtabliſh merit, but to let Saints ſee that their labour will not be in vain.

Reaſons againſt merit.

1 God needs not any of our ſervices, nor gets no benefit by them, *Job* 22. 3. *Can a man be profitable to God?* Job 35. 7,8. *If thou be righteous what giveſt thou to him, or*

what receiveth he of thine hand? Acts 17. 25. *He is not worſhipped with mens hands as though he needed any thing.*

2 When we have done what we can, *we are unprofitable ſervants*, Luke 17. 10.

3 All good works are the workings of God in us; and therefore reward is not due to our own works, but God crowns his own grace in us, ſo that *Deus eſt debitor noſter, non ex commiſſo*, but *promiſſo*, as *Aug.* ſaith, God is our debtor, not for any thing done by us, but for his promiſe, *Matth.* 10. 42. So he promiſeth to reward a cup of cold water given to a diſciple.

4 There is no proportion betwixt our ſufferings and the crown of glory, *Rom.* 8. 18. 2 *Cor.* 4. 17, 18. we ought to take heed herein, becauſe the Papiſts uſe it to deſtroy grace.

Seeing then there is a reward in heaven, let us endure reproaches: we endure bitter Phyſick and ſharp cutting in hope of long health; let us endure reproaches and other ſufferings in hope of glory, *Heb.* 10. 34.

Uſe. Caution. Render not reviling for reviling; imitate Chriſt, 1 *Pet.* 2. 23. and *Paul* 1 *Cor.* 4. 12. *being reviled we bleſs.* Yea he took pleaſure in reproaches, 2 *Cor.* 12. 10. Let us look to the reward in heaven, as Chriſt did, *Heb.* 12. 1, 2.

3 Things may comfort under theſe;

1 That our heart is well affected to every man, yea even ſuch as rail againſt us, *Matth.* 5. 44.

2 That in private prayer we can pray for ſuch reproaches, *Pſal.* 109. 3, 4.

3 That thou haſt a God to make thy complaint unto in all revilings, as *Nehemiah* did, *Nehem.* 4. 3, 4.

4 Your great reward in heaven.

2 Exhortation. Carry patiently under revilings, for elſe;

1 Thou wilt diſturb thine own peace.

2 Here-

2 Hereby thou wilt by an impatient frame of ſpirit diſcover ſo much evil as may be a juſt cauſe of revilement.

3 By impatiency herein we may make others think us to be guilty.

4 By reviling again you harden others in their reviling.

5 You ſhow great weakneſs, to think ſo as if there were no other means to deliver you from an ill name, but by an ill tongue, *Pſal.* 38. 12. 13. When *Davids* enemies ſpake miſchievous things againſt him, he was a man that is both deaf & dumb, yet muſt we not ſo neglect our names, that we ſhould neglect the crimes falſely objected to us, and confirm the ſlanderers, but we muſt ſay, *I have not a Devil*, alſo, *If I have ſpoke evil, bear witneſs of the evil.* He that neglects his name is cruell, a good conſcience is neceſſary for us before God, a good name before our neighbour, *Luth.*

Ob. But I am guiltleſs and innocent, and they reproach me falſely.

Anſ. The more falſe the things are, the more cauſe thou haſt to rejoyce: if they were true thou hadſt cauſe to be confounded.

For ſo perſecuted they the Prophets] Here's the ſecond ground of rejoycing. It's no otherwiſe with you then with the ancient Prophets of God, whom they perſecuted with reproaches, as *David*, Pſal. 31. 11. *Who was a reproach among his neighbours.* Pſal. 41. 10. *Mine enemies reproach me, ſaying, Where is thy God?* So ſtrange were his reproaches, that his heart was as it were broken with them, *Pſal.* 69. 20. So *Jeremy cap.* 20 10. *I have heard the defaming of many, Report, ſay they, and we will report it.* Nay it hath generally been the lot of true Prophets to be perſecuted, *Matth.* 23. 34. So that we may ſay, *Which of the Prophets have not your fathers perſecuted?* Witneſs *Eliah*, *Micaiah*, *Amos c.* 7. 13. *Zachary*, *Matth.* 23. 35, 36. Yea the Diſciples, *Matth.* 10. 23. So that we may ſay, *Gal.* 4. 29. *As he that was born*

after the flesh persecuted him that was born after the Spirit. So it is now. *Gal.* 4. 29.

V. 13. *Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.*

Ye are the Salt of the Earth] *Quest.* Doth Christ call Ministers the Salt of the earth, or all believers?

Ans. Christ calls believers, whether preachers or others, the Salt of the earth, 1 Because Christ not onely taught the twelve but all the disciples; 2 Because it is not appropriated unto preachers alone, but unto all believers to season others with grace, for not onely preachers but all believers have the means of seasoning others; as 1 Savoury speeches, *Col.* 4. 6. *Let your speech be always with grace powdered with salt.* 2 Savoury examples, *Luke* 14. *ult. Have salt in your selves and peace one with another*; that is, as you live together in peace, so let there be savoury and holy examples: earth is put for the inhabitants of the earth by a *Metonymie*; salt for them that do the duty of salt, by a *Metaphor.*

But if the salt have lost his savor, wherewith shall it be seasoned] It is good for nothing, no not so much as for the dunghill, because it causes barrenness, as if Christ should say, If other men be unsavory, you may season them, but if you be unsavory who shall season you?

Use. To apply this see, 1 How unsavory mans nature is, unless it be seasoned by the word, *Psal.* 14. 3. men by nature are altogether become stinking, *their throats are like open sepulchres,* Rom. 3. 13. Like putrified flesh to mans taste.

2 See the duty of Christians, which is to season others. This is done, 1 By the word, which like unto salt gives relish *Psal* 119. 9. *Wherewith all shall a young man cleanse his way? by taking heed unto thy word.*

2 By a holy and blameless conversation. Scandalous practises

practises make persons to stink, *Gen.* 34. 30. *Simeon* and *Levi*, by their slaying the *Sichemites*, made *Jacob* to stink among the inhabitants of the land. Holy practises insensibly gain others, 1 *Pet.* 3. 1. *Wives be subject to your husbands, that if any obey not the word, they may be won by the conversation of their wives*: let no man be led with vain-glory because of present hearers, let us live blamelesly among men, and speak nothing for trifling sake, but being much silent to answer to what is needful, let us avoid wicked suspicions of others concerning us, and our received opinion of them is to be tried: envy not any man who is dearly loved before others *Just. Mart. ad Zenam & Serenum.* p. 390. Let no worldly conference flow from us, but that which fits us for virtue. Our neighbour speaking let us not laugh at him, nor hinder him, until by our silence he be ashamed and be silent, *Ibid.* *p.* 391, 392.

2 Exhortation to Christians to be like unto salt. 1 As salt draws out putrifying humors out of meat, and makes it relishable for the palate, so Christians by their doctrine and examples, and in particular Preachers, draw out the rottenness in the hearts and tongues of men, and makes them fit for society of Christians; hence they are called the salt of the earth, to show, that they should not season one, or two, or a few, but even the whole earth: and to press it the more upon them, he used this similitude, not once but often, as *Mark* 9. *ult. John* 14. *ult.*

2 For profitableness. *Sale & sole nihil utilius*; salt is most profitable, called by some the balsome of nature: it is mingled with all mixt bodies and preserves them from corruption. So Christians are very profitable, *Philemon* 11. *Formerly unprofitable, now profitable to thee and me.*

3 Christians are like salt for wisdom: salt was an embleme of wisdome; as salt seasons meat, so wisdom seasons the mindes of good men. Hence *Sapientia* is derived *à sapore*, from savor, because wisedome is the savor of the minde,

that

that which the ſoul is in the body, that are Chriſtians in the world.

4 Salt is of a hot and fiery nature, becauſe caſt it into the fire it kindles, and of a watry nature, becauſe if you pour water upon it it turns into water. So the Diſciples of Chriſt ſhould be hot and zealous for God, yet ſhould this heat be mingled with knowledg and diſcretion, leſt we fly out as thoſe *Luke* 9.53. who called for fire from Heaven to conſume the *Samaritans*, or thoſe who out of zeal to God perſecuted Chriſt and his Righteouſneſs, *Rom:* 10.2.

5 As Salt ſtirs up Thirſt, ſo Chriſtians ſhould ſtir up others to thirſt after Chriſt and heavenly things. *John* 7. 37. *Revel:* 22.17. We ſhould not ſo much look for Examples from others, as give Examples to others.

Lyvy called *Greece the Salt of the Nations*; it is more truly ſaid of Chriſtians.

6 As by Salt Meat is made fit for our Taſte, ſo by the Salt of an holy Converſation the Word is made fit for the Relliſh of others, 1 *Peter* 3.1, Hence Chriſtians are called *the Salt of the earth*, that is, of earthly minded men.

7 As for preſervation of Meat and other things from putrifaction there muſt be a juſt meaſure of Salt, neither too much nor too little, ſo Chriſtians in general, nor Teachers in ſpecial, ought by an unſeaſonable application of the Law to ſwallow up afflicted Conſciences, *Pſalm* 69. 26, *They perſecute him whom thou haſt ſmitten, and talk to the grief of him whom thou haſt wounded*; nor by an unſeaſonable application of the grace of God to encourage impenitent perſons, *Rom*, 2.4,5,

8 As Salt brings Deſolation and a Curſe to that which is not ſeaſoned by it, *Gen*, 13.3, *Zeph*, 2.9, ſo the Word in the Mouths and Lives of Chriſtians to whom it is not *a ſavour of life*, is *a ſavour to death*, 2 *Cor*, 2.16.

2 Exhort to live ſavoury Lives our ſelves, elſe how can we ſeaſon others? If the Salt have loſt its ſavour what is it

good

good for? Take heed therefore of all ſcandalous ſins; for,

1 By theſe the Name of God is blaſphemed. *Ezek*, 36. 20, *The* Babylonians *ſeeing the looſe lives of the* Jews, cried out, *Theſe are the people of the Lord, theſe are come out of the Lords land. Rom*, 2 24, *The Name of God is blaſphemed by you.* Looſe Chriſtians are called *Spots*, *Jude* 12, *Deut*, 32. 19, When *David* committed folly with *Bathſheba*, by that thing he made the Enemies of the Lord to blaſpheme, 2 *Sam*, 12. 14, When the ſtrong deſpiſed the weak, and the weak judged the ſtrong, *they cauſed their good to be evil ſpoken of*, *Rom*, 14. 16, How carefull are we to preſerve the name of a Friend, how carefull ſhould we be to preſerve the Name of God?

2 An holy ſavoury walking free from ſcandalous ſins is a mans glory, 1 *Sam*, 12. 3, 4, *Whoſe Ox have I taken? or whoſe Aſs? or of whoſe hand have I received a Bribe? and they ſaid, Thou haſt not defrauded us, nor taken any thing of any mans hand.* 1 *Cor*, 9. 15, *It were better for me for to dy, than that any man ſhould make my glorying void*, See 2 *Cor*, 1. 12, 1 *Theſſ*, 2. 10, Contrarily, it's a diſhonour to a Chriſtian to be guilty of a ſpot of uncleanneſs, *&c.* Demetrius *had a good report of all men, yea and of the truth it ſelf*, 3 *Epiſt.* of *John v.* 12,

3 Scandalous ſins are worſe to keep men off from embracing the truth than perſecutions; for by ſcandals men are hardened from embracing the truth, *Rom*, 14. 13, *Let no man lay a ſtumbling block or a ſcandal to another*; for ſometimes perſons were made by the contentions among ſtrong and weak to ſtumble, and ſo not to joyn to Gods people, ſometimes they were made to fall, yea to fall off from Chriſtian Aſſemblies. Holy example is a duty we ow to the whole world; and as by holy examples perſons are built up towards Heaven, ſo by wicked words and works, yea by indifferent things done unſeaſonably, perſons are

made

made worſe, and built up towards deſtruction. *Lev*,19. 14, *Thou ſhalt not lay a ſtumbling block before the blinde.* Scandals are as Pits and Snares to catch living creatures, wherein the unwary and blinde are taken.

4 A ſavoury Life free from Scandals is a ſpecial means to ſtop the mouths of wicked men, *Dan*,6.4, they found nought againſt *Daniel* but for the Law of his God. 1 *Peter* 2.12, *Have your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may glorifie God in the day of viſitation*, 1 *Peter* 3.16, having a good Conſcience (whereunto an holy Life is joyned) that whereas they ſpeak evil of you as of evil doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt. *Titus* 2.8, *They that are of the contrary part will be aſhamed, having no evil thing to ſay of you*: contrarily, when perſons that profeſs ſhall fall into ſcandals, wicked men draw theſe Concluſions, as,

1 Becauſe ſome profeſſing perſons are bad, therefore their Religion is bad.

2 Becauſe one is bad, thus they are all.

5 By an unſavoury ſcandalous Life thou haſt a hand in other mens damnation. A mans own perſonal guilt is heavy enough, he need not add the weight of other mens ſins, *Matth*,18.6, *Wo to the World becauſe of offences*: there is not onely a Wo to the perſon that gives the offence, but to the World. This is a Rock on which thouſands daſh their ſouls. Therefore as all Creatures by natural inſtinct are ſhy of the Snare laid for them, ſo ſhould all perſons take heed that when a Scandal falls out there be not a Wo to them. The unholy carriage of *Eli* his ſons made people abhor the offerings of the Lord, 1 *Sam.*2.17.

6 Nothing ſo darkens the glory of the Church, as the ſpots and unſavoury Life of thoſe that pretend to Chriſtianity. What hath kept people from joyning to us? Was it Priſons, Baniſhment, hazards? Perhaps ſo in ſome, but that

that which in likelihood hath hindered many, hath been our not walking up to our Profession. Fire and Fagot though it may scare some, yet it cannot make them think in their consciences such and such Tenents to be Errours, but scandalous practices of headiness, pride and passion: worldly mindedness makes them think in their consciences we are in an errour, and so may in time hearten them to persecute us. Moreover, hereby blurs and reproaches are cast upon the Church. If it be so great an offence to bring a scandal on one *Israelite*, that he that did it was amerced in an hundred Shekels of Silver for bringing up an evil name upon a Virgin in *Israel*, *Deut.*22.19. then what shall be done to them that bring a Reproach upon all the *Israel* of God?

7 The great triumphs and outcries wicked men make when any of Gods children fall into scandalous sin (I say, Gods children, for properly a scandal cannotbe given but by Gods children, or by them that profess the truth) when such are overtaken, though the wicked themselves be a thousand times worse, they are apt to triumph, *Psalm* 38.16. *When my foot slippeth* (though I did not actually fall) *they magnifie themselves against me.* As things that fall from on high make a great sound, so the falls of persons that are high in profession are heard afar off. Wicked men hunger and thirst after the falls of godly men, and if at any time they fall into evil, like hungry Dogs they muzzle in their Excrements, like Horse-Flies that passing by many precious Flowers fasten upon Dung. The wicked pass by the graces of Saints, and fasten upon their infirmities.

Means to live savoury Lives free from Scandall.

1 Make conscience of sinning in secret, if not, thou maist look when God may give thee up to scandalous sin, *Prov.*26.26. *Whose hatred is covered by deceit, his wickedness shall be revealed before the whole congregation.* Because *David* made little conscience of sinning in secret, 2 *Sam.*12.12.

in that he ſo cunningly ſlew *Uriah* and took his wife, hence the Lord ſays, *Thou didſt it ſecretly, but I will do this thing openly*; I will reveal thy ſcandalous ſins in their puniſhments, to all *Iſrael*.

2 Take heed of ſuch ſins as are wont to ſpot Chriſtians, as 1 Worldly mindedneſs, *Phil.* 3. 19. 1 *Cor.* 7. 29. 2 Cenſoriouſneſs. Its fawcineſs in us to judge another mans ſervant, *Rom.* 14. 4. 3 Janglings 1 *Cor.* 1. 11. 3. 3. 4 Telling uncertainties for truths, *Pſal.* 119. 29. 5 Rents and diviſions, becauſe of difference of judgement. This evil age hath added this new ſin not known in the Apoſtles times. 6 Detraction, *James* 4. 12. *Speak not evil one of another brethren.* 7 Denial of the truth, *Jude* 4. how aſhamed are they that have denyed the truth, either in doctrine or practice, to look other men in the face? 8 Venturing upon things that are not expedient, they ask, Is the thing lawful, then preſently they do it: an action may be lawful yet varied with ſome circumſtance of calling, age, &c. it may be inexpedient, 1 *Cor.* 10. 23. *all things are lawful, but all things are not expedient.* 9 Unpeaceableneſs and ſtrife, ſuch was the differences betwixt ſtrong and weak, *Rom.* 14. 13.

3 Look upon the falls of others, and tremble at them, as *Lot*, *Aaron*, *David*, *Peter*, the inceſtuous perſon. Let us then do as Marriners who ſteer off from that rock where others have ſuffered ſhipwrack.

4 Look upon the miſeries that follow the ſcandalous ſins of Chriſtians, as 1 Horrour: the inceſtuous perſon was ſo troubled for the offence he had given, that he was like to have been *ſwallowed up with too much ſorrow*, 2 Cor. 2. 7. 2 Puniſhment, 2 *Sam.* 12. 14. *Becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child that is born unto thee ſhall ſurely dye.* So reproach is another puniſhment: all ſins are called by the name of reproaches, how much more are ſcandalous ſins reproaches? *Rom.* 15. 3.

5 Nouriſh

5 Nouriſh Gods fear, *Levit.* 19. 14. *Thou ſhalt not lay a ſtumbling block before the blinde, but ſhalt fear the Lord thy God,* Nehem. 5. 9. *Ought we not to walk in the fear of God, becauſe of the heathen that are round about us?* q. d. Gods fear is a ſpecial preſervative from ſcandalous ſins. *The fear of the Lord is clean,* Pſal. 19. 9. Hence *Abraham* would not contend, *Gen.* 13. 6, 7. 1 *Cor.* 6. 1.

6 Mourn for other mens ſcandals. He that can truly mourn for ſcandalous evils in others, will hardly venture upon them himſelf. *Ezra* 9. 1, 2, 3, 4. *Ezra* when he heard that the Prieſts and Levites had taken of the daughters of the heathen to wife, and that the Princes and Rulers were chief in this treſpaſs, he rent his garment, and ſat aſtonied; Beſides thy mourning for another mans ſcandal may occaſion the ſcandalous perſon to mourn for his own ſin. And ſo much the more ſhould we mourn for ſuch ſcandals, becauſe often they are ſpiritual judgements to puniſh unprofitableneſs under ſpiritual bleſſings, that they who would not be won by the holy examples of ſome, might be hardned by the evil examples of others.

V. 14. *Ye are the light of the world; a city that is ſet on an hill cannot be hid.*

Here is another Metaphor whereby the Lord commends unto us an holy example, *viz.* to ſhine before others by life and doctrine: There would be much fewer wicked men then are (in likelyhood) if we would be ſuch Chriſtians as we ought to be; if we would do good for evil, if we would patiently bear revilements. One *Paul* drew many to the faith; if all the Saints were ſuch how many would be converted?

For application, 1 It taxes them who having ſuch holy examples remain in darkneſs, *and love darkneſs more then light,* Phil. 2. 19.

2 To ſhine forth in holy example, 1 *Theſſ.* 5. 5. *We are all children of the light, therefore let us not ſleep as do others,*

but let us watch and be ſober. v. 6. Be like *John, a burning and ſhining light*, Joh. 5. 25. *to ſhine as lights in the world*, holding forth in your practiſe the *word of life*, Phil. 2. 15. the Apoſtle alludes unto thoſe fires and candles that are lightned and ſet up on high, near unto ſome rocks and quickſands, that Marriners and Seamen that ſail that way may eſcape ſuch rocks and ſands.

A city that is ſet on an hill] A third Metaphor to commend to Chriſtians an holy example. Look as a city built upon an hill is viſible to all, ſo are the virtues and vices of Chriſtians, when their lives are holy they draw many to Chriſt, when they are corrupt they turn many from Chriſt.

Neither do men light a candle and put it under a buſhell, but on a candleſtick] A fourth Metaphor or ſimilitude is taken from a candle ſet in a candleſtick, that gives light to them in the room, ſuch was *Joſhua* and *Zerubbabel*, *Zach.* 4. 11. this was ſignified by the candleſtick in the midſt of the tabernacle and temple, yea the ſeven Churches are called candleſticks, *Rev.* 1. 20. Churches ought not to meet in ſecret, I mean for worſhip, unleſs in ſome unuſual caſe.

V. 16. Let your light ſo ſhine before men, that they may ſee your good works and glorifie your father in heaven.

Let your light ſo ſhine before men] n this verſe 2 things. 1. A duty, *Let your light ſhine before men.* 2 The ends of the duty:

1 *That men may ſee your good works:* 2 *may glorifie God:*

1. The duty [*let your light ſo ſhine before men.*]

Obſ. Chriſtians ought to ſhine as lights to others.

Ob. But we are bid to do good in ſecret.

Anſ. *Auguſtine* anſwers, he doth good, not that he may be praiſed, but God glorified in him; he that doth this need not fear to be ſeen of men.

1 From the ſtate of converſion, *Eph.* 5. 8. *Ye were once darkneſs, now ye are light in the Lord, walk as children of the light*, 1 John 1. 6.

2 *That*

2 *That men may see your good works*, not to ambition as the Pharisees who gave alms to be seen of men, *Matth. 6.* 1. but to conversion to draw others to the faith, not that you may be seen save in the praises of God, *Aug. in loc. Tom.* 10. *de verb. dom.*

3 *That men may glorifie our heavenly father*] 1 By receiving and approving the heavenly doctrine that you profess, *Song. 6.* 1. The daughters of *Jerusalem* ask the Church, *Whither is thy beloved gone that we may seek him with thee?*

2 By conversion to the same faith, 1 *Pet.* 2. 12. *Having your conversation honest among the Gentiles, that they may by your good works which they shall behold, glorifie God in the day of visitation.* 3 By thanksgiving for so great a favour, 1 *Pet.* 2. 9. *Praise him who hath called you from darkness to his marvellous light.*

For application, let your light shine forth to others for these ends; testimony of conscience before God, and testimony of a holy life before men. 2 *Cor.* 8. 21. *Providing things honest, not onely in the sight of the Lord but of men*, be not content to shine onely by doctrinals, for so did the Jewish teachers, *Rom.* 2. 17, 18, 19. they were *lights to them that were in darkness*, and rested herein, but shine forth also in practicals.

Moreover in all your holy walking propose this end, not that you may be magnified and lifted up above the stars, but that God may be glorified as the authour of that little good you do: the glory and praise of Christians in heaven is Christ, as they are his glory & praise on earth, *Luth. Tom.* 2. 94. So did *John Baptist*, *Joh.* 3. 30. *He must increase, I must decrease*, 2 *Cor.* 4. 5. *We preach not our selves but Christ Jesus the Lord*, John 7. 18. 1 Cor. 10. 31. Rom. 14. 7, 8. If any praise be cast on thee, (as God hath made honour to accompany virtuous actions as the shadow accompanies the body, so hath God appointed estimation and praise to accompany a holy life) give this glory to God, *Psalm* 115. 1.

Not

Not unto us O Lord, not unto us, but to thy Name do we give praiſe.

There is a ſecret influence in holy example, though we ſpeak never a word. It will afflict our ſouls in death, not onely to think of our perſonal evils, but of our exemplary evil.

2 *Exhort.* Where you ſee holy Examples to follow them, *Luke* 10.32. Shall God kindle Lights for us, as Sun, Moon, and Stars, and ſhall we not walk by their light? Shall God give us holy Examples and we not walk by them? *Rom.* 11.11. The Example of the *Gentiles* ſhall at length provoke the *Jews* to believe. As Chriſtians wrong the ſouls of wicked men when they do not give them an holy Example, ſo do wicked men wrong their own ſouls when they follow not that Example which is given them. A mans Life ſhews what his minde is, for by the endeavours of our daily converſation our natures not appearing are underſtood. *Juſtin. Martyr ad Zenam & Serenum. p.*394.

That they may ſee your good works] 2. things. 1. What a good work is, 2. What properties are requiſite.

1 What it is. *Anſw.* It's any thing commanded by God, and done by a regenerate man, ſo that 1 it muſt be commanded by God, *Mic.*6.8. *He hath ſhewed thee O man what is good*, and it muſt be the work of a man whoſe perſon is accepted in Chriſt, *Matth.* 7. 16. *Make the Tree good that the Fruit may be good*, Rom. 8. 8. *They that are in the Fleſh cannot pleaſe God.* For as the ſins of believers do not redound to their perſons to make their perſons wicked, no more do the works of wicked men materially good (as almes, bounty, *&c.*) redound to the perſons of wicked men to make their perſons righteous; *Prov.*15.8. *Eſa.*66.2.

2 The properties of a good work, beſides theſe two laid down, as 1. commanded of God, 2. done by a perſon accepted ſo.

3. It muſt be done in a right manner, as God hath ſet down

down *Heb.* 8. 5. *See thou make it according to the pattern shewed thee in the Mount*, John 14. 31. *as my father gave me a command, so I do:* not onely what he commanded, but as he commanded.

4 It must be done to God, *Zach.* 7. 5. *To whom hav ye fasted, to me, even to me?* Alms is a thing God commands, yet if therein we have vain-glorious ends, we have no other reward, but the praise of men, *Matth.* 6. 1, 2. Yet this single circumstance is not enough to make a work good, for some thinking to do God service have killed his servants, *John* 16. 2. and some meerly out of zeal to God, opposed Christianity and went about to stablish their own righteousness.

5 That which is a good work must be brought about by just and holy means, *Rom.* 3. 8. *We must not do evil that good may come*, we must not lye for God, *Job* 13. 6, 7. herein *Rahab*, the Midwives, *Exod.* 1. 19. and *Jacob* are supposed to fail, *Gen.* 27. 24.

6 It must have a good end. This is first in intention, though last in execution; *Rom.* 14. 7, 8. *None of us*, That is, of us that are Christians (though the world do otherwise) *that lives to himself, and no man dies to himself*, 2 *Cor.* 5. 15. *Jehu* did a good work in destroying *Baal* out of Israel, 2 *Kings* 10. and *Amaziah* did that which was right in the sight of the Lord, but not with a perfect heart, 2 *Chron.* 25. 2. they had some selfish ends, as all carnal men have, in what they did.

Use. Learn how to judge of good works; they are good when thus qualified. Many things glorious in the sight of men by these rules of qualification are abominable, *Esai* 1. 13. 66. 3. *Luke* 16. 15. 2 *Cor.* 10. 18. Moreover the good works done by regenerate men are not the causes of justification but the effects and consequents thereof. *Non præcedunt justificandum, sed sequuntur justificatum.* They do not go before the person to be justified, but follow him that is justified.

2 *Exhort.*

2 *Exhort.* To perform good works, looking to all theſe circumſtances, therefore let us have theſe ends,

1 To be profitable to men, *Titus* 3.8. *He that believes in God muſt be carefull to maintain good works, theſe things are good and profitable to men:* he means honeſt Trades and Imployments to miniſter to their own and others needs.

2 To teſtifie the truth of our faith, *James* 2.14,15. *Shew me thy faith by thy works,* alſo *v.*16,17. As *Abraham*'s ſacrificing his onely ſon teſtified his faith, and *Rahabs* receiving the Spies with the hazard of her life.

3 To ſhew forth our thankfulneſs to God, *Rom.* 12.1. *q. d.* Shew forth your thankfulneſs to God, by yielding the members of your body as well as the faculties of your ſoul to his ſervice.

4 To be paterns and examples of holy life to others, 1 *Tim.*4.12. *Be thou an example of the believers. Titus* 2.7. *In all things ſhew thy ſelf a patern of good works.* 1 *Peter* 3.1. they that at preſent *did not obey the Word, may without the Word be won by the good converſation of their Wives.*

5 To add fruits that may be acknowledged in the day of account, *Matth.*10.41,42. *Heb.*6.10. *Gal.*6.9. 1 *Cor.*15.58. 2 *Peter* 1.10,11. *Phil.*4.17. *Paul* did not deſire *a Gift from the* Philippians, *but Fruit that might abound to their account.*

Glorifie your Father in Heaven] This is the ſecond end of Chriſtians ſhining light, that the beholders may glorifie God, that is,

1 By declaring him to be glorious who hath ſuch ſervants and worſhippers. I mean declaring him glorious among men, 2 *Theſſ.* 1.12.

2 By aſcribing all glory to his Name for working his ſervants hearts from their natural defilement to ſuch an holy eſtate. *Rom.*11.36. *Of him, and from him, and to him are all things, to whom be glory for ever.* 1 *Peter* 2.12. The converted *Gentiles* ſeeing the holy Lives of Chriſtians, *glo-*

rifie

rifie God in the day of viſitation. Pſalm 86. 9, 10. When *Paul* was converted from perſecuting Truth to preaching it, they glorified God that ſaw and heard it, *Gal.* 1. 22,23.

In Heaven] God is ſet forth from the place he is in, *viz.* Heaven ἐν τοῖς οὐρανοῖς, in Heavens, that is, not onely in the Heaven of the Bleſſed, which is called that Heaven of Heavens, that moſt bleſſed Countrey which is looked for by Saints, *Heb.*11.10. But in all other Heavens, where he is by his omnipreſence, as he is in the Heaven of the Bleſſed by his ſpecial preſence. Yet is he not included in any place, before there was any Creation he ſufficed to himſelf without any place.

*V.*17 *Think not that I am come to deſtroy the Law, or the Prophets; I am not come to deſtroy but to fulfill.*

The third part of the Chapter.

In which, 1 A correction of an erroneous conception, as if Chriſt came to deſtroy the Law, or the Prophets: *I came not to deſtroy them.*

2 A right information wherefore he came, *viz. To fulfill the Law and Prophets*, not to deſtroy it.

3 Here is the unchangeableneſs of the Law ſet down, *v.*18,19.

4 Here is an explanation of ſome Commandments depraved by the falſe Gloſſes of the Phariſees, *v.*21,22. to the end of the Chapter.

Think not that I am come to deſtroy the Law or the Prophets] Some thought that, becauſe Chriſt preached Repentance after a new manner of way and Faith alſo, and did not preſs the Sacrifices and Ceremonies of the Temple-worſhip, that he came to deſtroy the Law: to this Chriſt ſaith, The Doctrine of the Goſpel doth not oppoſe the Law or the Prophets.

Think not that I came to deſtroy the Law or the Prophets. In the *Greek* καταλῦσαι νόμον, λύειν τόμον, ſignifies to oppoſe

the Law, *John* 10. 35. The Scripture cannot λυθῆναι, *be broken* or *oppoſed*, *John* 5. 18. οὐκ ὃ μόνον ἔλυε τὸ σάββατον, *not onely becauſe he oppoſed the Sabbath*. *John* 7. 23. *If a man receive Circumciſion on the Sabbath that the Law of* Moſes μὴ λυθῇ, *may not be broken* or *deſtroyed*. For which the Apoſtle uſes καταργεῖν τὸν νόμον, *Rom.* 3. *ult.*

2 That the word *deſtroy* is taken for *oppoſe*, appears by *v.* 19. where doing and teaching is oppoſed to breaking, or rather to oppoſing.

And therefore whereas the *Jews* cry out againſt the Apoſtles, as going againſt the Profeſſion of their Maſter, know, the Apoſtles would have never mentioned theſe words of Chriſt if their Doctrine had differed from his; we cannot think that thoſe grave men that were ſo conſtant in the defence of their Doctrine, not onely not to have written things contrary one to another, but things contrary to themſelves, therefore we muſt inquire how their ſayings may agree. Hence know there's a twofold Law,

1 Natural, which is everlaſting and common to all, this is right reaſon. This makes men good out of love of virtue.

2 Civil, this looks onely to outward innocency, and doth not look to the minde, as the Law of Nature doth. This is peculiar to every Nation, and changeable; this reſtrains men from evil for fear of puniſhment; *Becauſe of tranſgreſſions the Law was added*, *Gal.* 3. 19. that is, the Law written in Tables was added to that Law writ in the heart, ſo that 1 *Tim.* 1. 9. *The Law is not made for a righteous man.*

So then the Law of *Moſes* had certain things brought from the Law of Nature, and certain things proper to that People, and applied to thoſe Times. *Juſtin* againſt *Triph.* ſaith, ſome things are univerſally and by nature everlaſting goods, which they that performed had common praiſe with Chriſtians.

But

But ſome things were added becauſe of the Peoples hardneſs of heart, (and by reaſon of occaſions of Times and places may be added) therefore as before the Law of *Moſes* was given, true Faith working by Love was that which God lookt after, ſo in the Law of *Moſes* God would have himſelf loved with all the heart, would have the heart circumciſed, *&c.* but all this was properly tranſlated from the Law of Nature, and was not properly a part of the Civil Law, but the ſcope and mark at which the Civil Law aimed.

But to fulfill the Law] So that the ſcope of the Law was to make men good, as by the fear of God, and love of God, and love of one another, *Matth.* 22.38,39,40. theſe are called the greateſt Commands on which depends the Law and the Prophets. So loving of our Neighbour is *the fulfilling of the Law, Rom.* 13.8. *Gal.* 5.14. and *James* ſays, *If ye fulfil the royal Law according to the Scriptures, Thou ſhalt love thy Neighbour as thy ſelf, ye ſhall do well*; this fulfilling of the Law according to the Scripture, he means the Books of *Moſes*.

But that which was commanded by the Law was obſerved by few, but Chriſt hath enabled his People under the *New Teſtament* to perform, writing his Laws in their hearts by his Spirit. Therefore we ſee how Chriſt fulfilled the Law; that which was chief and unchangeable in it, I mean the Law of Nature, Chriſt eſtabliſhed it, and confirmed it.

But that which was civil and poſitive, part whereof concerned the Jewiſh worſhip, and part concerned civil ſociety or the government of the common-wealth of *Iſrael*, though it came to an end at the death of Chriſt, ſo far as it concerned worſhip, and came to an end at the deſtruction of *Jeruſalem*, ſo far as it concerned civil ſociety, yet did not Chriſt oppoſe theſe laws, neither by his example nor by his doctrine, he did not oppoſe the Church laws but obſerved

them, *Matth.* 8, 4. *Shew thy ſelf to the prieſt and offer the gift that* Moſes *commanded:* alſo Chriſt kept the Paſſeover, *Matth.* 26. 18. Till himſelf had put an end to them by his death, to keep the Jews from going a whoring to ſtrange worſhips, and to ſever them from other nations, God gave them the ceremonial law, but when the time came the Jews and Gentiles ſhould be embodied in one worſhip, the other worſhip vaniſhed, as laws of war do when peace comes to take place, therefore Chriſt did nothing againſt the ceremonial law, as he doth nothing againſt the laws belonging to the time of war, that when the war is ended ſhall proclaim peace, or as the ſhadow vaniſhed when the body comes, *Col.* 2. 17. *Which are the ſhadow of things to come but the body is Chriſt*, Heb. 10. 1.

Therefore this law was fulfilled of Chriſt, 1 Becauſe he obeyed it, and commanded others to obey it as long as the law giver would have it in force, 2 Becauſe by his ſacrifice he put an end to it, *Heb.* 8. 13.

2. For the laws of nature or naturals, Chriſt fulfil'd them explaining them more clearly then ever they were explained, ſtrengthening them by more exact commands, hence the law of Chriſt is called the perfect law of liberty, *James* 1. 25. *Ireneus l.* 4. *c.* 27. the Lord diſſolved not the naturals of the law, but extended them, and fulfilled them, as a veſſel that had ſome water before, but is now filled up to the brim:

To conclude, Chriſt fulfilled the ceremonial law by giving himſelf typified therein: not by taking off the bond of the law, but by withdrawing the cauſe for which that law was given and did continue: this law was called carnal or fleſhly, for the rites of fleſhly ſacrifices beheld therein: beſides Chriſt fulfilled the law of nature, as a picture that is firſt drawn rudely, but after the painter comes to draw it to the life, ſo the law of nature was ſet down more imperfectly, now more perfectly.

Beſides Chriſt fulfilled the law and Prophets, by fulfilling

filling the propheſies that went of himſelf, as *Deut.* 18. 18. *Eſa.* 66. 1, 2. *Ezek*, 36. 25, 26. *Zach*, 12. 10.

We ſee then that whereas the Phariſees ſlandred Chriſt and his doctrine, that he was an apoſtate, and an enemy to the law of *Moſes* which God had writ in tables of ſtone, and that he brought a doctrine to the law overturning all godlineſs, and whereas carnal men had an opinion that now under the new Teſtament they were free from the bonds of the ten Commandements, and ſo from all puniſhment, and therefore they were privileged to ſwear and be drunk, and what not? which poſition was alſo gathered by wicked perſons from the Epiſtles of *Peter*, *Paul*, and *James*, as *Rom.* 3. 28. 6. 1, 2. Chriſt therefore ſpeaking to his diſciples that they might not be bewitched with either of theſe opinions, ſaith, *Thinke not that I came to deſtroy the law*, or, *to oppoſe it, I came to fulfill it*.

Now for that which is commonly called the moral law, or law of manners, Chriſt fulfilled it; 1 By being *made under the law for us*, *Gal.* 4. 4. and after being made a curſe for our tranſgreſſions of it, *Gal.* 3. 10. 2 By imputing and placing us righteous before God when we once believe on Chriſt, *Rom.* 5. 19. by the obedience of one ſhall many be made righteous, or as the word ſignifies [*conſtituentur*] placed righteous, 2 *Cor.* 5. 21. *Rom.* 8. 3, 4.

2 He fulfills it in us by writing the law of God in our hearts *Jer.* 3. 33. and working in us a bent and reſpect to all the commandements of God, *Pſal.* 119. 6.

Now, beſides whath hath been ſaid, the reaſons I give for ſo opening this Scripture, are both, that 1 There may be no claſhing betwixt this Scripture and thoſe mentioned, *Gal.* 2. 21. *I through the law* (*viz.* of Chriſt) *am dead to the law* (*viz.* of Moſes) alſo *John* 8. 17. *It is written in your law*, alſo *John* 15. 25. *It is written in their law*, alſo *Rom.* 7. 2, 3, 4. ſaith, *as the wife is free from the husband by his death, ſo are we free from the law by the ſacrifice of Chriſt*, and ſo much

much the more when we are implanted in him, also *Col*, 2. 14. *blotting out the hand writing of ordinances which was against us, he took it out of the way, nailing it to the cross*, q. d. he did not onely take away ceremonial but all other laws that might be hand writings against us, that as the Lord forgave the elect their debts, so he made void all the specialties or bonds that might witness the debt, 2 *Cor*. 3. 11. making a difference betwixt the new Testament and the ministration of death, *which was written and graven in stones*, he means the law, *ver*. 7, he saith, *ver*, 11, *If that which was done away* (τὸ καταργούμενον which is translated, *made void*, Rom, 3. *ult*) *were glorious*, also *ver*. 13, Moses *put a vail over his face, that the children of Israel could not look to the end of that which is Abolished*, τῦ καταργυμένυ. Besides there are other places, 2 *Cor*. 9. 20, 21. *To them that are under the law, as under the law, that he might gain them that are under the law; to them that are without law, as without law, being not without law to God, but under the law to Christ that I might gain them that are without law.* In shewing his compliance both to those that were without law, and to those under the law, he justifies them without law, *that they were not without law to God*, because they held the abolition of the law, *but they were under the law to Christ*, Gal. 3. 23, 24. *The law was our schoolmaster to bring us to Christ, but after faith is come*, or Christ believed on is come, *we are no longer under a schoolmaster*, see *Gal*. 5. 23. 1 *Tim*. 1. 9. *Gal* 5. 19. *Wherefore serveth the law? It was added because of transgressions.* How long to endure? *till the seed should come, which seed was Christ*, ver. 16.

Christianus si proprie definiatur est filius gratiæ & remissionis peccatorum, qui nullam prorsus legem habet, sed est supra legem, peccatum inferum. Luth. Tom. 4. 54.

2 That no man should dare to think as if there were any contradiction in these and such like Scriptures, as *Faustus* the *Manichee* did, who did deny this Gospel to be penned by *Matthew*, and denied this Sentence to be any of Christ's words, because it is false, that Christ did not destroy the Ceremonies, seeing Christians do not observe them. Consi-

der

der the Law having no place in justification, and nothing contrary to the Law of the *New Testament* in point of meats, days, or ceremonies, we ought with *Paul* to think it *holy, just and good.*

Ob. But if the law be thus fulfilled, what shall we think of the ten Commandements?

Answ. The Decalogue or ten Commandements is part of the Law of nature, *Rom.* 2. 15. *Which shew the works of the Law written in their hearts.* Yea every command of them was observed before the giving of the Law upon Mount *Sinai,* even the command of the Sabbath, *Exod.* 16. 29. now they being the Law of nature are to be observed: for example, its writ in every mans heart that there is a God, and that this God is one, and that he is the immediate object of worship, and that his name is to be sanctified, *&c.* All the question is about the Sabbath or seventh day from the creation, which is put to an end, *Col.* 2. 16. yet is it written in every mans heart, that if God be to be worshipped, there must be a time for his worship, and if it be left to the scantling of every carnal mans heart, it will be little enough, yea in time it will come to nothing among such; it remains then that godly men, as they have it writ in their hearts to give God a time, so that they give him that time which the Churches at *Corinth* and *Galatia* and *Troas* gave unto him, and as they, so doubtless all the Apostolical Churches. This was the day which the Spirit calls the Lords day, as like phrases call the Lords table, the Lords body, the Lords supper, whereto that speech of *Psal.* 118. 24. hath respect, *This is the day which the Lord hath made, we will rejoyce and be glad herein.*

For all the rest of the Commands, as the obedience of inferiours to superiours, and that every man shall enjoy his own wife, life, state, and good name, &c. is writ in every mans heart.

Moreover for that of the Sabbath, the distinction of divers

vers of the Rabbins is to be obſerved, *viz.* one thing is commanded in theſe words, *Remember thou keep holy the Sabbath,* the cauſe of which holy worſhip is a thankful remembrance of the creation of the world, another thing is commanded in theſe words, *The ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work*; this reſt, reſpecting their ſervitude in *Ægypt* belongs to the Hebrews onely, *Exod.* 31. 13. remembring their own ſervitude in *Ægypt*, they ſhould handle their own ſervants gently, which alſo was the opinion of *Irenæus l.* 4. *c.* 30. and *Euſebius l.* 1. *c* 4. ſo that to diſtinguiſh rightly we muſt diſtinguiſh the commands of worſhip, and the commands of reſt, as by their cauſes, ſo by their times.

The Chriſtians obſerved the Sabbath, and had their aſſemblies thereon, in which aſſemblies the Law was read, *Acts* 15. 21. which continued to the Council of *Laodicea*, to whom it ſeemed better that that day the Goſpels ſhould be read; and therefore from the ancient fathers *Balſamon* obſervs, that almoſt in all things the Sabbaths were equal'd to the Lords days, which two days *Nyſſen* calls *brethren.* Alſo *Juſtin Martyr* againſt *Tripho*, before *Abraham* there was no need of circumciſion, nor before *Moſes* of the celebration of the Sabbath feaſts and offerings, *p.* 186. *Aſterius* cals them *a beautiful couple*, alſo *Clement Conſt. l.* 7. *c.* 24. ſaith, *Keep holy the Sabbath day and the Lords day, becauſe this is dedicated to the memory of the creation, the other to the memory of the reſurrection*; alſo *cap.* 8. he ſaith, let ſervants labour five days, but on the Sabbath day and Lords day let them wait on the doctrine that makes to Godlineſs in the Church. In the ancient Church they had a cuſtome not to faſt on the Sabbath, becauſe it was a day of gladneſs, except on the Sabbath that was before the burial of Chriſt, *Ignat: ad Philip. & Tertul. de jejun.* and therefore *Euſebius* mentions that *Conſtantine* forbade Chriſtians to be ſummoned to law on the Sabbath, no leſs then on the Lords day, becauſe thoſe

days

days were dedicated to holy assemblies, and therefore whereas some think from that *μίαν σαββάτων, one of the Sabbaths*, the Lords day is placed into the room of the Sabbath, they are deceived, seeing there is no mention hereof by Christ or the Apostles.

Now when the Christians observed these two days, *viz.* the Sabbath and Lords day, they did not do it of any command of God, or of the Apostles, but by voluntary consent, by the power of liberty given to them, unless I should add by divine example, which is not of little force, see *Jer.* 26. 18.

Unless we add, that the spirit calls the day of worship the Lords day, *Rev.* 1. 10. on this day there was a meeting of all that dwelt in the City and Country, though he call it Sunday, *Justin Apol.* 2.

Q. Whether to these ten commandements, as the law of nature, may not other commands of the Gospel be refer'd?

A. Yes, to the first we may refer all those commands which forbid the least shew of worship to be given to false Gods, 1 *John* 5. 21. and that the true God alone be worshipped, *John* 17. 3. 1 *Cor.* 8. 6.

To the second command we may refer all commands forbidding resemblances of God, and the worshipping of God through any mean which himself hath not instituted, *Matth.* 6. 24. *Ephes.* 5. 5. *Phil.* 3. 19.

To the third command we may refer the due sanctification of the name of God, *Matth.* 6. 9. and to keep our words in the bounds of *yea* and *nay*, *Matth.* 5. 34. *Jam.* 5. 12.

To that of the Sabbath we may refer that certain hope concerning the rest in heaven, the taste whereof we have in peace of conscience, *Heb.* 4. 9, 10, 11.

To the fifth we may refer all honour due to Princes, *Rom.* 13. 1, 2, 3, 6, 7. to Masters, *Col.* 3. 22. to Husbands, *Eph.* 5. 22. to Pastors, 1 *Tim.* 5. 17. *Heb.* 13. 17.

To the ſixth command all wrath and hatred which are the ſeeds of murthers, *Matth.* 5. 22. 1 *Joh.* 3. 15.

To the ſeventh command are reckoned all impurities and all divorces, without the cauſe of adultery, *Matth.* 19. 9.

To the command againſt theft are refer'd, not only thoſe commands which forbid us to hurt the goods of others, but that we ſhould profit them, *Col.* 3. 25. 1 *Cor.* 12. 7.

To the ninth is refer'd thoſe commands which caution us againſt lying, and enjoyn us a continual care of truth, *Eph.* 4. 24, 25.

To the tenth are refer'd the commands of quenching inordinate motions, *Gal.* 5. 24. *Eph.* 5. 22, 23. the baits of which concupiſcence, are wealth, honour, pleaſure, 1 *Joh.* 2. 16.

V. 22. *For verily I ſay unto you, Till heaven and earth paſs, one jot, or one title ſhall in no wiſe paſs from the Law, till all be fulfilled.*

We come to the ſecond Part, *viz.* to a right information wherefore Chriſt came, he came to fulfil it, which fulfilling is amplified from the certainty thereof, that heaven and earth ſhall ſooner paſs, then that the leaſt jot or title of the Law be not fulfilled.

Verily] In the Greek ἀμὴν, it's an Hebrew word ſet ſometimes in the beginning, ſometimes in the end of a ſpeech: it hath divers ſignifications which cannot be ex-
2 Cor. 1. 19. preſt in one word: ſometimes it ſignifies ἀληθῶς truly, but being joyned to words of praying or wiſhing, it hath the ſame ſignification with *quæſo* or *utinam*, with I pray, or, Oh that, or, I would to God.

And therefore *Davenant* in *Coloſ. p.* 526. ſaith its derived of the Hebrew word *Aman*, which in *Hiphil* ſignifies to believe, in *Niphal* ſignifies to be firm, ſtable and faithfull, it's a particle of confirmation and aſſurance. When it is added to a prayer, it is as it were the ſeal of it, as *Hierom* ſpeaks.

speaks. By this word believers show the sure perswasion of their hearts that God hears their prayer.

So that *Amen* is not the voice of one swearing, but of one affirming a thing to be spoken by him, or confirming a thing already spoken. It's of one affirming when it is set before a speech, as here it is confirming when it is set after, and doth as it were seal it, *Deut.* 27. 16. 1 *Cor.* 14. 16.

Christ in regard of his truth and stability is called *Amen*, *Revel.* 3. 14.

Till heaven and earth pass] It's a Proverb, as in English we say when the sky falls, which according to the order of nature seems impossible, as if he should say, heaven and earth shall sooner pass, then that things fore-told of God should not be fulfilled. *Esa.* 54. 10. *The Mountains shall remove, but my covenant of peace shall not be taken away, q. d.* sooner Mountains remove then my covenant fail. *Psal.* 102. 27. *They shall waxe old* (meaning heaven and earth) *but thou art the same* in the word of thy promise, which undoubtedly shall be fulfilled. No heresie hath overcome at length, but the victory of the word abides. *Arrius*, *Manicheus* and the Papacy have perished, but the word of God abides for ever, *Luth. Tom.* 4. 422. such phrases are, *Psal.* 89. 38. *Jer.* 33. 20, 21. *Psal.* 72. 7.

One jot or one title] It's a proverb. *Jod* is the least of the Hebr. Letters, and title, or κέραια, or *apex*, is a part of a letter, as the head or tail of a letter, hence that phrase *de juris apicibus disputare*, to dispute of the titles of the Law: It's a Hebrew proverb, there is not either a letter or a signe in the Law, on which great mountains do not depend. One title of doctrine is more worth then heaven and earth, therefore we suffer it not to be hurt in the least, *Luth. Tom.* 4. 161.

The Rabbins and other Jews had such a sollicitous care, that they had not onely a most exact account of the sections and verses, but they took notice of the Letters of the Alphabet, as how often *Aleph* and *Beth* and other Letters

were mentioned in the Old Testament, so that there could not fail a title which would not from that wonderfull diligence be restored.

Q. Here might be a question mentioned by *Prideaux de Punctorum Hebr. origine.* Seeing *Iota's* and titles or points are reckoned alike, if the points were not in that time, why doth Christ mention them?

A. There are three opinions concerning the beginning of the Hebrew points, 1 That they were brought in with the Letters on Mount *Sinai*, and given by *Moses* to God: of this opinion was *Picus Mirandula, Junius, Polanus*, and *Broughton*, and many others, both Jews and Christians.

2 A second opinion, that these points came in about the time of *Ezra*, as *Reuclin, Buxtorf*, &c.

3 The third opinion that they came in after the finishing of the *Talmud*, and the threefold *Masorah*, final, textual, and Marginal, 500. years after Christ, which is ascribed to the *Tiberians* those wise men.

For this opinion *Elias* the Levite is the Standard Bearer, whom besides many Papists, *Luther, Fagius, Drusius*, and *Martinius* follow, and to this opinion this Author leans.

1 Because *Origen, Hierom, Philo*, and other ancient translators never once mention these points, and take away these points there's nothing will be taken away from the certainty of reading, as to matter and sence, but onely in respect of pronunciation, and easinesse of learners.

2 In other Oriental tongues the points are later then the consonants, why not then in the Hebrew, seeing they draw their beginning from it? These points were added, not as elements of the tongue together with consonants, but as distinctive and directive, that the tongue might be preserved pure among so many calamities, and might more easily be perceived, and more exactly pronounced by others.

Moreover the Septuagint translated the Old Testament out

out of the Hebrew text unpointed. Many other reaſons may be ſeen in this Author.

But to anſwer to the queſtion, theſe tittleor κέραια, are certain pointed tops of letters, parts of letters, but points are not parts but added to the letters. There are two titles, one of the Law, the other of Letters, the Text ſpeaks of the former.

Beſides diſtinguiſh betwixt the riſe of points and the perfecting of them, whereby they went along with the text. *Ezra* for the more eaſie knowledge of the text might invent ſome things, and might paſſe it over to his ſucceſſors, who might increaſe them, and therefore they might in Chriſts time be profitably in uſe in the Synagogue as the Text ſhews, yet it followes not that the Text was pointed, or that the Art of pointing was before the *Tiberians*, which was 476 years after Chriſt, who lived at *Tiberias* in *Galilee*.

Shall in no wiſe paſs from the Law] That is, ſhall not paſſe without fulfilling. But Chriſt of purpoſe handles this matter more darkly, leſt he ſhould offend the tender mindes of the Apoſtles with thoſe things, which they could not well bear, till the ſpirit was given, *who ſhould lead them into all truth, Joh.* 16. 13.

So that the force of the argument is, if one *Iota* or *Jod*, or one point of a *Jod* cannot periſh, much leſs can the whole Law periſh till all be fulfilled. If we look to the letter *Iota* and not the Hebrew *Jod*, ſome would gather it as probable that *Matthew* wrote in Greek, but I have proved the contrary before, and Chriſt ſpeaking to the Hebrews ſaith one *Jod*, as the Syriack and Hebrew hath it, as *Lapide* tells us, and the Greek Interpreter for *Jod* put in the Greek *Iota* which is equivalent.

So that the ſenſe is, there is not the leaſt thing (ſuch as is *Jod* and *Iota*) of thoſe things which are written in the Law concerning me and my actions and myſteries, which ſhall not in every point be fulfilled.

Till

Till all be fulfilled] That is, till all things that are written in the Law and the Prophets 1 Concerning me and my actions be fulfilled, 2 Till all things commanded, promiſed and threatened be fulfilled.

V.19. Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven: but, whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven.

In the words two things, 1 A Threatning, *Whoſoever ſhall break one of Gods Commands, and teach others ſo, he ſhall be called leaſt in the Kingdom of Heaven.*

2 A Promiſe, *But whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven.*

Whoſoever ſhall break one of theſe leaſt Commandments] The ſcope of this place ſhews that this Verſe hath reſpect unto the Teachers. *Hierom* refers it to the words of the Law, but others of the Ancients to the Commands of the Kingdom of Heaven, which are the fulfilling of the Law. Therefore Chriſt ſaith not, *Whoſoever ſhall break one of the leaſt of* thoſe *Commandments*, but of *theſe*, having reſpect to the foregoing Commandments, to which bleſſedneſs was promiſed, and to other Commands of an holy Example, *&c.* and alſo to the following Commands which contain a more large explication of things which are of eternal equity. Chriſt argues, If it were lawfull for no man to break the Law, much leſs to break the Commands of the Goſpel, *Heb.2.2.* *Every tranſgreſſion and diſobedience of the Law received a juſt recompence of reward, how ſhall we eſcape if we neglect ſo great ſalvation?* Yea, Chriſt ſaith, Whoſoever ſhall by his interpretation weaken the Law of Chriſt, as the Phariſees did againſt whom Chriſt preached, inſtructing his Apoſtles and Meſſengers to be Teachers of another Sect, and that they are not to deprave the Commands of Chriſt by falſe Expoſitions as the Phariſees did.

The

The leaſt of theſe Commandments] That is, there is not the leaſt Command in theſe Sermons of Chriſt which any man can deſpiſe without the loſs of ſalvation. Some carry it to the Law of Nature contained in the Books of *Moſes*, which the Phariſees called ſmall in reſpect of their traditions, to which they gave a greater perfection than to Gods commands, which is not to be deſpiſed. Some think Chriſt hath reſpect to the diſtinction which the Phariſees gave of the Commands, to wit, greateſt and leaſt, the greateſt to be them which commanded external obedience, as, *Thou ſhalt not kill, &c.* the leaſt which commanded the moderation of the affections, as anger, wrath, *&c.* Theſe Commands are called leaſt, not becauſe they were ſo, but becauſe they were ſo in the Phariſees opinion.

And ſhall teach men ſo] That is, or ſhall teach men ſo, the Conjunction is put for a Disjunction: he means whoſoever ſhall teach theſe falſe interpretations of the Law in the Church, and ſcatter his Errours, as the *Phariſees*, *Sadduces*, and *Herodians* then did, and ſo led perſons into ſeducement.

So] That is, to do as himſelf doth, who keeps not the Commands of Chriſt, and teaches others that they are not to be kept.

He ſhall be called leaſt in the Kingdom of God] When thou art called leaſt in the Kingdom of Heaven ſuſpect Hell and puniſhment. *Chryſoſt.* that is, he ſhall be nothing accounted of when the end of the World ſhall come. *He ſhall be called*, that is, he ſhall then be pronounced ſo to be by the Judg, by the Sentence of which Judg it ſhall be declared how great every man is, and in what eſtate he ſhall be. Neither ſhall he be in no place, becauſe he ſhall riſe again and be judged, but he ſhall be in the laſt place, becauſe he ſhall be caſt into utter darkneſs. Some by leaſt underſtand no place there at the Judgment, as *Pſalm* 1.6. *The wicked ſhall not ſtand in judgment.* Others underſtand the laſt place: this word ἐν βασιλείᾳ, *In the Kingdom*, doth pro-

properly denote the time, as *Luke* 14.14. Beſides, the Day of Judgment is called by the name of Kingdom, 2 *Tim.*4.1. To conclude, by leaſt he means none, becauſe none can be in the Kingdom of Heaven, but thoſe that are great they are ſons, heirs, and ſo it is expounded, *v.*20.

But whoſoever ſhall do and teach] Theſe words though they principally look at Teachers, yet are they not ſo to be bound to them that others ſhould be excluded, for it is the duty of all Chriſtians, not onely to go before others by example, but by admonition and inſtruction, *Rom.*15.14. *Col.*3.16. It's ſaid of Chriſt, *He began both to do and teach.* Whoſoever ſhall do and teach both great and ſmall Commandments, that is, whoſe bent of heart is for all the Commandments. Teachers muſt not look for any Crown, if they do not practiſe that which they teach others; they are like unto High-way Marks, which ſhew the way to others but do not go in it themſelves.

The ſame ſhall be called great in the Kingdom of Heaven] That is, pronounced happy and bleſſed at that day, *Dan.* 12 2. *They that turn many to righteouſneſs ſhall ſhine as the Stars for ever and ever.* They ſhall be called great, Teacher and Father of the Diſciples, and Children whom he hath begotten. Hence it behoves every Teacher who expects this Crown, to examine whether what he teaches unto others himſelf do firſt ſet upon the practiſe thereof, leſt it be ſaid, *Rom.*2.21. *Thou that teacheſt another, teacheſt thou not thy ſelf?* Teachers that know, and teach, and do not practiſe, they are like *Uriah* that carried the Letters of his own death; or like the Philoſophers that ſaw little fruit of their teaching of virtue, becauſe thoſe things they taught others themſelves did not practiſe.

To conclude this point, I do by all that is ſaid ſtabliſh the ten Commandments, ſo far as what is contained in them is of the Law of Nature, and not altered in the *New Teſtament* but compleated; and for any other part of the Law

Law of Nature which was commanded in the *Old Teſtament*, I judg it to be eſtabliſhed, as alſo all the Evangelical Promiſes and Precepts of the Law are eſtabliſhed by Chriſt and the Apoſtles, *Rom.3. ult. Do we then make void the Law through Faith? Nay, we eſtabliſh the Law. Tertul. de pudicitiâ*, we ſtabliſh the Law, to wit, in thoſe things which being alſo now brought in by the *New Teſtament* are forbid *cumulatiore præcepto*, by a more heaped Command; for, *Thou ſhalt not commit Adultery, Who ſo looks upon a Woman to luſt after her hath already committed Adultery in his heart*; and for *Thou ſhalt not kill, who ſo ſhall ſay to his Brother* Rácha, *ſhall be guilty of Hell.* See then whether the Law of not committing Adultery be not ſafe to which the Law of not luſting hath come or been added? In a word, whatſoever is laid down in the *Old Teſtament*, which was not either ceremonial, or proper to the *Jewiſh* Common-wealth onely, and peculiar to their Church-ſtate onely, or hath not been nullified by ſome Commandment of the *New Teſtament*, is and ought to be of perpetual obſervation, by all Chriſtians, as being holy juſt and good; and I muſt ſay as *Juſtin* to *Tripho*, I am altogether perſwaded there is no Scripture diverſe from another, I will rather confeſs I underſtand not the things that are ſpoken. *Page* 225.

For to diminiſh any thing from Gods Word is far from me, onely I have endeavoured to reconcile where any thing ſeems contrary in the *New Teſtament* to the *Old*. One Title of the Word is greater than Heaven and Earth, ſaid *Luther*. Among all the gifts of God this is one of the largeſt, he that takes away this doth as it were take away the Sun out of the World; for take away the Word, what is the World but a Hell, notwithſtanding all the glorious things in it?

Howbeit I ſhall not forbear to write what *Juſtin Martyr*, who when he writ his ſecond Epiſtle to the Emperor *Antoninus*, he ſaith, it was then 150 years from the birth of

Christ, from which taking the 33 years of Christ his being on earth, and the years of the life of *Justin*, he was within much less then an 100 years after Christ his ascension, yet *Apol. 2. p. 65.* see how he disputes against *Tripho* p. 175, 176. *Justin*, have you nothing against us but that we are not circumcised, nor keep your Sabbaths, and holy days, nor live according to the prescript of the law? *Tripho*, we wonder at you that boast of true Religion, and would excell other men, when your life differs nothing from them, as that ye keep neither holy days, nor Sabbaths, neither have circumcision, moreover you place your hope in a crucified man, hast thou not read that the soul that is not circumcised shall be destroyed; you slighting this Covenant and Testament you have no respect of the following commands, and ye go to perswade your selves that you know God, doing nothing of those things which those that fear God do. *Justin*, we worship no other God but him that made heaven and earth, and hope not in any other God but in him in whom you hope, but we hope not by *Moses* nor by the law, for then should we do as you; but now I have read, O *Tripho*, that there hath been a latter law, τελευταῖος, and a Testament most soveraign of all, διαθήκη κυριωτάτη πασῶν, that Testament I say it behoves all mortal men to keep, whosoever aspire to inherit the kingdom of God, for the law which was proclaimed in *Horeb* is now old, and is onely yours, but this is common to all, seeing that a law brought against a law, the latter abolishes the ancienter, and the latter Testament derogates from the former. Christ the everlasting and final law is given to us, and a faithful Testament, after which Testament there will not be further law, precept, nor any command. These and much more *Justin* saith. I cite this to abate the heat of some who are too much inclining to Jewish observations, for my self I judge, as before, the old Testament to be in force, the former restrictions and limitations by me laid down being observed, and so doth *Justin pag.* 190.

Dost

Doſt thou acknowledge theſe things, O *Tripho*? they are laid up in your writings, yea rather in ours then in yours, for we believe them and obey them, but ye whiles ye read them do not attain the mind and ſenſe of them, cont *Triph.*—and we confeſs thoſe Commandements are ſweeter then hony and the hony comb, as appears by that, that we do not deny his name unto death, *Ibid.* ſee the ſame more fully *pag.* 202. *ibid.*

V. 20. *For I ſay unto you, except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.*

Chriſt retorts the accuſation of the Scribes and Phariſees, that they oppoſed and depraved the law, not in the leaſt Commandements, but in the greateſt; which Chriſt ſets down, generally in this *verſe*, ſpecially in the following verſes: in this verſe, becauſe they teach ſuch a righteouſneſs as excludes out of heaven; for they did not onely teach a righteouſneſs of works, but obliged their hearers onely to outward duties, ſo that if they did not kill a man, or lye with another mans wife, nor take away with their hands another mans goods, they were juſt in thoſe commands reſpectively.

Except your righteouſneſs exceed] That is, except your righteouſneſs overcome that obedience which they require.

The righteouſneſs of the Scribes and Phariſees] He names theſe ſects, becauſe they had gotten an opinion of holineſs above other ſects, as the *Herodians* and *Eſſeans*, from which holineſs they were far enough, but if you ask what this righteouſneſs was, we may ſee from *Paul* brought up at the feet of *Gamaliel*, 1 *Phil.* 3. 6. which conſiſted 1 In an outward unblameableneſs, and in oppoſing ſuch ſins as hindred civil ſociety.

Now whereas the law forbad heart ſins, as well as outward offences, the Phariſees interpreted ſin rather according to to the mind of their counſel, then to the mind of

Gods law: and for theſe inward ſins they were done away by their daily ſacrifice. And therefore *Tripho* diſputing againſt *Juſtin* ſaith, The commandements of the Goſpel ſeem to be ſo great and wonderful that they cannot be performed of any man, to wit the commands of inward innocency. And therefore *Joſephus* cenſures *Polybius* for aſcribing the death of *Antiochus* to an intentional ſacriledge, though not committed. For the Phariſees outward righteouſneſs, ſee *Matth.* 23. 25, 26.

2 In civill righteouſneſs and juſt dealing with men, otherwiſe they could never have gained that opinion of ſanctity.

3 In partial righteouſneſs; for doubtleſs they obſerved ſome of Gods commands with much ſeeming devotion, as in paying tithe of *Mint*, *Anniſe* and *Cummin*, *Matth.* 23. 23. mean time they omitted judgement, mercy and faith.

Hence 1 See the folly of men. Carnal profeſſors who content themſelves with either 1 Civility in dealing juſtly with men as the Phariſee, *Luke* 18. 12. Or 2 With formality becauſe they pray, read, faſt, give almes, yet all theſe things did the Phariſees. External righteouſneſs is that moſt look after, never looking to the evils of their hearts, as malice, pride, &c. neither to ſuppreſs them nor to be humbled for them.

2 See how far many are from heaven, who have not ſo much as theſe Phariſees had, not ſo much as an external righteouſneſs, open ſwearers, drunkards, ſcoffers at goodneſs.

3 See that if you come to heaven you muſt get a righteouſneſs exceeding all phariſaicall righteouſneſs; this is had onely by Chriſt, who being made over unto us for *righteouſneſs* by *faith*, Gal. 2. 16. Phil. 3. 9. is made over alſo for *ſanctification*, 1 Cor. 1. 30. working in us *uprightneſs* which is called by the name of *righteouſneſs*, Job 27. 5, 6. Pſal. 32.

Psal. 32. *ult.* If you ask how the righteousnes of one can save so many, I answer, even as the sin of the first *Adam* could condemn many.

Ye shall in no case enter into the kingdom of heaven] That is, into the state of glory, because the *kingdom of heaven* is joyned with the word *enter*. See *Matth.* 18. 3. *Matth.* 19. 23. *Joh.* 3. 5. *Acts* 14. 22.

2 Entering into the kingdome of heaven is opposed to hell fire, *Mark* 9. 47, 48. This name of the kingdome of heaven was never mentioned in the old Testament, but onely wrapt up in certain signes, shadowes and types.

And therefore this not entring into the kingdome of heaven, is not meant of a Church consisting of Pastor, of People, as if such persons that practised external or partial righteousnes were unworthy to be teachers in the Church, but Christ speaks to all his disciples that they look that they have a righteousnes both of doctrine and life exceeding Scribes and Pharisees.

Now Christ doth not show what this more abundant righteousnes is, because his scope was not here to teach what this righteousnes is, but onely to convince the Pharisees who were teachers of a false righteousnes.

V. 21. *Ye have heard that it was said by them of old time, Thou shalt not kill, and, whosoever shall kill shall be in danger of the judgement.*

Christ proves in speciall to the end of the Chapter that the Pharisees were falsifyers of the law, and so retorts the accusation that was by the Pharisees cast upon him, upon themselves, because either they depraved the words of the law, as concerning murder, divorce, and swearing, *&c.* or else coldly expounded it of the letter, never looking to the obedience of the heart.

Ye have heard that it was said by them of old] These words are refer'd to the time of *Moses*, 1 Because the word [*old*] hath respect unto a long continued oldnes, *Luk.* 9. 8, 19. *Acts* 15.

Act. 15. 21. 2 *Pet.* 2. 5. *Revel.* 12. 9. 2 Because the words that Christ recites and mentions are the same that are found in the Law, sometimes without addition of any Interpretation, as *v.* 27, 31, 33, 38. So that Christ speaks not onely to them that had spoken to him, but to the Disciples and to the multitude, and to the imperfections of the *Mosaical* Law. This Covenant of the new Testament, much excels that Covenant given on Mount *Sinai*, *Gal.* 4. 24. *Heb.* 8. 6. Christ was the mediator of a better Covenant, which was stablished upon better promises.

But indeed both these interpretations are to be taken; for Christ doth oppose himself to the Law of *Moses* as to the Scribes, and supplies the imperfections and defects of them both, for the Law of *Moses* was imperfect, and therefore Christ perfected it by the Law of the Gospel.

Thou shalt not kill] Many thought that by this Law onely murther was forbid, but Christ teacheth that wrath, strokes, reproaches and murtherous words, the fore-going of murther, was forbid.

And whosoever killeth shall be in danger of judgement] That is, shall be put to death by the Civil Magistrate, *Exod.* 21. 12, 14. *Levit.* 2. 17. *Numb.* 34. 16, 17, 18, 19. 30. 33. this was to be done, lest the land should be defiled with bloud: for though now judgement of life and death was executed by the Romans, yet was their manner of judgement known to all, and fresh in every mans memory. *Josephus* saith there were seven of these Judges, to which there were fourteen Assessors, who were mostly of the Levites, to these there were one or two supernumeraries, which make up three and twenty, which the Hebrews generally say was the number.

Now to speak a little concerning this command of killing, there was a two-fold killing;

1 Casual, when a man meant no harm, yet accidentally kil'd a man, as by throwing a tyle from an house, or an

axes

axes head flyes off, and kills a man as he was hewing wood: in this case the thing being done ignorantly, there was a City of refuge, *Exod.* 21. 13. *Deut.* 19. 5,6. *Numb.* 35. Such a man was to remain in the City of refuge till the High Priests death, and if the avenger of blood took him without that City he might kill him.

2 Voluntary, when persons have murtherous intentions, either by sword, pistol, club, or poyson, to take away any mans life, so those that hinder conception, or procure abortion, by potions, ignorant Physicians, so those who shall desire the death of their parents, or friends, to have their estate, or the death of their husbands or wives, or children, because they are straitned to maintain them, or out of a desire to enlarge their condition, so those that shall not feed the poor in some cases, when they are in danger of perishing. This command is a hedge for the preservation of the life of man.

1 This murther is either of the heart, as wrath, envy, hatred, *&c.*

2 Of the tongue, as to wish evil to our neighbour, as to wish him dead, or to give him provoking speeches.

3 Of the hand; This is so much more hainous, by how much the person is more near related to us in consanguinity. By the *Cornelian* Law among the *Romans* such were sowen in a sack and cast into the sea, as being unworthy to partake of any of the Elements.

Nor is the inventor onely, but also the shedder of blood guilty. Not onely *David* who contrived *Uriahs* death, but also *Joab* who was the shedder. So not onely *Ahab* and *Jezabel* were guilty of *Naboths* death, but also the Judges and Elders of *Jezreel*, and the sons of *Belial* who witnessed against him were all murtherers, 1 *Kings* 21. 8. to *verse* 15.

Now, that murther escapes not without punishment, we see, not onely in *Abimelech*, who slaying *Gideons* sons had his

his brains beat out with a piece of a Milſtone, *Judg.9.* But alſo in *Zachariah* the ſon of *Jehojada*, whoſe blood was ſhed by *Joas* and by his Nobles, in which ſame year came the *Syrians* with a ſmall Army, and ſlew all the Princes, 2 *Chron.*24.23,24. and the Servants of the King conſpired againſt him, and ſlew him, *v.*25. *Joab* that murdered *Abner* was put to death by *Solomon*, and *Abſalom* that murdered *Amnon* was himſelf ſlain by *Joab*. Yea the intentional Murder of *Haman* was puniſhed with the actual deſtruction of himſelf and his ſons. Yea the *Jews* that murdered Chriſt, his Bloud is yet on them and on their children. The old World before the Floud much guilty of Murder, as appears *Matth.*23 35. in the end the Floud ſweeps them away.

If it be askt whether the Revenger of Bloud may tranſact with the Murderer for ſatisfaction; I anſwer, He may not, *Deut.*19.12.

If it be asked, whether Interceſſion may be made for a Man-ſlayer? *Anſw.* Yes, for caſual Man-ſlaughter, but not for voluntary Murder.

If it be askt whether the Magiſtrate may put any Malefactour to death? *Anſ.* Yes, *Gen.*9.6. *He that ſheddeth mans bloud, by man ſhall his bloud be ſhed,* which was a Law of Nature before the *Jewiſh* Laws. As when the Chirurgion cannot provide for the ſafety of the whole body, without cutting off ſome diſeaſed member, proceeds to cut it off: So the Magiſtrate provides for the publick good by cutting off ſuch evil doers, *Prov.*20.26. *A wiſe King ſcattereth the wicked, and bringeth the Wheel over them.*

Object. But God condemns Revenge, *Rom.* 12.17. *Avenge not your ſelves.*

Anſw. Private Revenge is condemned, but not publick, *Rom.*13.4. *The Magiſtrate is a terrour to evil works, he beareth not the Sword in vain, he is a Revenger to execute wrath on them that do evil.*

Object.

Object. But by putting Murderers to death, they are deprived of seasons of Repentance, which is contrary to Charity.

Answ. Private Charity must give way to publick: by cutting the Murderer off the Magistrate provides for universal safety.

Object. Christ did not command to stone the Woman taken in Adultery.

Answ. Christ doth not disallow the Law of stoning such, but onely mindes them of their guilt and hypocrisie; besides, Christ onely absolves her from her sins, not from temporal judgment.

Object. But are not Duels lawfull?

Answ. No, they are unlawfull, whether to shun Reproach of Cowardize, or for the trial of a secret or unknown thing, or in case of slander.

1 Strifes were appointed to be ended, 1 By Oaths, *Heb.*6.17. or by Courts of Justice.

2 There's no Promise that God will succour the innocent in this case to give him victory.

3 Such sin both against their Neighbour, in killing him uncondemned how guilty soever, and against themselves in exposing their own Lives to danger.

4 Whether thou killest or be killed, thou art a Murderer.

Quest. Whether is it lawfull to make war?

Answ. The Souldiers asking *John*, what they should do in order to Repentance, he bids them not cast away their Weapons of War, and withdraw themselves from the calling of Souldiers, but bids them *be content with their Wages*, *Luke* 3.14.

Cornelius converted did not change his Calling.

Paul, *Acts* 23.17. took the Guard of men who were sent to guard him from the *Jews* fury, in number four hundred and seventy. Also 1 *Cor.*9.7. *Who goeth to warfare at his own charge*, 2 *Tim.*2.4. *No man that warreth entangleth*

himſelf with the affairs of this life, that he may pleaſe him who choſe him to be a Souldier.

*Revel.*17.14. The *Babylonians* make war with the Lamb, and the choſen and faithfull who are with the Lamb overcome him, which Souldiers who are on the Lambs part are commanded to burn her with fire, *cap.*18.6,7,8.

Queſt. But what think you of a cruelty, may a Chriſtian uſe any ſuch thing?

Anſw. No, Magiſtrates are not to condemn perſons to a greater Puniſhment than their Offence deſerves. Conquerours in War are not to uſe their Captives rigorouſly above the nature of their Offence. Whereas *David* 2 *Sam.*12.31. made the *Ammonites* to be put under Sawes, and Harrows of Iron, and made them paſs through the Brick-kiln; the cauſe was, they ſhewed greateſt unkindneſs to *David* for his great kindneſs; beſides, they abuſed his Embaſſadours by cutting off one half of their Beards, and ſhaving their Garments to the Buttocks, 2 *Sam.*10.4. beſides, by the Law of like for like, as they had made their children to go through the Brick-kilns in honour of their Idols, it was juſt to caſt them into the ſame Fornace into which they had caſt their chidren. Yet ſome think onely their Governours were ſo ſerved. *Junius* reades it, He caſt them into the Fornace of *Moloch.* For the cutting off *Adonibezek*'s Thumbs and Toes, it was a juſt Requital of like for like. *Judges* 1.6. For *Gideon*'s ſlaying the Elders of *Succoth* with Thorns and Brambles, *Judges* 8.14,16. The perſons thus puniſhed were onely the Elders or chief Magiſtrates of the City, who had refuſed, not onely to give Bread unto *Gideon* and his three hundred men, when they were faint, but alſo gave ſlighting ſpeeches to them, for which *Gideon* threatens, that *he would tear their Fleſh with Thorns and Briars, Judges* 8.4,5,6,7.

Beſides, where Gods people have gone from a particular rule, we muſt judge they either did it by a private motion, or elſe they ſinned in ſo doing.

V. 22,

V. 22. *But I ſay unto you, Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement, and whoſoever ſhall ſay unto his brother, Racha, ſhall be in danger of the counſell, but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire.*

In this verſe Chriſt explains, fulfils and ſupplies the law of *Thou ſhalt not kill*, and ſhews that not onely murther is forbid, but alſo inward and outward wrath, which breaks forth into reproachful ſpeeches.

But I ſay unto you] That is, I ordain, being as well a lawgiver of the Evangelical, as of the law natural.

Whoſoever is angry with his brother without a cauſe] Anger ſimply is not a ſin, it is aſcribed to God, it was in Chriſt, *Mark* 3. 5. Yea it was in man in Paradiſe; onely inordinate anger deſiring private revenge, is forbid, and alſo when it is in vain, as 1 When it is without cauſe.

2 When it is without meaſure, againſt this *Paul*, *Eph.* 4. 26, *Be angry and ſin not, let not the ſun go down upon your wrath.*

Shall be guilty of the judgement] As if he ſhould ſay, You Phariſees exceed all meaſure in your anger, and with a malicious heart rail upon the moſt innocent perſons, upon me and my diſciples, but I would have you take heed of this anger, for you ſhall have a greater torment in hell for your anger, then that which murtherers have here, and if you adde railing to your anger, you will have a more grievous puniſhment, and if your railing be more hainous your torments will be greater, you will be guilty of the judgement, and of the counſel, yea of hell fire. The law of *Moſes* did not threaten ſuch kind of wrongs unleſs they had curſt their parents, or their Gods or magiſtrates.

Of the judgement] By the judgement he means the counſel of the three and twenty men, of which I ſpake before, they had alſo a judgement of three men, who judged of money matters, though ſometimes this counſell was called the Synedrion, yet for diſtinction ſake that ſame aſſembly

of three and twenty was called the judgement, becauſe they judged of murthers and inflicted death, and the other great counſel was called the Sanhedrim or Synedrion, from the different degrees of puniſhments among the Jews. Chriſt would ſhow the degrees of puniſhment in another world, according to the greatneſs of ſin, as if he ſhould ſay, Look as among you Jews there are different offences, ſome are judged in your counſel of three and twenty, and ſome in your great Sanhedrim, and that with the higheſt puniſhment which you have to inflict, that is to ſay burning, ſo in the court of heaven ſome ſins, as raſh anger, are leſs ſentenced, others more ſorely, as when our anger ſhall break forth to railing.

Whoſoever ſhall ſay to his brother Racha] Racha is a *Syriack* word, and ſignifies (as *Lapide* and others collect from learned men) 1 Empty, as empty of wealth or poor, or as ſome, empty of brain or wit. 2 It ſignifies ſpittle or ſpit upon, to ſignifie they eſteemed one another no better then the ſpittle they ſpat out of their mouths. 3 It ſignifies contemned, vile, deſpiſed, abject, and in this ſignification *Michael Maronita* in his proeme of the Syriack Grammer thinks it to be taken: the *Ethiopian* expounds Racha thus, he that ſhall ſay to his brother, he poor by contempt and of torn garments, ſhall be guilty of the counſel.

Shall be in danger of the counſel] This conſiſted of 72, in this cauſes of high concernment were handled, as Hereſie, Falſe prophecy, Idolatry, Apoſtacy. This Counſel ſat at *Hieruſalem*, and its ſuppoſed theſe ſeventy were ſet over them, in remembrance of the 70 ſouls *Jacob* brought into *Egypt*, theſe ruled over them ſometimes, and ſome think *Pharaoh* made them their taskmaſters; theſe went part of the way into the mount with *Moſes*, *Exod.* 24. 9. After when they ſeemed a little to be laid aſide, by *Jethroes* counſel, the Lord ſets them up again, *Numb.* 11. 16. *Gather unto me ſeventy men of the elders of* Iſrael, *whom thou knoweſt*

to

to be elders of the people and officers over them, and bring them to the tabernacle of the congregation, and I will take of the spirit which is upon thee, and I will put it upon them.

If there were any thing more dark or more intricate that fell out among the Judges of cities, they were to have recourse to this counsell, whereof the high priest was one, and I take it mostly the president therein, all, both inferiour Judges and private persons, were commanded to obey their answer on pain of death, against them that should oppose. Of this there is mention made, *Deut.* 17. 16, 17, 18, 19, 20. Also *Jehoshaphat* confirmed them, see 2 *Chron.* 19 8, 9, 10, 11. In this Senate both matters of God and matters of the King and kingdome were handled, and that they might be incouraged herein, *Jehoshaphat* tells them they had *Amariah*, a man well skilled in judgements and *Sebadiah*, a man well skilled in civill affairs, and divers of the Levites excelling in other learning. So great was their authority that of some causes the king himself did not judge, *Jer.* 38. 5. *Zedekiah* saith the King can do nothing against you. The *Hebrews* note that the king came not into the Sanhedrim, least his opinion should take liberty of judging from others, who thought diversly from him.

For this see *Jer.* 26. 16, 17, 18. *Ezekiel* mentions these 70 old men, *Ezek.* 8. 11, 12. and *Jazaniah* was chief: the *Hebrews* say these seventy retained their authority in *Babylon*, and *Artaxerxes* established this power when they came out of the captivity, *Ezra.* 7. 25, 26. after when they took up armes against *Antiochus*, the government of things was in this Senate, in which Court the kingly Scepter was kept. This order continued till *Herod* the great, who slew them all (as a just judgement because these Senators had neglected to bridle his boldness and power) except one *Sameas*, whom they had oft contemned admonishing such things, in the room of whom *Herod* appointed others of his own faction. After, in *Augustus* his time, the power of this

Senate

Senate came to be straitned, the power of life and death being taken from them, and divers other counsels set up in several cities about civil affairs. Yet it is mentioned in the new Testament. *Joh.* 7. 50. of these *Nicodemus* was one, and *Joseph* another, *Acts* 4. 6, 7. also *Acts* 5. 21. This counsel is distinguished from the Senate, or city Magistracy of *Jerusalem*, so also, *Luke* 22. 66. *Hierusalem* being destroyed by *Titus*, this Senate came to an end.

So that the meaning of what is spoken, is, there is such proportion betwixt wrath and a reproachful word, and betwixt the punishment of both, as there is betwixt the judgement of the three and twenty, or the Synedrion, or chief Council; as this exceeds that, so the punishment of a reproachfull word exceeds the punishment of anger.

But whosoever shall say, Thou fool, shall be guilty of hell fire] Some give this interpretation, you Hebrews bring persons for anger and reviling to the Council, alluding to their manner of proceeding, but I for the same sin threaten a greater punishment unto them, even hell fire.

But the more common interpretation is, whosoever shall say, Thou fool, shall be guilty of hell fire, γεέννης. The word translated hell, properly signifies the fire of *Gehenna*. Without the City of *Jerusalem*, there was a place called *Gehenna*, or, the Valley of the son of *Hinnom*, wherein was a place called *Tophet*, *Jer.* 7. 31, 32. where the Jews after the example of the Phœnicians, burnt their children to *Moloch*, timbrels and pipes making a noise, lest the cry of the burnt childe should be heard. *Josiah* polluted this place by bringing dead carkasses into it, 2 *Kings* 23. 10. compared with *Jer.* 7. 32. It was also called *Tophet*, which as *Lapide* saith, signifies a Timbrel, from the playing upon timbrels there. It was called *Ghehinnom* of *Ghe*, *i.e.* *A Valley*, and *Hinnom* the name of a *Jew*. It was a pleasant Valley near *Jerusalem*, but because of this horrible burning of their children, the Jews hereby signified the torment of the

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damned. *Eſai* 30.33. *Tophet is prepared of old, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a ſtream of brimſtone doth kindle it.* As the miſerable infants ſhut up in a brazen Idol, fire being put under, were broyl'd and burnt with an unſpeakable torment, ſo the wicked in the priſon of hell, ſhall be tormented with unquenchable fire.

Now the cauſe for which among others, is, for paſſionate railing, and calling fool, that is a wicked man, who in Scripture is ſo called, not a natural fool, or under-witted, but a wicked man, a contemner of God, *Pſal.* 14. 1. *The fool hath ſaid in his heart, there is no God*, then which there is hardlier a more grievous railing, eſpecially when it is done, εἰκῇ, without cauſe.

Yet this doth not hinder, but that thoſe, who have a duty of chaſtiſing others, may be ſharply reproved, that they may be rowſed out of their ſleepineſs, as Chriſt cals his Diſciples, *Luke* 24. 25. *O fools, and ſlow of heart*, and to the Phariſees, *Matth*, 23. 17, 19. *Paul* calls *fooliſh Galatians*, *Gal.* 3. 1. and Chriſt calls the Phariſees, *Generations of vipers*, *Matth.* 23. 33. reſembles them to *graves* and *whited ſepulchres*, *v.* 27.

To conclude this verſe, for the prevention of our hearts to break out into anger and ſo to railing, Ile lay down ſome conſiderations about anger, as,

1 What it is. *A.* It's an affection whereby the bloud about the heart, being heated by the apprehenſion of ſome injury offered to a mans ſelf or friend, and that in truth or in opinion, the appetite is ſtir'd up to take revenge.

Its two-fold, 1 Juſt, and this is two-fold, 1 created, ſo anger was in *Adam* to riſe up againſt all that ſhould tempt him to ſin, knowing that in the day he ſinn'd he ſhould dye.

2 Renewed, whereby we are angry at our own or other mens ſins, ſo *Moſes*, *Exod.* 32. 32. he was ſo angry that he ſlew three thouſand who were actors in the golden Calf.

Phineas

Phineas ſlew *Zimri* and *Cosbi*, *Numb.* 25. 7, 8. ſo we may have a juſt anger, when our own name, or ſtate, or wife, or life is violated.

2 There is an unjuſt anger, which is when we have a deſire of revenge ſtirr'd up in us upon unjuſt cauſes; *Jon.* 3.

Now that thy anger may be juſt and not ſinful, conſider, 1 The properties of holy anger. 2 The remedies againſt ſinful anger.

1 The properties of holy anger, as,

1 It muſt have a juſt cauſe, *Exo.* 11. 8. *Moſes* went from *Pharaoh* in a great anger: *Lot* was angry with the *Sodomites*, 2 *Pet.* 2. 7.

2 It muſt be proportioned to the fault. We muſt not bring a club to kill a flye, nor ſet an houſe on fire to roſt an egg. Here *Jonah* fail'd, who was ſo angry for a gourd, and the Diſciples who for a contempt would have had fire come down from heaven, *Luk.* 9. 53.

3 With love of thoſe with whom we are angry; ſo *Moſes* pray'd for *Iſrael*, when he was ſo angry at their golden Calf, *Exod.* 32. 11.

4 In matters of importance, not for trifles. There's more juſtice then love in ſuch a carriage, 1 *Cor.* 13. 5, 6.

5 It muſt be ſhort; the Sun muſt not go down upon it leſt it boyl up into malice, *Eph.* 4. 26. and ſo much the ſhorter, as we ſee ſignes of repentance in the perſon offending. *Abſaloms* long retained anger turn'd into malice, and in fine to murther.

6 It muſt be moderate. Not as *Simeon* and *Levi*, who ſlew innocent as well as guilty, *Gen.* 34. 25. Some are like cruel hangmen, who having a juſt cauſe to execute the office, to wit, the Judges command, do in the execution thereof uſe all cruelty. So perſons being commanded to be angry with the ſins of their brethren, ſeem glad they have got ſuch an occaſion to ſhow their fury, though too many can ſwallow the ſame evil in a friend.

Remedies

Remedies against unjust anger.

1 Take heed we be not abused by false imaginations, as to be angry for a mans not saluting us when perhaps he never saw us, or to think a man bears us no good will when he discovers no ill will against us. To think a man loves us not because he comes not so oft to our house when perhaps his business will not permit, or because we see a man laugh, to think, he laughs at us.

2 Consider thy own vileness. Carry meekly to others, for thou wast as bad as they, *Tit.* 3. 3. *Jam.* 3. 2.

3 Consider Gods patience, how many imperfections he patiently bears in us, 10000 talents, let us bear with pence, *Matth.* 18. *ult.* He is over thee, as thou art over others.

4 Avoid occasions of anger, as contentious companions, *Prov.* 22. 24. drunken company, *Prov.* 23. 29. too much affecting any thing; for when we lose it, it will cause much anger. As we keep gunpowder and tow far from fire, let us avoid occasions of anger.

5 Consider nothing befals thee but by the providence of God. This kept *David* from anger when *Shimei* curst, 2 *Sam.* 16. and *Job*, *c.* 1. 22. he raged not against the devil, nor the *Sabeans*, but lookt at God and quieted his heart; and though you have not deserved it at their hands, yet have you deserved much more at Gods hand, *Gen.* 50. 20, 21. it was not ye but God sent me hither.

6 Behold anger in another how odious it is. Should a man see himself in a looking-glass when he is in a Bedlam fit, how ugly would he look to himself?

7 It makes us unfit to duties, as to prayer, 1 *Tim.* 2. 8. *Lift up holy hands without wrath*, to hearing, *receive with meekness the ingrafted word*, *Jam.* 1. 21. to receiving, 1 *Cor.* 11. 17, 18. to Church-communion, 1 *Cor.* 1. 10. to mutual edifying, hence *Paul* and *Barnabas* parted companies, *Acts* 15.

8 Angry men take that which is proper to God, which

is vengeance, *Rom.* 12. 19. *Vengeance is mine*, and not thine. An angry man makes himſelf to be Judge, and would have God to be his Executioner.

9 Interpoſe reaſon and deliberation; without this the ſoul is like a ſhip without Compaſs or Pilot, let reaſon teach thee not to be haſty in thy anſwers. *Theodoſius* was taught by *Ambroſe* to take thirty days reſpit before he puniſht any offence, becauſe in that ſpace his anger might be aſſwaged, and his judgement rectified. It's as abſurd for paſſions to lord over reaſon, as for an intemperate ſcold to juſtle out a reverend Judge. It's not comely to be angry, for it is a kinde of madneſs, but if it ſhall ſeize upon us, let us ſo uſe it, that it be for the correction and amendment of our neighbour: he that uſes it beſides reaſon hates himſelf and his neighbour, by troubling himſelf and grieving his neighbour, *Juſtin. ad Zen. & Seren. p.* 395.

10 Conſider the lovelineſs of a meek ſpirit both with God and man, 1 *Pet.* 3. 4. it's an ornament of great price. It's the ſinews of all delightfull ſocietie, and drawes (like a Loadſtone the iron) the ſpirits of men to it.

11 The ſcandal. Every blinde man can ſee the evil of a waſpiſh cholerick ſpirit, this made *Jacob* and his ſons to ſtink, *Gen.* 34. *ult.*

12 Get out of the company of thoſe who have offended us, as *Jonathan* did, 1 *Sam.* 20. 34. beſides thou ſhalt hereby cover thy ſin, which moves thy adverſary to ſcorn and laughter, and thy friends to ſorrow and pity. Alſo hereby ſhalt thou appeaſe thy anger, by removing the object. *Prov.* 12. 16.

13 Suffer not anger to lodg with you. We cannot ſometimes keep it from entering, but from lodging, *Eccleſ.* 7. 9. *anger reſts*, what in a wiſe mans heart? no, *in the boſome of fools*; though we be ſometimes touchy, let us not be heavily diſpoſed as *Abſalom*, 2 *Sam.* 13. 23. Let anger be like a fire of thorns, quickly extinct. A ſpark or coal of fire if it light

light on us it will not hurt us, if it be presently shook off, but if it lye still it causeth burning; so will our anger, if we let it alone we give place to the devil, who will boil it into malice, by amplifying the indignity done to us, and the unworthiness of the person. Usually the devil chuses an angry passionate heart to act his designes, as we see in *Saul* and *Cain*. Anger is a young twig, envy is a tree and a great beam. *Luth.*

14 Look on the bad effects in nature; it casts into a fever, dries up radical moisture, hastens consumptions; It makes the minde drunk. In passion reason that should govern us, is like a key to a lock that is jumbled, it makes men to be angry with the bruits, as *Balaam* with his Ass, *Num.* 24. 10. to throw things out of their hand, which after they are forced to take up.

15 Suppress anger in thine heart; though it do not boil out, many are like rivers which are most dangerously deep, where they run smoothest, retaining that principle to be abhorred, that profest hatreds lose their place of revenge. If this inward anger be not suppressed in the heart we know not to what excess it may break out, as in *Cain*, and *Haman*.

Obj. But I am naturally angry and cholerick.

Answ. By this reason might the adulterer, murtherer, thief, excuse their letchery, theft and murther.

V. 23. *Therefore, if thou bringest thy gift to the Altar, and there remembrest thy brother hath ought against thee;*

V. 24. *Leave there thy gift before the altar, and go thy way, first go and be reconciled to thy brother, and then come and offer thy gift.*

Q. What is meant by offering?

Answ. A free will offering mentioned, *Levit.* 1. 2.

Christ herein shows that this Commandment against murder is not fulfilled, if there be any grudge betwixt us and our neighbour, and we do not return into good will

with him, and herein Chriſt ſhowes two things:

1 That unleſs we be reconciled to our brother, all duties of godlineſs, as prayers, hearing, receiving are nothing worth; therefore as oft as we come to the worſhip of God, we muſt cleanſe our hearts from theſe. So the Apoſtle commands, 1 *Tim.* 2. 8. 1 *Pet.* 2. 1, 2. Malice, and wrath, and calling a perſon *Racha* doth no leſs diſable from prayer, then from the ſupper. This ſhould be a ground of humiliation for all ſuch carriages, when we come before the Lord. No voluntary offerings, whether coſtly or of free-will, that are offered with an angry heart do pleaſe God. And therefore fooliſhly did the Phariſees ſuppoſe that gifts offered in the Temple did expiate ſins, which the Judges did not puniſh, though there were no amendment of heart.

2 That in vain perſons profeſs themſelves to be worſhippers of God, who offend their brethren, and after proudly contemn them, for under one kinde Chriſt points out all outward exerciſes of worſhip, wherein men counterfeit godlineſs, rather then truly witneſs it. *If we give all our goods to the poor and have not charity, it profits not.*

If thou bringeſt thy gift to the Altar] Chriſt ſpeaks of the worſhip of the Chriſtians, in words applied to the worſhip of the Jews, when they offered ſacrifices and gifts on the Altar of the Temple, though I grant θυσιαστήριον was the name often given to the Lords Table, ſo called in reference to the ſacrifice there ſignified, which was Chriſt, *Heb.* 13. 10. *We have an Altar whereof they have no right to eat that ſerve the Tabernacle*, yet was it not called βωμός, which was proper onely to heathen Altars: beſides it appears by the Apoſtles Canons, that Chriſtians brought gifts and laid them upon the Altar or Communion-Table, for the uſe of the Miniſters and poor, and for the uſe of the Ordinances, *Canon* 3. and *Canon* 5.

And there remembereſt thy Brother hath ought againſt thee] That is, any juſt complaint concerning wrong done to him, though

though thou hast nothing against him, yet if he have any thing justly against thee, yet oughtest thou to consider hereof. This is needfull, 1 In respect of God, who looks not so much upon the Gift, as upon the Heart clean from Hatred and Malice, *Isai* 1.15. *When you make many Prayers I will not hear; your hands are full of Bloud.*

2 In respect of our selves, because unless we be reconciled to our Brother, we pray against our selves, when we desire forgiveness of God as wē forgive others, *Col.*3.13. *Forgiving one another, if any man have a quarrel against any one.*

Quest. But what if the person will not be reconciled?

Answ. This may comfort thee, thou hast done thy duty; *Blessed are they that hunger and thirst after Righteousness.* Christ absolves thee, if thou seek Reconciliation and canst not obtain it.

Moreover, if the Supper of the Lord be here meant, and I know no absurdity in including of it, how necessary is it for Brethren to be united, hence it's called a Communion, that is a common union betwixt Christ and Believers: and indeed this Unity and Love is the Badg of Christ's Disciples, we tell an apparant Ly when we come to this Communion, and have not an Union with our Brethren, 1 *Cor.* 10.16. We being many are one Bread and one Body; in token of vvhich Union Christians before the Supper gave an holy kiss one to another, as *Lapide* observes.

This must be limited to respect time and place, for if the person offended be far from thee, then let thy affection go to him, and give satisfaction as soon as thou canst, onely we may see how unholy a thing Discord and Strife is, that it unhallovvs every service.

Also Christ condemns selfishness, whereby too oft we stand too much upon our own right, even to loss of Charity, contrary to *Phil.*4.4. Let your moderation in remitting of your right, ἐπιείκεια, be known unto all men.

*V.*24.

*V.*24. *Agree with thine Adverſary quickly, whileſt thou art in the way with him, leſt at any time the Judg deliver thee to the Officer, and the Officer caſt thee in Priſon.*

*V.*25. *Verily thou ſhalt not come out thence, till thou haſt paid the uttermoſt Farthing.*

Chriſt goes on further to commend unto us Reconciliation, and the ſcope of theſe words is, 1 that we ſhould endeavour to be reconciled with that perſon whom we have offended, this is done,

1 By confeſſing our evil, *Luke* 17.3,4.

2 By profeſſing our ſorrow for it, *Luke* 17.4.

3 By declaring that we would willingly that the thing we have done were undone; and if it were to do again we would not in any vviſe do it; this is ſatisfaction, 2 *Cor.* 2.7,8.

4 By making a juſt apology to our Adverſary, *Joſh.*22. 26. The two Tribes and an half made an Altar beyond *Jordan*, but not for burnt-offering, nor for ſacrifice, with which apology, that the Altar was made onely for civil uſe, the reſt of the Tribes were ſatisfied, for want of which apology the *Benjamites* were deſtroyed, *Judges* 20.43.

2 That the perſon offended ſhould accept ſatisfaction, and not ſhew himſelf irreconcilable, or hard to forgive a Wrong, *Mark* 11.25. *Forgive if ye have ought againſt any, that your heavenly Father may forgive you your treſpaſſes.* *Col.* 3.13. Much more bear offences in Wives, and Freinds, and Servants, which are made up with ſo many benefits.

Now this Forgiveneſs contains,

1 A removal of inward grudg and diſpleaſure, *Levit.* 19.18.

2 Forbearance of all manner of Revenge, *Rom.*12.19.

3 To be lovingly affected and ready to do good, as if we had not been offended at this perſon, ſo *Joſeph* towards his Brethren.

Queſt.

Queſt. But muſt we forgive all offences?

Anſw. In offences done againſt us are two things,

1 The Injury. 2 The Damage. For example,

A man ſtrikes a Tradeſman or a labouring man, ſo that he keeps his bed, and is at expences for the cure of the Wound, beſides he hath loſt what he might have earned, and ſpent that he might have ſaved. *Exod.*21.18,19. The Injury muſt be forgiven, that is, that want of love my Neighbour oweth me, but the damage is to be forgiven, when Wiſdom and Charity requires, for we are not to ſtand upon our right in every trifle, 1 *Cor.*6.7.

Queſt. In what order are we to forgive?

Anſw. We are to forgive if a perſon do not ask pardon, *Mark* 11.25. but we are not to profeſs our forgiveneſs unleſs he profeſs his repentance, *Luke* 17.4.

Motives to Forgiveneſs.

1 Our ſelves ſtand in daily need of forgiveneſs from God, *Matth.* 18.35.

2 Gods forgiveneſs of us, as the Wall being heated with the Beams of the Sun, warms them that ſtands by.

Object. If it were once or twice I could forgive.

A. We are to forgive till ſeventy times ſeven times, that is, four hundred and ninety times, a definite number for indefinite.

Object. But he had no cauſe to do me wrong.

Anſw. Thou hadſt as little cauſe to ſin againſt God, yet he forgave thee.

Verily thou ſhalt not come out thence till thou haſt paid the uttermoſt Farthing] There is no Allegory to be ſought here,

1 Becauſe of the foregoing dependance and connexion.

2 Becauſe Chriſt preached it to the people and multitudes.

Onely Chriſt would teach us from vvhat vve ſee done among men, to conjecture vvhat vve may expect from God, *Luke* 12.58. they make better conditions vvith their Adver-

adverſaries, that yield in time, then they that ſtand out, but the ſcope of the place aims at reconciliation with men, leſt we ſtanding out, they uſe extremities againſt us, by impriſonment or otherwiſe.

Adverſary] By adverſary he means our neighbour, who is offended at us, whether by our fault or his, and the ſcope is, that beſides the miſchief coming unto our ſelves by his ſuing of us, we do not fulfill the ſixth commandement, unleſs we be reconciled to him.

Ob. But this will take away all courts of juſtice, and what will become of Lawyers?

Anſw. Chriſt ſpeaks of compoſing common offences, which will never be wanting in this world: for titles of land,&c. he leaves them to Magiſtrates. Beſides Chriſt aims principally to inſtruct diſciples, not citizens or civil men, for Chriſt would have no diſturbance of civil peace among his followers.

Whiles thou art in the way with him] Here is an argument to reconciliation, from the opportunity; this life is a ſhort paſſage, and thou knowes not whether thou ſhalt live till to morrow.

Leaſt the adverſary deliver thee to the judge] Chriſt had brought two reaſons moving to agreement, 1 Becauſe ſtrife and hatred defile the worſhip of God. 2 From the opportunity. A 3 reaſon is from the danger of deferred reconciliation, leaſt the adverſary deliver thee to the judge; its dangerous both in reſpect of God and man to defer reconciliation.

Paid the utmoſt farthing] Here's a fourth reaſon, from the extremities that will come upon ſtanders out, they ſhall be made pay to the leaſt mite; *quadrans* is the leaſt coyn, hence that phraſe of *meretrix quadrantaria* for a farthing whore.

To ſeek for allegoricall expoſitions, as to make this adverſary to be Satan, or our fleſh, or our conſcience, which bites

bites till we agree with it, or the law of God, is frivolous. Such is that, to make the judg to be Christ, the officer to be the devil, the prison to be hell, or purgatory, as if the least debt of offence were to be paid in purgatory, all which is to seek a knot in a bulrush, as the proverb is.

V. 27. *Ye have heard that it was said by them of old time, Thou shalt not commit adultery.*

V. 28. *But I say unto you, Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

Christ comes to shew how the Pharisees had depraved the seventh Commandement concerning adultery.

Concerning strumpets, that they have been of old, appears *Gen.* 38. 14. onely they did not live in the Cities but in the Country, and went veiled, whereas honest women were uncovered. When *Judah* saw *Tamar* in the high way, he thought her to be an harlot, because she had covered her face, *Gen.* 38.15. and desired to come in to her.

Adultery is the breach of wedlock, when one of the parties are maried. And therefore *adulterium, quasi ad alterius thorum accessio*, the coming to another mans bed, as to the relation of husband and wife they are equally obliged, having power of one anothers body, 1 *Cor.* 7. 4.

We may see the greatness of this sin, in that it was not onely forbid by the Pharisees, but by Christ.

To disswade from this sin, consider, besides that burning concupiscence burns up this natural heat; the adulterer sins against his own body, 1 *Cor.* 6. 17. he doth as it were dip his body into a filthy sink, and mires himself; and withal, he alludes unto a custome that they had, who when they came from their beds of uncleanness, used to wash themselves all over, as *Chrysostom* observes. Such persons though they escape the judgement of the Magistrate, yet shall they not escape Gods judgement, *Heb.* 13 4.

This sin by the Law of nature was capital; God threa-

tens he would ſlay *Abimelech* if he committed it with *Abrams* wife, and hence *Abimelech* threatned death to any of his ſervants that ſhould defile *Abrams* wife, *Gen.* 20. 11. *Judah* ſentenced *Thamar* for this ſin, *Gen.* 38. 24. *Nebuchadnezzar*, *Jer.* 29. 22, 23. cauſed two adulterous Prophets to be burnt in the fire, their names were *Zedekiah* and *Ahab.*

To diſſwade from this ſin, conſider;

1 It's exceeding difficult to be recovered from this ſin; It's as hard as to get out of a narrow pit, *Prov.* 22. 14. ſo that *Solomon* ſaith, *One man among a thouſand have I found repenting of this ſin, but not one woman*, *Eccleſ.* 7. 26, 27, 28. The reaſon why is, becauſe this ſin takes away the underſtanding, *Hoſ.* 4. 10. and transforms a man into a bruit, ſo that *Jer.* 5. 7, 8. the Jews are compared to horſes neighing after mares, and as if fornication had been an indifferent action, as the heathens counted it, they aſſembled themſelvs by troups in harlots houſes.

2 Other ſins carry ſingly to hell, this draws others with it, which increaſes trouble to the conſcience, that though the adulterer himſelf hath repented, yet hath he drawn another into that ſin whereof ſhe perhaps hath not repented.

3 The miſchief it brings to a man; to his eſtate, *Thy labours will be in the houſe of a ſtranger*, *Prov.* 5. 10. Yea thy ſelf hereby will be brought to a morſel of bread. *Pro.* 6. 26. Alſo it deſtroys reputation, which will hardly ever be made up, *Prov.* 5. 9. yea it deſtroys life, *Prov.* 5. 9. *Prov.* 6. 26. *The adultereſs hunts for the precious ſoul*, alſo *Prov.* 5. 10, 11, 12. Yea it brings conſumption to the fleſh and bones, and horrour to the conſcience, *Job* 24. 17.

4 Whoredome inſlaves a man. Of all things we are moſt jealous of our liberty, *Sampſon* with *Dalilah*, *Herod* with *Herodias*, *Solomon* with his Concubines, how inſlaved were they, to come upon the call of a ſtrumpet, to have all that he hath at her command, to be afraid of her diſcovering of him,

to

to have insolent carriage towards him, what a slavery is this?

5 The dignity of Christians, *their bodies are for the Lord*, 1 *Cor.* 6. 13. are *members of Christ*, *v.* 15. *Temples of the holy Ghost* v. 19. *bought with a price*, *v.* 20.

Remedies against Adultery.

1 Let every man keep to his own wife, 1 *Cor.* 7. 1. compared with *v.* 9. this is the way to prevent burning. *Prov.* 5. 15. *Drink waters out of thine own Cistern, and running waters out of thine own well*; as if he should say, When burning lust fires a man, there is need of water to quench it, the remedy which must quench it, is compared to a cistern and a pit. Now as every man had rather have waters within doors then fetch it abroad, so let every man have his own wife to quench the burnings of his desires. Whereas he nameth running waters, he shows that remedy of quenching lusts by strumpets is like muddy water, which is trodden with the feet of many beasts, but the other is clear; the effect hereof is *ver.* 16. *Let thy fountains be dispersed abroad, and rivers of water in the street.* By fountains and rivers he means children flowing from his wife, as a fountain or spring. Besides, *ver.* 16. *Thy children thou hast by her shall be thine own*, and not strangers, whereas children begotten on strumpets are children of the people.

2 Get a dear love to thy wife, *Prov.* 5. 19, 20. *q.d.* If thy wife shall be as the loving Hind and pleasant Roe thou shalt never go after strumpets, erre thou in her love, how? by overlooking a squint eye, a hard visage, a dull understanding, which may seem deformities to others, do thou overlook them.

3 Believe the al-seeing eye of God beholds thee in every place. *Prov.* 15. 3. *The eyes of the Lord are in every place beholding the evil and good.* Prov. 5. 21. Heb. 4. 13. This kept *Job* from this sin, *Job* 31. 4. and *Joseph*, *Gen.* 39. 10.

This thought, that God sees not, emboldens many to this sin. *Job* 24. 15. *The eye of the adulterer waiteth for the*

twilight, saying, No eye shall see me. The more secretly thou doest, this sin, the more abhorred it is of God, 2 *Sam.* 12. 12. 2 *Kings* 17. 9. Many persons, when they are in strange countries and secret places, venture to commit this sin, as I have known some, who through horrour of conscience have confest adulteries committed far from home.

4 Beware of venturing upon this sin, upon hope of future repentance, for few have repented of this sin, *Eccles.* 7. 28. and those who have repented, have had exceeding horrour in their consciences for this sin, as we see in *David, Psal.* 51. 8. *None that go into her return again, Prov.* 2. 19. *Neither take they hold of the paths of life.* That is, very few do return.

5 Shun all occasions and provocations to this sin, as dalliance, wanton touches, and embraces, *Prov.* 6. 27, 28, 29. As he that takes fire in his bosome must needs burn his garments, so the wanton touching of a strange woman must needs fire the body and mind; and as he that goes barefoot upon hot coals must needs burn his feet, so he that goes in to his neighbours wife, though not in away of adultery, but in a way of private converse, as walking, talking together in secret, especially if there be any kind of touchings, without prayer and watchfulness, will be apt to be fired in his fancy, memory, mind, and will: as Tow presently takes fire, if the fire do but touch it, so whosoever wantonly toucheth a woman shall not be innocent. Women are to be honoured, but there is danger in their company, let us consider their endeavours in secret to swallow up their neighbours, they judge of themselves, whether they can make war against chastity, *Justin Martyr ad Zenam. Joseph* shun'd all occasions, as being in private with his Mistress. To accompany with persons noted for this sin, is an occasion, *Psal.* 26. 4, 5. the attire of an harlot is an occasion also why women may be tempted to this sin, *Prov.* 7. 10. *Hos.* 2. 2. *Let her take away her fornications from before her*

her

her face, and her adulteries from between her breasts. The meaning is, she wore the attire of an harlot in those parts. There is a chastity of habit, which much preserves the person that wears it from the assaults of adulterers: a sign of wantonness held forth in apparrel or gesture, emboldens lascivious persons.

6 Beware of filthy talke, as scurrilous jeasts: filthy talking argues a filthy heart, *Matth.* 12. 34, 35. rotten communication is condemned, *Ephes.* 4. 29. *Ephes* 5. 4. many make their tongues, which should be their glory, to be their shame. If so much uncleanness come out of the tongue, how much more is there in the heart? An *angry* displeasing countenance, though there were no other reproof, were enough to silence such wicked tongues.

7 Take heed of idleness, it was the cause of *Davids* sin, 2 *Sam.* 11. 1, 2. As the land until'd grows full of weeds, and the standing pool of frogs and toads, so will the idle soul corrupt it self. When the mind is intent on business, it hath no leasure to wander about lascivious objects.

8 Read and study Gods word, its a preservative against this sin, *Prov.* 2. 10, 11, 15, 16. *Prov.* 6. 23, 24. It preserves thee from her flatteries, when she shall profess she loves none like thee, and if it were not to thee she would not prostitute her self to any. This word hid in the heart preserves the young man whose lust is strongest, *Psal.* 119. 9, 11. For persons that fare daintily, live idly, and pray and read rarely, its a rare thing for them to be preserved from this sin.

9 Restrain thy thoughts from uncleanness, *Job* 31. 4. *Job* would not think upon a maid in any lascivious way. *But of the heart proceeds adultery,* Matth. 15. 18, 19.

Ob. But there's sweetness in this sin.

Answ. The more present sweetness, the more the future bitterness.

2 Consider how much more sweet is peace of conscience.

Labour

Labour then to give an abſolute denial to this ſin when it is in the firſt motion: if we cannot put it out when it is but a ſpark, how can we put it out when it is in a flame?

10 Take heed of an adulterous eye, 2 *Peter* 2.14. *Having Eys full of Adultery, that cannot ceaſe from ſin.* When a City is beſieged care muſt be had of the Walls and Gates, *Prov.*6.25. *Let her not take thee with her Ey-lids,* as if he ſhould ſay, if thou wouldſt not luſt after her do not look upon her.

*V.*28. *But I ſay unto you, whoſoever looketh upon a Woman to luſt after her, hath committed Adultery with her already in his heart.*

But I ſay unto you] Chriſt here comes to correct the depravement of the Phariſees, that they vvhich kept themſelves from bodily Adultery, vvere free from all guilt thereof, *But I ſay, that whoſoever looks upon a Woman to luſt after her hath already committed Adultery with her in his heart.*

Whoſoever looks upon a Woman] Not accidentally, or looks upon her by reaſon of occaſion, or company: nor is it unlawfull for a Husband to look upon his Wife, or a Suiter upon a Maid or Widovv he ſues unto, but looking upon a Woman in a luſtfull vvay is condemned, vvhich is contrary to the end of this Commandment, vvhich is Chaſtity.

Concupiſcence is the Mother of Luſt, and the Eys are the Windovvs to let it in, and as Wrath is the Mother of Murder, ſo is Concupiſcence of Adultery. *James* 1.14,15. *Luſt conceiveth and bringeth forth ſin.* Hence pray, *Pſalm* 119.37. *Turn away mine Eys from beholding vanity.*

The Phariſees depraved this Command tvvo vvays.

1 In that they did not underſtand it of invvard Concupiſcence, but of that vvhich broke out into touches, kiſſes, or bodily Adultery.

2 That by this Lavv they thought vvas forbid the Concupiſcence

cupiſcence of another mans Wife, but not of an unmarried Woman; but Chriſt ſays, that all luſtfull thoughts of a Woman though ſhe be not a Wife is unlavvfull.

Learn vve then *Job*'s Leſſon, *cap.*31.1. *I have made a Covenant with mine Eys, why then ſhould I think upon a Maid?* Alſo *Prov.*6.25. *Luſt not after her Beauty in thine heart, neither let her take thee with her Ey-lids.* What though ſhe be beautifull, yet is Beauty fading; if ſhe be honeſt ſhe is none of thine, if ſhe be a Strumpet conſider hovv filthy her ſoul is.

Beſides, remember hovv *Abimelech* vvas taken vvith *Sarahs* Beauty; remember hovv *Sichem* vvas foil'd looking on *Dinah*, *Potiphar*'s Wife looking on *Joſeph*, *David* on *Bathſheba*, *Amnon* on *Thamar*. As our Mother *Eve* at firſt vvas foil'd by the Eye, *Gen.*3.6. ſeeing the forbidden Fruit vvas pleaſant to the Eye ſhe took it, *Sampſon* vvas alſo taken vvith looking upon *Dalilah*.

Therefore as the Sun on a ſudden darts out Beams, and the Clouds lightening, ſo doth beauty and feature dart out the beams wherewith it ſhoots the arrows of love and deſire into the hearts of perſons: therefore if at any time the Eys ſhould go out, let the minde call back the Eys, as from nets and ſnares laid for the ſoul. In other creatures there is a natural ſhineſs of ſnares laid for them, let there be ſo in us. And what I ſay of wanton lookings we may apply to wanton liſtenings and touchings. And alſo that wanton looking which is Adultery in Men towards Women, is Adultery in Women who ſhall luſtfully look upon Men. ἐπιθυμία alſo ſignifies ſollicitations, *Can.*4. *Syn. Neocæſarienſis.*

Hath committed Adultery with her already in his heart] Though men can neither ſee nor puniſh the Adultery of the heart, yet God ſees it. Such a ſpeech *Job* 31.7. *If my heart have walked after mine eys, and any blot* (he means of uncleanneſs) *hath cleaved to my hands, then let me ſow,*

and

and another reap, yea let my Off-ſpring be rooted out. God looks into the heart, he ſees the mind and purpoſe, which diſtinguiſheth evil deeds; a Thief is a Thief before he puts forth his hand to ſteal: Wickedneſs is laid open by the doing, but doth not then begin; the mind becomes adulterous if it ſet before it the image of pleaſure that might be had with ſuch a party, and ſhall deſire it. *Tertul. de pæniten. The will is the beginning of the deed, which is not then freed, when ſome difficulty hinders the Commiſsion of the thing will'd; neither can the will in this caſe be excuſed by the inability of perfecting that which it wills.*

For application, 1 Be humbled for all your wanton lookings and luſtings you had in the ſtate of nature and ignorance, as the prodigal in the return to his father. Other ſins are confeſt in prayer, let this alſo.

2 Admire the grace of God to converted ſouls, that can look upon a woman without luſting after her, *Tertul. de Velandis Virg. A Chriſtian looks upon a woman with ſafe eyes, he is blinde in his minde toward luſt.*

3 Caution of us for the guiding of the eye, not to fix it on any object that may ſtir up luſt, neither luſtful books, nor pictures, nor mixt dancers, neither to fix our eyes upon the beholding the beauty of wanton women. Beauty indeed may be beheld, that as in other works God may be praiſed, ſo in that, and therefore when one ask'd a certain Philoſopher what there was in beauty that it was ſo deſired? he told him, it was a blinde mans queſtion: onely let us be wary herein that we dwell not too long on ſuch objects, leſt our hearts ſhould be carried after our eys, and as reſtraint at all times ſhould be upon our ſight, ſo eſpecially when we come to worſhip God. *Eccl.* 5. 1. *Look to thy feet when thou entereſt into the houſe of God:* it's a *Synecdoche,* for all the affections of ſoul and members of body.

4 Exhortation to cleanſe our fleſh and ſpirit from all unchaſte and unholy luſts, *Jam.* 4. 8. *Cleanſe your hands* and

purifie

purifie your hearts, from what? Even from all filthineſs of the fleſh and ſpirit. Thy body is the Temple of the Holy Ghoſt, do not defile it, 1 *Cor.* 6. 19.

Remedies againſt heart-luſt through the eye.

1 Beware of private converſing men and women together. A Chriſtian man is commanded to confer with a Chriſtian woman with all chaſtity, 1 *Tim.* 5. 2. ἁγνείᾳ.

2 Call back your hearts from meditations of beauty and feature to better meditations. The abſence of holy thoughts cauſes the Lord to deliver us up to vain thoughts, *Pſal.* 81. 10, 11. *I gave them up to their own hearts luſts, and they walked in their own counſel.* *Rom.* 1. 24, 26, 28. *As they liked not to retain God in their knowledge, he gave them up to a reprobate minde, to chuſe things reprobated,* yea he gave them up to the luſts of their hearts.

3 Be often eying Gods eye in all places, *Hebr.* 4. 13. *There is not any creature which is not manifeſt in his ſight,* *Pro.* 15. 3. *Pſal.* 139. 2. *He knowes our thoughts far off.*

4 Be not greedy to hunt after beauties; Remember one fit of an ague blurs it, and how that beauty withers as graſs, *Pſal.* 39. 11. *Thou makeſt his beauty to conſume away like a moth:* think what a change age and death puts upon it.

5 Conſider, *the eye is not ſatisfied with ſeeing,* *Eccl.* 1. 8. but rather more unſatisfied, whiles the more they behold the more are burning deſires kindled in the ſoul.

6 Uſe prayer that God would *turn thy eyes from vanity,* *Pſal.* 119. 31. and watchfulneſs, that thou *keep thy heart with diligence, for out of it are the iſſues or goings out of life and death,* *Prov.* 4. 23.

V. 29. *And if thy right eye offend thee, pluck it out and caſt it from thee, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body be caſt into hell.*

V. 30. *And if thy right hand offend thee, cut it off, and caſt it from thee, for it is profitable for thee that one of thy*

members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

Theſe words belong to the former command, forbidding adulterous looks. They are an Objection, Who can but love beautiful men and women? nature inclines to love that which is beautiful.

Anſw. To this Chriſt anſwers by an argument from the greater to the leſs; If a Gangrene had infected part of the body, you would rather have that infected member cut off, then have the whole body hazarded; how much more ſhould we do it, when the doing thereof will prevent the eternal deſtruction of ſoul and body? if we could not therefore ſave our ſouls otherwiſe, we ſhould be content to pull out our eys, but I require no more but that thou turn thy eye from an enſnaring countenance; thou oughteſt to cut off thy hand, but I require no more then that thou keep it off from unchaſte touchings. We ſuffer hard things for the ſaving of our body, much more ſhould we ſuffer hard things for the ſaving of our ſouls, and ſo much more, becauſe it coſts leſs, namely the cutting off of our luſts. Such phraſes there are, *Matth.* 18. 8. *Mark.* 10. 45. onely there they are applied to every darling ſin, here they are applied to that ſin wherein perſons have the leaſt power of reſiſtance. Of this *Job* 23. 11. *My foot hath held his ſteps, his way have I kept and not declined. Job* 31. 1. *I have made a covenant with mine eyes, v.* 7. *No blot hath cleaved to my hands,* alſo, *v.* 5. *his foot haſtened not to deceit*; the meaning of this precept is, that the nouriſhment of luſt is to be avoided; luſt travelling with a ſinfull act, *Pſal.* 7. 14. *Jam.* 1. 14, 15. if it be hindered to bring it forth, that ſinful act becomes abortive, and luſt it ſelf dies.

Therefore this command, as all other commands that ſeem to command wickedneſs or ſin, ought to be taken figuratively, literally this precept were a breach of the ſixt command, *Thou ſhalt not kill,* and ſo it were a cruel com-

mand

mand, but it is a moſt gentle Command: it had been hard if he had bid us keep company with women, behold them, and abſtain from them. *Julian* taking theſe ſentences literally mockt at Chriſtian Religion as fooliſh, cruel and vain, becauſe it commands to maim our own members: He mockt at Chriſtians becauſe no man did it, he mock at Chriſt becauſe no man obeyed him; but this Apoſtate might have ſeen from the ſcope, that theſe words were not to be taken literally, but figuratively. For Chriſt teacheth this, ſeeing there is ſo much danger of the eyes that they are as gates to let luſt in and out, they are to be pluckt away from vanity, yea to be pluckt out rather then be offenſive to the ſoul.

Some of the ancients underſtood by *right hand* kindred and friends, any dear thing which draws from God, but here is meant all occaſions of luſt taken from the eye in particular, ſuch was that curioſity of looking into the Ark of God, 1 *Sam.* 6. 19.

Means to pluck out the abuſe of the eye, and to cut off the hand.

1 Mortifie our earthly members. Though corruption be in you, let it be like a dead carkaſs. 1 God works habitual or inward mortification, not onely by raiſing up thoſe that are dead in ſin, but by ſtirring up the affections of the ſoul to a deſire of raiſing, and then crucifying ſinfull affections or luſts in us. 2 For outward actual mortification, that is our work, hereby we reſiſt temptations and keep in inordinate affections.

Theſe ſinful affections are call'd members, as corruption is called a body, *Rom.* 6. 6. and becauſe it puts forth its power in all the members of the body, and as our natural members perform our natural actions, ſo our corruption uſes theſe ſinfull affections as inſtruments to fulfil the deſires thereof.

2 Look upon every allowed luſt as that which ſevers be-

twixt God and us, *Esa.* 59. 1. we are eagerly affected against those who endeavour to sever betwixt us and our dearest friends.

3 Look upon your old man as crucified with Christ, *Rom.* 6. 6.

4 Get renovation in the imagination, for want whereof there are so many filthy lustings in the eye, and listnings in the ear.

5 Look upon these as those which will destroy the soul, as in the text.

V. 30. *It hath been said, Whosoever shall put away his wife let him give her a writing of Divorcement; But I say unto you, whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.*

Christ further clears the seventh Commandement, asserting that this command is broken if a man shall put away his wife except for fornication; the Law allowed divorce in divers cases, but Christ onely in the case of fornication.

It hath been said] 1 By *Moses*, from divine inspiration, not upon his own private fancie; for the commandements and statutes which *Moses* taught them, the Lord commanded him for to teach them, *Deut.* 6. 1. for he that would not determine in a matter of inheritance (as in the case of the daughters of *Zelophehad*) without first asking God, in a matter of greater moment, would not do any thing without Gods command: and though Christ *Matth.* 19. 8. ascribes divorce unto *Moses*, yet those things which came from God are ascribed to *Moses*, *Matth.* 8. 4. *Mark* 1. 44. 7. 10. *Luke* 5. 14.

Now this divorce was made for some kind of filthiness, as for leprosie, scolding, &c. *Deut.* 24. 1 For it was scarcely used in case of fornication, for if the wickedness of fornication appeared, the adulteress was stoned, *Levit.* 20. 10. and

if

if ſhe were ſuſpected ſhe was purged with the waters of jealouſie, *Numb.* 5. 27. and God diſpenſing with the *Jews* for to put away their wives for ſundry cauſes, they did not ſin herein in my opinion. *Ob.* But *Mat.* 19. 8. *Moſe* becauſe of the hardneſs of your hearts ſuffered you to put away your wives, therefore it was onely a permiſſion. *Anſw.* This their hardneſs was the cauſe why God granted the *Jews* liberty herein, leſt the *Jews* ſhould kill their wives whom they could not put away, yet this grant did make their putting away lawful, becauſe God for the hardneſs of the *Jews* did diſpenſe with them in the law of matrimony: by this putting away of wives, God typified the putting away of the *Jews*, and the betrothing of the Gentiles.

Whoſoever ſhall put away his wife] For onely the husband by the *Jewiſh* law might put away the wife. The Phariſees corrupted this law of divorce: the original law was, *Deut.* 24. 1. That if a man hated his wife for ſome filthineſs, giving her a bill of divorce he might put her away, but might never take her any more after he had put her away. Now the Scribes and Phariſees depraving this law, the *Jews* for every ſmall matter put away their wives, ſhowing the ſeventh Commandement was not violated if they gave them a bill of divorce; hence Chriſt reprehends this interpretation.

Now the form of this putting away, as the Lawyers tell, was, *Tuas res tibi habeto, tuas res tibi agito*, that is, look to thy own affairs, *conditione tua non utar*, in ſevering the betrothings *placuit renunciationem interv enire.*

Let him give her a writing of divorcement] This was a writing whereby the husband commanded his wife to depart from him. The form whereof was (as *Grotius* mentions) this, Of my own accord and no mans compulſion, I have decreed to leave, refuſe and put away from me thee, hitherto my wife, and even now do ſend thee away, forſake and refuſe thee, and caſt thee away from me, that thou mayeſt be in thy own power; and mayeſt depart whither thou liſteſt

at

at thy own will and pleaſure, neither let any man at any time forbid it, and ſo be thou let go, that it may be lawful for thee to mary to what man thou wilt.

Now that it was lawfull for a man to put away his wife without bringing the cauſe to the judge, appears by Chriſts words; for Chriſt ſaith, *It was ſpoken of them, he that putteth away his wife let him give her a writing of divorcement.* Beſides elſe how could *Joſeph* have put away *Mary* privily. The ancient *Gaules* and other nations granted the huſbands power of life and death over their wives. *Grotius.*

Queſt. Whether did *Moſes* grant divorce onely in caſe of fornication?

Anſw. No, for Chriſt ſaith that grant was made for the hardneſs of their hearts, *Mat.* 19. 8. *Mark* 10. 5.

But I ſay unto you, Whoſoever ſhall put away his wife except for the cauſe of fornication] *Qu.* What if a wife be a witch, or one that endeavours to murther her husband, &c. what then? may ſhe not be put away? *Anſ.* yes, but Chriſt names fornication, becauſe it is the proper cauſe of divorce, and directly repugnant to mariage, whereas other cauſes are general, excluding from all civil ſociety.

Queſt. But what if the adulterous wife repent, may not the husband take her again to bed and board.

Anſw. He may pardon it, becauſe the offence is principally committed againſt himſelf, but he is not bound, becauſe Chriſt here gives him liberty to put her away, 1 *Sam.* 25. 44 compared with 2 *Sam.* 3. 14, 15, 16.

Queſt. Whether divorced perſons may marry again to one another after divorce?

Anſw. No: *Jer.* 3. 1. *If a man put away his wife and ſhe become another mans, ſhall he return unto her again? ſhall not the land be polluted?* The reaſon was leaſt under pretence of divorce they ſhould lend one another their wives, as the *Lacedemonians* and *Cato* did.

Queſt. Whether divorced perſons may mary at all, without committing adultery? *Anſw.* The

Answ. The innocent person doubtless may, for why should a chaste person suffer for the Adultery of his yoke-fellow?

2 God hath provided Mariage a Remedy against Incontinency, for all sort of persons. 1 *Cor.* 7. 2. but if parties lawfully divorced might not mary again, then they should want this Remedy, and be exposed to a necessity of sinning.

Quest. Whether putting away in any case be lawfull, seeing *Mal.* 2. 15, 16. *The Lord hates putting away.*

Answ. The Prophet speaks not of any putting away, but of that which was done to innocent Women, onely for Barrenness, upon which cause Divorce first began at *Rome*: and yet the *Romans* were an hundred and twenty years without an Example of putting away. *Abraham*, though *Sarah* was barren till ninety nine years of age, never put her away.

Causeth her to commit Adultery] How could this be? *A.* She that was put away being branded with the Reproach of Divorce could not get another Husband, and so being hopeless of marying, as being counted defiled (as *Moses* phrases it) turn'd Strumpet, now Christ casts the fault hereof upon him, who for a slight cause would put away his Wife. This is to expose the frail age of a young Woman to temptation. Hence *M. T. Cicero* was blamed, because for light causes he put away his Wife *Terentia.*

And whosoever marieth her that is divorced committeth Adultery] Christ means it (as *Grotius* thinks) of one that is of the same Faith and Profession, so that we may understand it of them who received those that were put away before there were Endeavours of Reconciliation used of one of them to the other. 1 *Cor.* 7. 11. *But if she depart, let her remain unmaried, or be reconciled to her Husband.* Also it's meant of those who being greedy of other mens Wives, by Divorce made way to mary them. Hence *Matth.* 19. 9. the for-

former Husband is ſaid to commit Adultery, if he ſhall mary another, ſo that the Crime of Adultery falls on him, he hath taken away all hope of agreement betwixt the former yoke-fellows, ſo that hereby Chriſt would eſtabliſh hope of Reconciliation.

Otherwiſe *Moſes* Law ſtanding in force as it did then, it had been hard that they that had maried a Woman put away ſhould be counted for Adulterers.

Queſt. What do you think of this caſe when a Husband remains a certain time from a Wife, whether another man may mary with her?

Anſw. The abſent party is either beyond ſeas, or in his own countrey. If beyond ſeas, there muſt be a greater time granted to hear of him. By the Law of *Conſtantine* if the Wife did not hear of the ſafety of the Husband in four years ſhe was permitted to mary to another.

To give my opinion, there muſt be a preciſe time ſet down, wherein if the Wife do not hear of the Husband it may be lawfull to mary, as if being in the ſame Nation he do not ſend to her in two years, or if being in a foreign Nation he do not ſend to her in four years, for in ſuch a ſpace of time it may be ſuppoſed a man may write from any part of the Earth; unleſs he be in captivity: ſuch a Man not ſending to his Wife in ſuch a ſpace of time may be ſuppoſed to put her away, howbeit I think in theſe caſes to conſider ſeriouſly what the Laws of the Nation are is moſt expedient, and ſo far as they concur with lawfulneſs and expediency to follow them.

For Application, 1 *Caution*, Not to put away Wife or Husband: there are four Miſchiefs in it, 1 Such an one is a Murderer, becauſe he hates his Wife. If Chriſtians are commanded to love their Enemies, how much more then their yoke-fellows, who may have *vitia*, but not *flagitia*, perhaps faults, but not heinous offences.

2 Such an one is guilty becauſe he hath put away one who

who hath not committed Adultery. For this cause onely putting away ought to be; for though there be other failings, yet ought there to be reconciliation. *Lactantius* saith, He is an Adulterer who hath maried her that is put away; and he is an Adulterer who hath put away his Wife, except for Fornication, that he may mary another.

3 He is guilty, because he makes her commit Adultery.

4 Because he that takes her that is put away becomes an Adulterer.

2 *Exhort.* To keep the Bond of Matrimony inviolate, in no wise to break it, as being the Covenant of God, *Prov.*2.17.

3 Learn, not to put away a Wife or Husband for Idolatry, Infidelity, 1 *Cor.* 7.12,13. onely if the Idolater will depart, and put the Believer away, the Believer is free: Nor for Errour in person, as if a man think he mary a Virgin and doth not, because she hath done nothing since his Wife; nor for Errour of Estate, as supposing to mary one rich but she is poor; nor for Idolatry, *Ezra* 10.2,3. Compare *Rom.*7.1,2,3,4. nor Heresie, 1 *Cor.*7.12. no nor yet for poverty is a person to put away his Wife, no nor for frigidity or coldness, because not able to perform the duty of Mariage, nor for some incurable Disease, these may hinder a Mariage from being, but not break it after it is solemnized, 1 *Cor.*7.10,11. *Let not the Wife depart from her Husband, and let not the Husband put away his Wife.*

Quest. But what if the Wife be of contrary Religion, as a Papist, and will not live with her Husband in such Countreys where the Husband may safely profess the Faith?

Answ. It was the judgment of *Calvin* and the other *Helvetian* Preachers, that there might be a Divorce, whereof there were two Examples; one of *Pizarro,* who maried a Wife who would not live with him, save in the *Roman* Territories, where he must either deny the Faith, or lose his

life. After Divorce he was maried, as I remember, for I have not the Book by me, to one *Magdalen Moor*. The other is of *Galeazeus Caracciolus*, whoſe Wife refuſing to live with him ſave in *Italy*, where he was either in danger of denial of Chriſt, or loſs of life, he was divorced from her and maried to a Gentlewoman of *Roan*, who fled for the Goſpel ſake. 1 *Cor.* 7.15. *But if the unbelieving depart, let him depart, a Brother or Siſter is not in bondage in ſuch a caſe, but God hath called us to peace*, that is, to peace of conſcience herein, as *Martyr* expounds it. Now the reaſon is, becauſe ſuch a perſon totally puts away ſuch a yoke-fellow for doing his duty, or if retained it is with an intention to murder him.

4 *Exhort.* To be wary in choice of yoke-fellows, ſeeing the Bond of Mariage is an indiſſoluble Bond, it cannot be broken ſave for Adultery, beware how you chuſe, let Women beware how they conſent: if it were as common Bargains, that a man might be rid of them loſing his Earneſt, or if they were taken as ſome take Apprentices, upon liking, or as ſome buy Horſes to loſe ſo much, if they diſlike and return them, but this is an eternal Bond, therefore ought to be done with much deliberation, as being onely once to be done. Beware then how you chuſe for Beauty, Portion. Many Women are ſoon won, for perſon, kindred, riches, becauſe he that hath her is able to deck her in fine Apparel and Jewels, never looking what ability ſuch a man hath to inſtruct her, and to bring up the Children they ſhall have in Gods fear.

And ſo much more ought we to be adviſed, becauſe Mariage is that point upon which depends in a great meaſure our eternal Eſtate, for the Eſtate it ſelf it is but for a few years, but eternal things both of our ſelves and poſterity much depend upon it.

How angry was God for his peoples matching themſelves with Idolaters, *Nehem.* 13.23,24,25,26,27. *Ezra* 9. 2,3.

2, 3. ſuch kinde of mariages are in danger of turning us from God, *Deut*, 7. 3, 4.

5 To ſtabliſh the conſciences of competent Judges in granting divorces; when one of the perſons is a fornicator, it is of the light of nature that he that keeps not the conditions of a contract or bargain ſhould loſe the benefit of it, and the contract be made void; that whoredome was a juſt cauſe of divorce in *Moſes* time, was in reſpect of gentle husbands who would not have their wives put to death; ſuch an husband was *Joſeph* to *Mary*: or in reſpect of ſuch husbands, who though they believed their wives were ſtrumpets, and perhaps found them ſo, yet they were not able to prove it in judgement, the proper puniſhment thereof was death, either burning, *Gen.* 38. 24. or ſtoning, *Levit.* 20. 10. *Joh.* 8. 5. but now Chriſt warrants any Judge to proceed to divorce in this caſe of adultery.

But for other caſes, as for a woman againſt her husbands will to go to the banquets of ſtrangers, or without juſt cauſe to lye out all night, or to go into the Baths with men, theſe are no ſufficient grounds of divorce, though they may be grounds of ſuſpicion.

6 To reſt contented in the ſtate of marriage wherein God hath placed us, and hate putting away, *Mal.* 2. 16. as God hates it ſo ſhould we. And ſo much more, becauſe God joyns perſons in mariage, *Matth.* 19. 6. *What God hath joyned together, let no man put aſunder.* Beſides, they are one fleſh.

V. 33. *Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths:*

V. 34. *But I ſay unto you, Swear not at all, neither by heaven, for it is Gods throne, nor by the earth for it is his footſtool*, &c.

In the words are two propoſitions, 1 Thou ſhalt not forſwear thy ſelf, *Levit.* 19. 12. *Ye ſhall not ſwear by my name falſely.*

2 Thou shalt perform to the Lord thine oaths, *Numb.* 30. 2. *If a man swear an oath to binde his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.* Out of these two places are the words of this text taken: in the bare words there appears no corruption, but in Christs answer the depravement appears in three particulars.

1 *Thou shalt not forswear thy self*] that is, swearing by the name of God, but if thou forswears by creatures thou mayest.

2 For the latter, *but shalt keep or perform thy oaths*, that is, oaths made by the name of God, but to break oaths made by the creatures is no perjury.

3 They taught that rash and needless swearing was no prophanation of the name of God, so that they swore truly.

In opposition to these corruptions Christ saith, *Thou shalt not forswear thy self*, that is, thou shalt perform that thou hast sworn to the Lord, or by the Lord that thou wilt do. Thou shalt perform thy oaths, as all other oaths, so in particular vows confirmed by an oath. Besides to perform to the Lord thine oaths, signifies, that if we will swear, we must swear by the true God, not by idols. From this thus explained observe,

Obs. Perjury is an heynous sin before God. There's a flying rowl of curses that goes out against false swearers, *Zach.* 5. 2, 3. It's called a rowl, because the Jews books were not distinct by leaves as we have, but one piece of parchment wrapt upon a stick like a map, which was called a rowl, because rowled together. In this was writ their perjuries, and the punishments of them; it's said to be flying, to signifie the swift vengeance that hangs over impenitent persons, it hangs as it were in the ayr waiting for Gods command to fall down like an Eagle, or Hawk upon the prey. They went as swift in their sins as wilde Asses or Dromedaries,

medaries, but as the Ass is found in her moneths in her filthiness, when she is big that she cannot run, men wait for her, *Jer.* 2. 23, 24. so doth the rowl of judgement wait for other sinners, in particular for perjured persons. The length of this rowl was 20 cubits, the breadth but ten, signifying that it went over all *Judæa*, which was twice as long as broad, as *Hierom* observes: the length of it from *Dan* to *Beersheba* was 160 miles, the breadth from *Joppa* to *Bethlem* was 46 miles. This rowl was writ on both sides, on one side of it were curses for the thief, on the other side curses for the swearer.

Lastly, this curse is said to remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. This was fulfill'd, *Matth.* 23. 27, 28. 24 1. in that there was not left one stone upon another, not onely the Temple destroyed, but also every private mans house, *Luke* 19. 44. so that they were laid even with the ground, and not one stone left upon another.

This sin is condemned, *Hos.* 10. 4. *Levit.* 19. 12. *Zach.* 8. 17.

Examples of persons punish'd for false swearing, are *Zedekiah*, *Ezek.* 17. 16, 17, 18, 19, 20. the Lord threatens for the oath that *Zedekiah* swore to the King of *Babylon* and brake, that he should dye. *Shimei* was put to death for the oath he brake which he had sworn to *Solomon*, 1 *Kings* 2. 42, 43, 44, 45. For *Saul* his breach of the oath which *Joshua* and *Israel* had sworn to the *Gibeonites*, seven of his sons were hanged in the dayes of *David*, 2 *Sam.* 21. 1. to *v.* 10. Famous was Gods judgement on *Ladislaus* King of *Poland*, who, upon the Popes Counsel and dispensation, broke his oath which he had sworn to *Amurath* the second, *Acts and Mon. vol.* 1. *p.* 968.

But shalt perform to the Lord thine Oaths] An oath is the affirming or denying a thing, with the calling on the name of God to witness and avouch the truth of the thing affirmed,

med, denied, or promiſed, that they to whom we ſwear may not doubt of the truth of our words.

1 Oaths are lawful, 1 Becauſe practiſed by God and Chriſt, *Pſal.* 95. 11. *Pſal.* 110. 1. *Eſai* 45. 23. and by Saints, by *Jonathan*, and *David*, by *Paul*, *Rom.* 1. 9. 2 *Cor.* 1. 23. 2 *Cor.* 11. 31. *Gal.* 1. 20.

2 Oaths are of the Law of nature, *Gen.* 21. 23, 24. *Abraham* and *Abimelech*, or at leaſt *Phicol* his Captain, ſwore one to another.

3 The uſeful need thereof, as to bring forth a truth, *Exod.* 22. 10, 11. as if a man deliver a beaſt to keep and it be ſtole, then was he that had the beaſt to keep, to purge himſelf by oath, and the owner was to accept his oath. Alſo that things done privily may come to light, *Numb.* 5. 19. ſo the Prieſt ſwore the woman ſuſpected of incontinency, to finde out whether ſhe were guilty or innocent.

Properties in ſwearing.

1 Look to a right call, as 1 When the Magiſtrate miniſters an oath, to anſwer ſo far as Law requires, otherwiſe *non tencor reſpondere*, I am not bound to anſwer. 2 When the glory of God and edification of his Church requires it, 2 *Cor.* 1. 23. *Rom.* 1. 9. 3 For mutual peace and ending of controverſies. So *Jacob* and *Laban* ſwore one to another, *Gen.* 31. 53. ſo an oath is an end of ſtrife, *Heb.* 6. 17.

2 Look to the thing thou ſwears, that it be lawfull, not as *Herod*'s oath to *Herodias*, nor as the forty, who ſwore to kill *Paul*. Such an oath was *Davids*, who ſwore to deſtroy all *Nabals* houſe, 1 *Sam.* 25. 22.

3 Look the thing thou ſwears be in thine own power. It's raſhneſs to ſwear a thing that is not in thine own power, as to ſwear to live a ſingle life, *&c.*

4 Swear in truth, judgement and righteouſneſs. 1 In truth, which excludes all equivocation. Words are to be taken as men commonly underſtand them. An oath is called

led ὅρκος, *an hedge*, to ſignifie that when a man ſwears he ſets an hedge about himſelf, which he may not break; this excludes all ſwearing of things we know not, and things we doubt of. 2 In judgement, not lightly or raſhly, but weighing all due circumſtances. *Eleazar*, *Gen.* 24. 3. when *Abram* ſwears him not to take a wife of the *Canaanites* for his ſon, but of his kindred; before *Eleazar* ſwears, he propoſes his exceptions, *viz.* *What if the woman will not go with me?* To which *Abram* anſwers, *If the woman be not willing to follow thee, thou ſhalt be free from this mine oath.* *Eccleſ.* 5. 2. *Be not raſh with thy mouth and let not thy heart be haſty to utter any thing before God.* None muſt ſwear ſave thoſe who have judgement to diſcern what an oath is. 3 In righteouſneſs; That you affirm nothing againſt conſcience, neither for malice, nor favour, as thoſe ſons of *Belial* did againſt *Naboth*, who ſwore, *That Naboth blaſphemed God and the King*, 1 *Kin.* 21. 13. This property of an oath excludes all ſwearing for cuſtome, as many do that are choſen into publick places, and are choſen into ſocieties, who ſwear not becauſe they mean to keep their oaths, but becauſe elſe they cannot be enfranchiſed.

2 Reprehenſion of prophane ſwearing, which is ſo common: for this ſin *God hath a controverſie*, *Hoſ.* 4. 1. *Lands mourn*, *Jer.* 23. 10. and the ſinner becomes guilty, *Exo.* 20.

Obj. But if I ſwear not, men will not believe me?

Anſw. They would ſooner believe thee if thou forbareſt it. He that hears thee make no conſcience of ſwearing, will think thou makes no conſcience of lying; beſides better be ſuſpected of men, then condemned of God and conſcience.

Obj. It's a fooliſh cuſtome I have got.

Anſw. This renders thee ſo much more guilty, that it's thy cuſtome; if a thief or murtherer at the bar ſhould plead that it hath been his cuſtome to thieve and murther, would not this make him more guilty?

Obj. My

Object. My oaths are ſmall, as, *by my faith and troth.*

Anſw. Conſider againſt what a great majeſty they are committed. If any ſin ſeem little, let hell fire ſeem great. To uſe *faith and truth* cannot be leſs then an appearance of evill.

Object. But I ſwear by a good thing.

Anſw. The goodneſs of a good thing aggravates the offence when abuſed, as we ſee in wine and beer, when abuſed to drunkenneſs.

Object. All the country uſe it.

Anſw. We muſt not follow a multitude to do evil. *Exod.* 23. 2. the ſinfulneſs of multitudes brought the flood upon the old World, and fire upon *Sodome.*

Remedies againſt prophane ſwearing.

1 Beware in thoſe caſes where men are apt to ſwear amiſs, as to gratifie a friend, or to be revenged of an enemy.

2 Uſe not an oath when the matter can be otherwiſe determined; alſo if thou be a judge impoſe not an oath when not neceſſary, nor upon men of no credit, who make no conſcience of it, nor in matters of no moment, nor tumultuouſly and in haſte, nor when thou knows that which is ſworn will not, or cannot be performed, as ſome judges were wont to ſwear Church-wardens in times paſt, nor to make a perſon to accuſe himſelf, which is contrary to nature, that a man ſhould puniſh himſelf. Oaths are good and profitable, but they are to be uſed as medicines, when there is neceſſity of them; not elſe.

3 Take heed of eaſineſs in ſwearing, yea and in calling God to witneſs; eaſe brings cuſtome, and cuſtome blaſphemy.

4 Rid thy heart of impatience and vain glory. In an angry mans mouth, oaths are very frequent, and vain glorious men think it a bravery, to ſwear: prophane ſwearers would have other men think them ſo ſtout that they care neither for God nor man.

5 Let

5 Let it be with a due fear and reverence of the name of God, and of his Majesty. *Eccles. 9. 2. Good men fear an oath*, that is they fear the glorious name of the Lord in their oath. So *Athanasius Serm. de passione et cruce domini*, purging himself to *Constantius* in this manner, *God is my witness and his Christ, that I never made mention of thee for evil to thy brother Constans Augustus, neither stirred up him against thee. Pliny* (as *Grotius* saith) mentions that the Christians were wont to bind themselves with an oath, not for any wickedness, but that they would not commit thefts, robberies or adulteries; that they would not deceive nor deny a thing committed to their trust, when it was called for. So *David Psal.* 119. 106. *I have sworn to keep thy commandements.*

But I say unto you, Swear not at all] That is not by any formes of oaths which are after mentioned, as by heaven or earth; to swear falsly is destructive, to swear truly is dangerous, not to swear is safe. The scope of Christ is to discover the Pharisees jugglings, who excused persons from perjury when they swore by heaven and earth; though they broke their oaths, yet they declared them innocent from perjury, provided they swore not by the name of God. 2 Christ speaks against all rash and common swearing, whether by God or creatures.

Neither by heaven, for it is the throne of God] *q. d.* a perjury that is made by heaven redounds unto God, for in the creatures the Creator is understood, for they are created of God, and all that they have they have it from God. Vainly then do you Pharisees say, If an oath be made by God it bindes, but it bindes not if it be made by creatures; He that swears by the creature either makes it God, which is Idolatry, or understands God in it.

So that Christ shows that all rash swearing and all irreverence and abuse of the name of God was forbid, contrary to the scribes doctrine, who taught the command was onely broken by perjury.

The ſcribes had another errour, that he that ſwore by the temple and altar was not bound, but he that ſwore by the gold of the temple, or the gift of the altar was bound, *Mat.* 23. 16. becauſe gold and the gift upon the altar tended to the prieſts gain.

The Jews were wont to ſwear by heaven, the Phariſees made nothing of it; hence Chriſt ſhows that he who ſwears by heaven and earth, ſwears by God who hath heaven for his throne, and earth for his foot-ſtool: he alludes to *Eſai.* 66. 1. *Heaven is my throne and earth is my foot-ſtool.*

Neither by Jeruſalem, becauſe it is the city of the great King] Alluding to *Pſal.* 48. 2. where it is ſo called, he that ſwears by *Jeruſalem* ſwears by him that hath ſet his throne at *Jeruſalem*, as he that ſwears by the temple ſwears by him that dwelleth therein; for whoſoever ſwears intends to call the firſt and infallible truth for witneſs.

Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black] As if he ſhould ſay, Think it not lawful to ſwear by thy head (as diverſe heathens and Jews did) becauſe it is not thine own but Gods, and that which is Gods thou oughteſt not to curſe, as thou doeſt if thou forſwears thy ſelf: he that ſwears by his head, ſwears by God the maker of it, and he deſires he may receive his life or ſoul for a pledge, that if he forſwear himſelf, his life and ſoul may be forfeited.

Becauſe he cannot make one hair white or black] It's a proverb for doing the ſmalleſt thing, ſuch as to adde a cubit to our ſtature. If we cannot do the leaſt thing, as to colour one hair, how can we do ſuch a great thing as make a head, that we ſhould venture to ſwear by it, as if it were our own making?

Queſt. Whether it be lawful to ſwear by creatures, as by the ſtarrs, light, bread, drink, *&c.*

Anſw. No, 1. Becauſe it is Idolatry. Men hereby inveſt the creatures with Gods properties. For men make thoſe things

things their God whereby they ſwear, and they hereby apply the religion of an oath to a creature, which is onely due to God. *Polycarpus* would rather be burnt then ſwear by *Cæſars* fortune, *Euſeb. Hiſt. l. 4. c. 15.* Nor would the Chriſtians ſwear by the Genius of their Prince, *Tert. Apol.*

2 Oaths are onely to be by the name of God, *Deut. 6. 13. Thou ſhalt fear the Lord thy God, and ſwear by his name.* Deut. 10. 20. *He that ſweareth on the earth ſhall ſwear by the God of truth. Eſa. 65. 16.* After the emperours had given their names to Chriſt, the oath given to ſouldiers, (as *Vegetius* mentions) was by God and Chriſt, and the holy Spirit, and by the majeſty of the Emperor, which according to God is to be loved and embraced of mankind. This was a corruption, for we are to ſwear onely by God. The Prophet. *Zeph. 1. 5.* reproves them who ſwore by the Lord and by *Malchom.*

3 No creature whereby we ſwear can ſearch our hearts, no Saint, nor Angel, to know whether we ſwear true or falſe, nor reward in caſe we ſwear truly, nor take vengeance in caſe we ſwear falſly.

4 We are to ſwear to none but him we are to ſerve and worſhip, *Deut. 6. 13. Thou ſhalt ſerve the Lord thy God, and ſwear by his name*; but God onely is to be worſhipped and ſerved, *Matth. 4. 10. Him onely ſhalt thou ſerve*, therefore him onely ſhalt thou ſwear by. *Martyr* ſaith in the councel of *Carthage*, it was forbid that any man ſhould ſwear by creatures, and if a clergy man ſo ſwore he was to be excommunicate.

5 Such a kind of ſwearing by creatures takes away the reverence of an oath, and cauſes perſons to uſe it raſhly and familiarly.

Queſt. But whether may a Chriſtian take an oath of him who he knows will ſwear by Idols or creatures.

Anſw. Laban ſwears by the God of *Nahor*, when *Nahor* ſerved Idols. *Gen. 31. 53. Jacob* he takes his oath and

ſwears by the fear of his father *Iſaac*. And ſo Chriſtians may take an Oath of a *Mahumetan* ſwearing by *Mahumet*, becauſe he to whom the Oath is ſworn looks not at the Errour of the Oath, but at the Confirmation of the Truth and of the Promiſe made. Beſides, he to whom an Oath is ſworn, I mean the Chriſtian, though he requires an Oath, doth not require a corrupt Oath.

Queſt. Whether it be lawfull to lay the hand upon the Book, and to kiſs it, in taking of an Oath, when it is impoſed on us by a lawfull Magiſtrate?

Anſw. No, becauſe an Oath is part of Gods worſhip, ſee *Deut.*6.13. and this is a Superſtition, or a Super-inſtitution in it,

1 Becauſe it confines our outward Worſhip to a bodily Service, which was never commanded by God, nor exemplified by Saints. Now as the Chriſtians twenty years ago oppoſed Bowing before the Altar, & bowing towards the Eaſt, when it was impoſed, though herein they were required onely to bow to the God of Heaven and Earth, placing an abſoluteneſs in that which God left indifferent, ſo we in like manner may oppoſe this Superſtition of Confinement in Laying our Hand upon the Book, and kiſſing the Book in taking of an Oath, when God hath left it indifferent what geſture or outward ſignification we will expreſs. Hence the Scripture mentions variety of geſtures, ſometimes the Putting the Hand under the Thigh, *Gen.*24.9. ſometimes lifting up the Hand to the moſt high God, *Gen.* 14.22.

2 Becauſe in the Worſhip of God there is introduced a humane Invention, which ought not to be (ſeeing he that owes the Worſhip muſt appoint the manner how he will be worſhipped) That there is a humane Invention brought in, appears, becauſe that together with their ſwearing, they are at the ſame time required to lay their Hands upon the Book; now as ſome of the Non-conformiſts brought it as

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an unanswerable Reason, that the Cross ought not to be used in Infant-baptism, but was will-worship, because it was joyned with the worship of God, as it was then accounted; and that it was joyned with the supposed worship of God, appeared, because the worship was a good while begun before the Cross was used, and after the Crossing there was the saying the Lords Prayer, and a Thanksgiving for the Regeneration of the Infant. This Argument I producing once to a great learned Bishop, he was not able to answer it, but was in a manner silenced at it. Let those then be silenced who will offer to introduce Laying the Hand upon the Book in the Worship of an Oath, and impose it on others to observe their Invention.

3 It's unlawfull, because Magistrates in some places place the essence of an Oath in Laying the Hand upon the Book, hence it's unlawfull; now in that they place the essence of an Oath in laying the Hand upon the Book, appears, because they will not give you an Oath unless you will swear in that manner.

2 Because they think the Oath is not full without it: for though in the most religious manner you call the Searcher of hearts to witness, and though you are willing to lift up your hand to Heaven to the most high God, yet nothing wil serve, unless you lay your Hand upon the Book, they will not give you an Oath, witness Ald. *Hook* one of the Judges for Probate of Wills at *Dublin*, who thus refused the Testimonies and Oaths of me and another, who were Witnesses to a Will, wherein the Legatees were onely a Widow and three very small fatherless Children. As the calling of God to witness to confirm a truth by a person that discerns what an Oath is, is one part of the essence of an Oath, so these men would have Laying on of Hands on the Book to be another part of the essence thereof, unless we may suppose that they make Swearing in the Worship of God to be the thing signified, and Laying the Hand upon the Book and kissing

kiſſing it, to be the outward ſign thereof, ſo that the Worſhip ſhall be from Heaven, and the ſign from man, a groſſer preſumption than which there were not many in the Prelacy.

4 If there be any outward viſible geſture required in taking of an Oath, there being none commanded by God, it muſt be ſuch as is exemplified by God, Angels, and godly men; but not laying the Hand upon the Book, but lifting up the hand towards Heaven, is ſuch as is exemplified by God, Angels, and godly men; therefore, if any geſture be required, lifting up of the hand to Heaven muſt be it.

See it, 1 In God, *Deut.*32.40. *I lift up my hand to Heaven and ſay, I live for ever.*

2 See it in Angels, *Revel.*10.5,6. *And the Angel which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and ſware by him that liveth for ever and ever, who created Heaven and Earth.*

3 See it in a godly man, the Father of the faithfull, *Gen.* 14.22. *Abraham* ſaid to the King of *Sodom, I have lift up my hand to the Lord, the moſt high, the Poſſeſſour of Heaven and Earth, that I will not take from thee a thred even to a ſhoelatchet.*

Moreover *Dan.*12.7. *I heard the man cloathed in Linnen which was upon the Waters of the River, when he held his right hand and his left hand unto Heaven, and ſware by him that liveth for ever.*

5 I have read of a conſcientious Witneſs in the Book of *Martyrs* about three hundred years ago, who conſcientiouſly oppoſed this Abomination.

6 I have heard upon good Information I truſt, that there was an Ordinance of *Parliament* to diſpenſe with tender Conſciences herein, which it behoves all tender Conſciences to have, if it may be had, to produce it againſt the rigidneſs of thoſe who will either force them to lay their hands upon a Book, or elſe give no Oath. There was a Wit-

Witneſs of Chriſt that oppoſed laying his hand to ſwear upon a book. See *Acts* and *Mon. vol.* 1. *P.* 701. *Col.* 2. alſo *P.* 702. In the life of *William Thorp* a Prieſt, A certain Clerk asking *William Thorp* if it were not lawful to kneel down and touch the holy Goſpel book, and kiſs it ſaying, So help me God and this holy doom, *William Thorp* anſwered out of a diſcourſe betwixt a Lawyer and a Maſter of Divinity, The Maſter of Divinity ſaid, it was not lawfull to give or take any ſuch charge upon a book, for every book is nothing elſe but divers creatures, of which it is made of, therefore to ſwear upon a book is to ſwear by creatures, and this ſwearing is ever unlawfull: this ſentence witneſſeth *Chryſoſtom*, plainly blaming them greatly that bring forth a book to ſwear upon. Alſo *pag.* 702. being askt to lay his hand upon the book and ſwear, *William Thorp* anſwered, If *Chryſoſtom* proveth him worthy of great blame that bringeth forth a book to ſwear upon, It muſt needs follow that he is more to blame that ſweareth on that book. After a Clerk bidding him lay his hand upon the book, touching the holy Goſpel of God, *William Thorp* anſwered, I underſtand that the holy Goſpel of God may not be touched with mans hand, *ibid.* that is not unadviſedly.

V. 37. *But let your communication be yea, yea; nay, nay; for whatſoever is more then theſe cometh of evil.*

The meaning of Chriſt here, is not to forbid ſwearing in juſt caſes, but prophane and raſh ſwearing, whether by God or creatures. This is mentioned, *Jam.* 5. 12. as if he ſhould ſay, Let your ſpeech uſually be a bare affirmation or denial. For that which is added to theſe by calling God or creatures to witneſs cometh of evil.

Yea, yea; nay, nay] Chriſt notes to us the conſtancy that ſhould be alſo in our ſpeeches, without faltringor deceitfull equivocating, 2 *Cor.* 1. 19, 20. *Our word among you was not yea and nay.*

Beſides Chriſt teaches that in promiſes not ſworn, our faith

faith ought to be kept in like manner as if they had been ſworn, *Pſal.* 15.4. *He that ſweareth to his own hurt and changeth not.* So much appears, *Jam.* 5. 12. *Let your yea be yea, and your nay nay, leſt you fall into condemnation.* In ſtead of ὑπὸ κρίσιν πέσητε, *ſub judicio*, *Grotius* reads out of ſome Copies, μὴ εἰς ὑπόκρισιν πέσητε, *leſt you fall into hypocriſie*, that is, leſt ye be found deceitfull, which becomes not Chriſtians. *Joſeph* ſpeaks of the *Eſſens*, Every thing that was ſpoken of them was ſtronger then an oath. Some there are that think promiſes have not a binding power, but a ſimple affirmation of a thing that in future we would do, ought to proceed from that minde, that at that time would do that thing which we ſay we would do in future. Yet he is not bound thereby, nor we are bound thereby, becauſe the will of man hath a power to change his decrees, neither can he take away that right from himſelf by the alone reſpect of himſelf.

So that we muſt diſtinguiſh, 1 Betwixt the declaration of our minde, wherein we ſhow our preſent intentions, but yet with the reſervation of our future liberty of changing our preſent determination upon new reaſons we yet ſee not.

2 And betwixt a promiſe. For in a promiſe there is the tranſlation of a mans right to another; as a man that owes an horſe may paſs him over to another by ſome ſigne of his will; now becauſe by ſuch a ſigne ſome right paſſes over to another, therefore the will cannot honeſtly change it ſelf.

Now that a promiſe may be of force, there are four requiſites;

1 That the promiſer be capable of promiſing, and therefore thoſe that want reaſon, as children and mad men, their promiſes are of none effect; there can be no willing without underſtanding.

2 That the things promiſed be juſt; herein *Herods* promiſe

miſe was of no force when *Herodias* deſired *John*'s head.

3 That we promiſe what is in our own power. If a ſervant promiſe his ſervice to him that is not his maſter, this promiſe is nothing, becauſe it is beyond the power of the promiſer; ſo if a man ſhould promiſe to reach heaven, it is out of his power.

4 After our promiſe is made to any perſon, upon conſideration that we look upon it as an abſolute debt, which we cannot in conſcience nullifie, unleſs the perſon to whom we promiſe do acquit us.

Whatſoever is more then theſe cometh of evil] Evil in the maſculine Gender ſignifies the evil ſpirit, the devil, who tempts to ſwearing as well as to other ſins, without any neceſſity of an oath. If we take theſe words [*of evil*] in the Neuter Gender, then we muſt underſtand that this ſin of vain ſwearing comes of the evils that are in the hearts of men. As from, 1 Irreverence of the name of God. 2 Diſtruſt, when men will not believe without an oath. 3 From a cuſtome of ſwearing wherein perſons have been bred. 4 From the cuſtome of men, in not ſtanding to their promiſes, and not uſing faithfulneſs in their ſpeeches, ſo that it is as if Chriſt had ſaid, think not you will be excluded from the ſociety of men if you refrain from ſwearing, for the manner of ſwearing, ſpringing up from mens unfaithfulneſs, if you ſhall honeſtly perform your words and promiſes, you will ſooner be believed without an oath then others with an oath.

Yet know that Chriſt doth not count oaths evil or unlawfull in the whole, but things that are not to be uſed ſave in matters of very great moment; as being called before a Magiſtrate, or when ſomething is committed to the truſt of another, or for purging our own innocency, when ſuſpected, *Num.* 5.19. or when perſons are ſlow to believe that which is profitable for them to believe, or for Gods glory, *Ro.* 9.1. Oaths are not to be uſed but in theſe and ſuch like caſes as have been named.

For Application, learn to keep vvithin the bounds of yea and nay, avoiding all prophane ſwearing. If the Princes of the world will not ſuffer their names to be abuſed, vvill God ſuffer it? Will Chriſt ſuffer his vvounds, his heart, his bloud, his foot to be ſworn by? Alſo all prophane curſing, to vviſh they might ſink, be hang'd, be damn'd, be burnt, never to come in the Kingdome of heaven, never ſee vvife or children, or the face of God, that this bread may be their laſt if it be not ſo.

Moreover beware of ſwearing by creatures, as by the croſs, by light, by heaven, by faith, troth, by *Jeruſalem*, by thy head: remember vvhatſoever is above *yea* and *nay* is ſin.

Avoid the calling of God to witneſs in trivial things, as even many profeſſors do, uſing ſuch vvords, as the Lord knowes, God can vvitneſs vvith me. Moreover learn to be conſtant in your vvords and promiſes, that your faithfulneſs may perſwade men to believe you vvithout oaths.

V. 38. *Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.*

Here's another Commandement depraved by the Phariſees, vvhich vvas the law of like for like, or retaliation, *Exod.* 21. 23,24,25. This law of giving eye for eye, tooth for tooth, vvhich vvas appropriated to the Judge, they applied it to private perſons, that every man might avenge himſelf. That it belonged to the Judges onely, ſee *Deut.* 19.21. the ſcope of which law vvas to keep men from avenging themſelves, ſeeing they had the Magiſtrate an avenger of their vvrongs. Onely vvhere Magiſtracy cannot be had, there may be an unblameable defence. The law of the 12 Tables vvas, if he hath broken a member let there be like for like. Now the Phariſees expounded the law of God to ſerve the corrupt humours of the Jews, vvho vvere much given to private revenge; yea it is natural to every man to think revenge ſweeter then milk, then life. Corrupt teachers

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are ready to expound the law of God according to the manners of men, as Princes frame their governments according to the manners of their people.

V. 39. But I say unto you, Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

Resist not evil] Christ in answer forbids all private revenge. We should onely desire to defend our selves and ours, not thirst to hurt our Enemy. For that revenge that *Sampson* had against the *Philistines* for his eyes, *Judg.* 16. 28, 29. It was not the revenge as of a private man, but of a Magistrate, as appears by the assistance God gave him at that time, neither would *Sampson* have prayed to God for assistance in any sin. Certainly were it not lawfull to drive back force with force, the Apostles following Christ would not have carried swords, *Luke* 22. 38. It is of the law of nature to defend our lives, and to turn away those things that hurt, which if it were not, thievs and robbers would spoil honest men: this may be where we cannot have defence from Magistrates. But to push like rams, as those Kings, *Dan.* 11. 40. is forbid. Whereas Christ blamed *Peter, Mat.* 26. 52. *Put up thy sword into his place, for all they that take the sword shall perish with the sword*, It was not for driving away force by force, but for his desire of revenge, which revenge appears, in that it was not probable that such a multitude as came to take Christ, should be driven back by two or three armed men. Also Christ blames him for going on so rashly, without his command or the Magistrates command. He that takes away thus any mans life with the sword, shall perish either by mans sword, or by the sword of Gods vengeance.

Moreover this command of not resisting evil, seems to be a supplement to *Moses. Tertul. cont. Marcion l.* 4. *Christ taught us a new pattern, forbidding the course of wrong permitted by the creatour, requiring eye for eye, and tooth for tooth.*

When he teaches vengeance is mine, I will repay it, he teaches that patience expects revenge; yea the Lord doth not onely forbid revenge, but the remembrance and calling to minde of the wrong.

Beware then how you uſe private revenge, vvhether it be that vvhich is inward, as the bearing of a grudge, condemn'd, *Levit.* 19. 18. *Jam.* 5. 9. *Grudge not one againſt another*, or that vvhich is outvvard, vvhen a man ſhall vent revengful vvords or actions, *Prov.* 20. 22. *Say not thou I will recompenſe evil, but wait on the Lord and he ſhall ſave thee.* Prov. 24 29. *Say not thou I will do to him as he hath done to me, I will render to the man according to his work. Chriſt gave not reviling for reviling*, 1 Pet. 2. 23. *he was led as a ſheep to the ſlaughter*, Eſai. 53. 7. *as a ſheep before the ſhearers is dumb, ſo opened he not his mouth.*

But whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo] This is a proverb taken from *Lam.* 3. 30. *he giveth his cheek to him that ſmiteth him*; it ſignifies to ſuffer wrongs patiently rather then revenge our ſelves. This was exemplified by Chriſt, *Eſa.* 50. 6. *I gave my back to the ſmiters, and my cheeks to them that pluckt off the hair, I hid not my face from ſhame and ſpitting.* Chriſt meets with an objection; if I may not revenge my ſelf, by bearing one wrong, I invite my enemy to do me another: Chriſt therefore ſaith, its better to take the ſecond wrong, then to revenge our ſelves, can preſerve us from further injuries, or elſe repair us for what we ſuffer.

Now becauſe this general rule of not revenging our ſelves might ſeem hard, Chriſt inſtances in 3 particulars.

1 In aſſaults againſt our body, *ver.* 39.

2 Againſt our property, *ver.* 40.

3 Againſt our liberty, *ver.* 41.

As 1 In aſſaults don to our bodyes, as when a man ſhall ſtrike us on the cheek, which is not to be taken literally, for Chriſt, *Joh.* 18. 23. ſaith, when they ſtruck him,

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If I have done evil bear witness of the evil, but if well, why smitest thou me? Paul, when *Ananias* commanded him to be smitten on the mouth, said, *God shall smite thee thou whited wall:* but Christ hereby would teach christian patience in bearing wrongs offered to their body here, and to their goods after, and to perform the precept of non revenge. Yet doth not Christ intend patience in all sorts of wrongs, but in light wrongs, as a box or a blow, but if it prejudice our life, we may fight with him, and rather kill then be kil'd. *Exod.* 22, 2. a man might lawfully kill a thief in the night without the guilt of blood, so we may bear the loss of a garment, but if it prejudice our estate we may go to law with him, so to go two miles with a man if he compell thee, but not to go an hundred. By this first instance Christ reprehends the usual practise of fighting and quarrelling, as being the acts of evil men, and not of Christians, who are to suffer.

Ver. 40. *And if any man will sue thee at the Law, and take away thy coat, let him have thy cloak also.*

Christ gives a second instance, wherein Christian patience is to show it self, *viz.* in bearing smaller wrongs done to our estate and property, as if a person by oppression in law take away one garment, and then another.

The meaning is, when Christians are spoyled of one part of their goods, they ought by patience to prepare themselves for the spoil of the rest. Christ means not as if we might not come to sue at law for the just defence of our estates; few indeed sue in courts of justice with a patient spirit, yet because some do so, we must not condemn going to law, till impatience do appear, and seeing the cloak is more worth then the coat, Christ signifies, that when we receive a less loss, we should prepare for a greater: in summe Christ forbids scandalous and impatient going to law, 1 *Cor.* 6. 1, 2. *ad* 8. *Paul* appealed to *Cæsar*. *Zenas* a lawyer is reckoned among believers. We should also learn to

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preferre our peace before our goods, and to be ſlow in going to law, in that its apt to diſquiet the mind. An ounce of peace is worth a pound of victory; Law ſhould be uſed as deſperate Phyſick, onely in caſe of extremity.

Ver. 41. *And whoſoever ſhall compell thee to go with him a mile; go with him twain.*

Here's a third caſe wherein Chriſtian patience is to appear, *viz.* in loſs of liberty, which is when a man ſhall compell thee to go with him a mile: as in theſe dayes they will preſs poſt-horſes for the ſervice of the ſtate, ſo were they wont to preſs perſons for the ſervice of the Emperor. ἀγγαρεύειν is to lead to a ready way or to be a guide to carry burthens: its a *Perſian* word, as *Aretius* obſerves, ἄγγαροι are the meſſengers of the King, who forced perſons to bear burthens, and neceſſitated perſons to needful ſervice, its like from the *Perſians* this cuſtome came among the *Jews*. Chriſt means that we ſhould ſhow our patience by going with him two miles, rather then contend with him, ſo you ſhall overcome him that compells you, and ſo ſhall make him friendly to you, but if thou reſiſt him thou wilt ſtir up contention with him, and loſe thy own peace, and ſtir up hatred to thy ſelf, and by impatience diſgrace thy profeſſion. As it is a ſign of a vveak ſtomach not to digeſt hard meat, ſo its a ſign of a weak mind not to digeſt a hard word. It vvas *Cæſars* praiſe that he forgot nothing ſave injuries, *Cicero pro Marcello:* forgetfulneſs is the remedy of injuries.

For application, 1 Learn patience in all theſe caſes. *Let patience have a perfect work, Jam.* 1.4. That vve may be patient not onely in one caſe but in every caſe, let thine enemies vvickedneſs be vvearied (and if poſſible) overcome by thy patience.

2 For Chriſtians to prepare for all kinde of ſuffering in body, goods, name; hereunto are vve called, 1 *Pet.* 2. 21. a chriſtians ſtate is a ſtate of ſuffering.

3 To be patient, as in other loſſes ſo in the loſs of liberty.

ty. The *Hebrews* after the *Persian* povver came among them, vvere forced to bear *Onus Angariæ,* the burthen of compulsion, they had freedom from this by *Demetrius,* as *Joseph. Orig.* 13. It's like the *Romans* after used it, as in their compelling *Simon* to carry Christ's Cross, yet if vve can shake off such slavery at any time, vve should chuse it rather, 1 *Cor.* 7.22.

4 Exhort to put up light Injuries done to our bodies, vvhich do not disable our bodies, nor leave any vvound behinde them, yea though in some measure reproachfull, as a box on the ear, if vve revenge our selves vve expose our selves to more hazzard, and if vve think to redress our selves in any Court of Judicature, it vvill put us to more trouble and charge, therefore best put up the Wrong at first: for too oft it is in Courts of Justice vvith poor innocent Clients as vvith Sheep, vvho, thinking under Bramble-bushes and Thorn-bushes in time of a Storm to shelter themselves, do leave their Wool behinde them, and therefore Christ in bidding us let our Coat go, intimates that besides our duty to avoid private revenge, to take notice of the delays and expencefulness of Courts.

V. 42. *Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

Give to him that asketh thee] Christ next to the duty of Forgiving touches upon the duty of Giving. Christ his purpose is not to make us prodigal, (as we must needs be if we give to every one that asks us) but liberal, and that we think it not enough to help some few with our Charity, but we should do good to all so far as our Charity will reach, *Gal.* 6.10. *Do good to all,* yea to such as cannot requite us, *Luke* 6.33. *Luke* 14 12, 13. Hence *Luke* 6. 30. Christ saith, *Give to every man that asketh of thee.* Instead of giving like injury for like, I appoint the Law of Charity and Bounty, though it were such an one as formerly had struck thee on the cheek, and sued thee at the Law, yet coming

coming to want, relieve him. Do not thou, for Wrongs and Injuries he hath done to thee, *Turn away* thy face from him. This word *Turn not away*, and thoſe words *Luke* 6.30. *He that taketh away thy Goods ask them not again*, which are joyned with this Command, *Give to every one that asketh of thee*, ſhew, that this is the meaning, that in ſtead of Retaliation of Injuries, Chriſtians ſhould retaliate Benefits, as giving and lending, for Chriſt ſpeaks of one who hath done the Wrong, and like a Thief hath taken away thy Goods.

Not that Chriſt means that we ſhould give to every man that asks, for then ſhould we have nothing for our ſelves, but let our Charity be according to our ability. Alms is compared to Seed, 1 *Cor.*9. and Seed uſes not to be careleſly ſcattered, but to be ſowen with diſcretion.

Nor are we exempted from this duty till perſons ask us, for we being able, are to inquire for objects to be relieved. As *Oneſiphorus* ſought out *Paul* very diligently at *Rome*, knowing him to be in want, 2 *Tim.*1.17.

Now in performing the duty of giving, conſider theſe things.

1 We muſt be pitifull to the poor. We muſt have Bowels of Mercies, *Col.* 3.12. draw out our ſoul to the hungry, *Iſai* 58.10. if we can draw out no more. *Job*'s ſoul was grieved for the poor, *Job* 30.25. The Command *Deut.* 15.7. was, *If there be among you a poor man of one of thy Brethren within any of thy Gates, thou ſhalt not harden thy heart, nor ſhut thy hand from thy poor Brother.* We muſt not then ſhut up our bowels againſt ſuch, 1 *John* 3.17. Some give out of credit, as the Phariſees, *Matth.*6.1,2. looking at their own glory, or out of hypocriſie, as *Judas*, *John* 12. 5,6. or out of importunacy to be rid of the poor, but few out of bowels.

2 We muſt relieve, *Heb.*13.16. *To do good and to communicate forget not, for with ſuch Sacrifices God is well pleaſed.*

1 *Tim.*

1 *Tim.* 6. 18. *Ready to distribute, willing to communicate.* For this was *Cornelius* praised, *Acts* 10.4. For this there are six Grounds.

1 The Promises made to this duty. Such an one is happy, *Prov.*14.21. *He lends to the Lord, and God will repay him, Prov.*19.17. *His Seed are blessed, Psalm* 37.26.

2 It will be a great comfort in an evil time. *He shall not be affraid of evil tidings, Psalm* 112.7. Why? *v.* 9. *He hath dispersed, he hath given to the poor. Eccles.*12.2. *Give a portion to seven,* Why? *You know not what evil will be on the earth. Psalm* 41. 1. *Dan.* 4. 27. 3 What is so given brings a Blessing upon our Estates, *Deut.*26.13. compared with *v.*15.

3 Give chearfully, 2 *Cor.*9.8. *God loves a chearfull giver.* 2 *Cor.*8.4. *Praying us with much intreaty to take upon us the ministring to the Saints.* Works of Mercy should be Meat and Drink to us, *John* 4.32. flowing like Water from a Conduit; not onely shew mercy but love to do it, *Mic.* 6. 8. Many mens mercy comes like so many drops of bloud from their heart, *Deut.*15.10. *Thy heart shall not be grieved when thou gives unto him.*

4 Seasonably, give whiles thou hast it to give, *Eccles.* 11.2. Leave it not to Executours, *Eccles.* 11. 6. *In the morning sow thy seed, and in the evening withhold not thy hand.*

5 According to ability, *Acts* 11.29. the Disciples every one according to his ability determined to send relief to the Brethren of *Judea.* For the quantity of giving, every man is to give as God hath prospered him, 1 *Cor.*16.2. *He that sows sparingly shall reap sparingly.* 2 *Cor.*9.6. Though we give away Water we must not give Fountain and all.

6 In sincerity, *Matth.*6.1,2. Make not Alms more publick than the circumstances discover themselves.

Object. But I know not how soon I may want my self.

Answ. God hath promised to keep thee from want,

Prov. 28.27. *He that giveth to the poor ſhall not lack, but he that hideth his eys and will not look upon him ſhall have many a Curſe. Prov.* 11.24,25. *There is that ſcattereth and yet increaſeth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered again.* What is thus given will bring a bleſſing on the reſt. *Deut.* 15.10. *For this thing* (*viz.* of relieving the poor) *the Lord thy God ſhall bleſs thee in all thy works, and in all that thou puts thy hand unto.* A man is not poorer for diſcreet mercy, for it is like Seed which a poor man ſows, which returns plenteouſly to him and his, 2 *Cor.* 9.6. *He that ſows bountifully ſhall reap bountifully.*

Object. But my Children will want what I give.

Anſw. By thy penuriouſneſs thou mayſt undo thy Children, *Prov.* 11.24. but not by mercy, *Pſa.* 112.2. compared with *v.* 9. *Pſalm* 37. 25. by *righteous* is meant *mercifull.* See *v.* 21,26. *Prov.* 13.22.

Object. But the poor generally are wicked.

A. Ex. 23.5. If a Beaſt in miſery muſt be relieved, yea the Beaſt of ſuch an one as hates Gods people, *Exod.* 23.5. much more himſelf. Though they be wicked, 1 They may belong to Gods Election. 2 Thou reſpects not them ſo much as the Lord, to whom thou lendeſt it, *Prov.* 19.17. 3 That thou giveſt, though to the unvvorthy, ſhall not loſe a Reward. *Eccleſ.* 11.1.

Object. But I vvould give, if others gave equally vvith me.

Anſw. There ought to be care had of equality, 2 *Cor.* 8. 13. but if there be inequality herein, let not other mens ſins hinder thee from doing thy duty, and make thee to do it grudgingly, and ſo thou loſe thy Reward.

Means to give Alms.

1 Get faith to believe that God will not fail thee. *Heb.* 13. 5. and that what thou doeſt for Chriſts ſake, *Matth.* 25. that

that he will own it, and that thou wilt one day finde in heaven what thou now gives, 1 *Tim.* 6. 19.

2 Be laborious in a calling, *Eph.* 4. 28. Alms is such a piece of service, that even they that labour with their hands are to give to those in want. Labouring you ought to support the weak, remembring it's more blessed to give then to receive. *Acts* 20. 35.

3 Spare mony from superfluities, from costly apparel, costly buildings, costly diet. Many persons, though they have great incomes, they have nothing at all to give to godly uses, they have so many vain ways of expence.

4 Remember the liberality of Christ, 2 *Cor.* 8. 9. *Who, when he was rich, for our sakes became poor, that we through his poverty might be made rich.* The Apostle brings it as an argument to stir up to benificence to the poor.

5 Consider it's an act of righteousnes in God to acknowledge all the mercy which is done for his name, and to requite it, *Heb.* 6. 10. *Matth.* 10. 41, 42. *Matth.* 25. 34, 35.

6 The perplexity which will be in the conscience when we come to dye and have neglected this duty, then will conscience, or Satan, or both, ring that saying in our ears, *Matth.* 25. 29, 30. *Take away the talent from him, and cast this unprofitable servant into utter darkness.*

7 Consider the blessings present and future, wherewith God crowns this grace at present, *Give and it shall be given you, good measure pressed down,* shaken together, *running over,* Luk. 6. 38. *for God is able to make all grace abound towards you, that you, having sufficiency in all things, may abound to every good work,* 2 Cor. 9. In future, *you shall have glory, Mark* 10. 30. Luk. 12. 33. *Sell that you have and give alms, provide bags that waxe not old, a treasure in heaven that fades not.* Contrarily, mercileſs men shall have no mercy. *James* 2. 13.

8 Pure religion consists in this, *Jam.* 1. 27.

9 Consider there's no difference betwixt thee that gives

and them that are given to, but onely thy eſtate, *Aug. de verb. dom. ſer.* 5. both born naked, both begin their life weeping. When dead and their tombes broke open are the bones of the rich known? *Ibid.*

2. Who muſt give Alms, and to whom muſt they be given?

Anſw. All that are able; Superfluities to miniſter to conveniencies, conveniencies to neceſſities, neceſſities to extremities: the two firſt muſt relieve, the two laſt may take relief. Chriſt though he lived of the contributions of others who miniſtred to him, *Luke* 8. 3. yet he uſed to give alms of that he had, *Joh.* 13. 19. *diſtributing to the neceſſities of Saints*, *Rom.* 12. 13. to neceſſities, not to ſuperfluities. The compaſſionate *Samaritan* could not paſs by the neceſſity of him who fell among thievs, *Luk.* 10. 33. onely the word, *Rom.* 12. 13. is not neceſſities, but χρείαις, the uſes of Saints, we muſt not forbear relieving the poor Saints, till they come into great neceſſity, for our ſelves would not be ſo dealt withall. In caſe of extreme neceſſity of brethren we are to part with all, rather then the poor Saints ſhould ſtarve, as they did at *Jeruſalem* in the Apoſtles times, *Acts* 4. 34, 35. the Churches of *Macedonia* were in want themſelves, yet ſupplied they the extremities of the Saints at *Jeruſalem*, 2 *Cor.* 8. 1, 2.

2. Whether ought all goods to be common?

Anſw. No. 1 From the contracts of buying and ſelling, which is mentioned: *Lydia* was a ſeller of purple, *Ananias* after he had ſold had the money in his own power. *Paul* blames the *Corinthians* for defrauding and going to Law one with another, which ſhowes every man kept his property. *Mary*, *Acts* 12. 12. had a houſe of her own where the Church met.

2 The Scripture every where commands alms, but there were none to give it or take it, if all things were common to Chriſtians.

3 Exam-

3 Examples disprove community. *Philip* the Deacon received *Paul* at his house. *Tabitha* is reported to be a liberal matron, who made coats for the poor. *Onesimus* was servant to *Philemon.*

4 This community would run to absurdities; As,

1 It destroys endeavours, for who would not frame excuses from taking pains, and would not favour himself when he works for a community?

2 It would cause endless contentions, some alledging the greatness of their pains, others alledging the necessity of their persons.

3 Hereby two vertues would be destroyed, Temperance which bids us refrain from that which is anothers, and Liberality which bids us do good to others.

5 The Laws against stealing condemn this, *Ephes.* 4. 28. there can be no theft where all things of right are common.

Obj. The Church of *Jerusalem* had all things common.

A. True, but it was not commanded but voluntary, for after they had sold their lands they were in their own power. Besides, the extreme poverty of the brethren required the rich to give in their estates, unless they would have seen their poor brethren perish.

Besides, that Church being the first, must do some extraordinary thing. Hereby also they shewed that the possessions they had in those places, were not much to be accounted of, as being shortly to become the prey of the Enemies.

But there was no community in the Churches of the Gentiles, as appeared by their contributions which they made for poor Saints, yet are not the Churches to suffer any Saint to want. *Justin Martyr* saith, *We that loved the increase of our moneys and the fruits of our possessions above all other things, now we bestow those things which we have in common, and communicate them to whatsoever poor Saints, Apol.* 1. *pag.* 41. *Justin* means with their own consent, and when need required,

required, and deſire it might be done now, rather then poor Saints periſh or be in extremities.

Obj. This diviſion of properties is not of the Law of nature, becauſe nature doth not command it to be made, nor incline to it.

Anſw. All men by nature are born naked, yet natural reaſon bids that men be clad to keep them from the cold; ſo nature hath not made a diviſion of things, yet natural reaſon, to prevent contentions, bids that ſuch a diviſion ſhould be made. The Law of nations, which is no other then the common judgement of men, from the principles of natural equity doth now eſtabliſh it. What we poſſeſs we poſſeſs by humane right, either of firſt occupation, or after contracts, for by divine right the earth is the Lords.

Q. Whether muſt we give alms to beggars that go from door to door?

Anſw. The uſual practiſe of begging is the ſeminary of vagabonds; but beggars are of two ſorts. 1 Strong and able, theſe are not to be relieved, becauſe relief maintains them in their idle life, 2 *Theſ.* 3. 10.

2 Poor, ſick or maimed, who cannot work; ſuch was that lame man that begg'd of *Peter* and *John*, at the beautifull gate of the Temple, *Acts* 3. 2, 3. probably he was a good man, becauſe twice mention is made of his praiſing God, *v.* 8, 9. Theſe poor and maimed perſons, in caſe the Magiſtrate make no proviſion for them, nor yet wealthy perſons, it cannot be avoided but they muſt be ſuffered to beg, and alms ought to be given to them; but ſpecially miniſter to the poor labourer and houſe-keeper, who comes not abroad and hath a great hungry family.

Q. Whether can that which is another mans goods be taken by a poor man againſt the will of the owner, the poor man having nothing of his own to ſuſtain life?

Anſw. 1 Neceſſity cannot diſpence with poſitive laws, to make the goods of another mine, and mine his. We are

to

to bear any neceſſity rather then to commit any iniquity, if we muſt not lye nor forſwear to ſave life, then we muſt not ſteal to ſave life, *Job* 36. 21. *Take heed, regard not iniquity, this haſt thou choſen rather then affliction*; as neceſſity cannot make another mans wife at thy command, no more can it another mans goods. Its the excellency of a Chriſtian to know how to want, *Phil* 4, 12, and to reſolve ſo to depend on God in a promiſe, rather to ſtarve then ſteal.

Object. But the Diſciples being hungred did pluck the ears of corne, therefore its lawful to take that which is anothers in caſe of neceſſity, *Matth.* 12. 1.

Anſw, The Diſciples did what they did not, becauſe neceſſity takes away property, or becauſe eſtates are ſo divided among men, that no man ought to ſuffer his neighbour in extreme neceſſity to periſh, but becauſe what they took was their own by the gift of God, *Deut.* 23. 24, 25. *When thou comes into the ſtanding corn of thy neighbours, then thou maieſt pluck the ears with thy hand, but thou ſhalt not move a ſickle into thy neighbours ſtanding corn.*

Beſides its lawful to pluck an apple, a pear, or an ear of corne, not for neceſſity, but for delight, becauſe in ſuch caſes there is a ſilent conſent. We do it ſometimes the owner ſtanding by, who by his ſilence allows it, and if the owner were abſent, we have his interpretative conſent, we have a perſwaſion, that were the man by, he would give us leave to pluck an apple or an ear of corne, even by the common law of humanity.

The Lavv commanding the theif vvho ſtole for need, to make reſtitution, had been in vain, if need did diſpenſe vvith property, and give title to ſo much of our neighbours goods as vvould ſatisfie need, ſeeing its againſt reaſon that a man ſhould make reſtitution for that vvhich is ones ovvn. Yet it ſeems they vvho vvar in a juſt cauſe, may in extremity take from others to relieve their extremity. The perſons they take from are either friends or enemies,

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if enemies, vvhat they take is lavvful ſpoil, if they be friends, they fighting for their cauſe they may take from them, 1 *Cor.* 9. 7. due cautions being obſerved.

From him that would borrow of thee, turn not thou away] Lending vvas a duty under the Old Teſtament, and that freely, for to lend upon uſe vvas no benefit, *Deut.* 15. 7, 8. *Thou ſhalt lend thy poor brother ſufficient for his need.* Pſal. 37. 26. *a good man is merciful and lendeth.* Pſal. 112. 5. *a good man ſheweth favour and lendeth.*

There are three ſorts of borrovvers, 1 Thoſe that have no means of repaying you again; if theſe come to borrovv we are not bound to lend to theſe, but to give them, as duty and charity requires.

2 Poor men, that follow an honeſt calling and have means of paying you again; here you are to lend freely, becauſe of the duty of lending commanded here, alſo *Luk.* 6. 35. μηδὲν ἀπελπίζοντες hoping nothing therefrom. As I muſt not take a penny at preſent, ſo I muſt not hope for a penny in future, becauſe it is my duty to lend freely, as it is my duty to viſit my brother in his ſickneſs, to pray for him, and to comfort him in his affliction of conſcience.

3 Rich men who borrow your mony to make a gain of it, either by purchaſing, or merchandize, *&c.* here you owe not a duty of lending, and therefore *Propter officium indebitum*, for an undue ſervice and benefit you take profit, as *ſix per cent.* or the like: you have an hundred pound, your neighbour hath an hundred pound a year, he comes to borrow your hundred pound, may you not take profit of him for the ſame? yes out of queſtion.

Object. but you muſt not bind this rich man abſolutely to pay you ſix in the hundred, becauſe it may fall out, he may not get a penny by your mony, but loſe, and ſo this will be uncharitable.

Anſw. No. It will not be uncharitable, for if the borrower make fifty pound profit in the hundred, I ſhall have

but

but my six pounds, or what is agreed upon, and therefore if he lose by my money I must look for my Rent, for it must be granted that the Loan of money is worth a certain Rate *per cent.* and the Borrower stand to the hazzard.

Reasons why it is lawfull to take of rich men for lending.

1 Because the prohibition of taking money for loan is determined onely to poor men, never to rich men. See *Deut.*15.7,8. *Exod.*22.25. *Luke* 6.34,35.

2 From the Rule of Equity. Is it equal that a rich man should use my money and get by it, and I get nothing? Besides there is a burden upon the Lender, for now all opportunities of disposing his money to profit is taken away, because another man, a rich man, hath borrowed his money.

3 I ow the rich man no such duty, and therefore, owing him nothing, I may take something of him.

4 From gratitude: we ought to be thankfull where we receive, now where's thankfulness if you pay back onely the principal?

5 From Charity, which teaches every man to have a care of his own. 1 *Tim.* 5.8. Now if rich men have my money and grow richer by it, and I have nothing from it, where is my care?

Onely if thou hast store of money, beware that thou dost not so lend out thy money to rich men for profit, that thou hast not to supply the poor, where duty calls for it. *Lev.*25.35,36,37. *If thy Brother be waxen poor thou shalt not give him thy money upon usury.*

Quest. But what is usury?

Answ. The taking of any thing from a poor Brother for the duty of lending, or from a person to whom we are bound to lend freely.

To these we are to lend freely because they borrow for the sustentation of the life of them and theirs, whereas rich men borrow to get gain thereby: hence rich Christians

ought to lend freely to the poor, even though sometimes the principal may be in hazzard. See for this more in my Treatise of *Repentance and Restitution.*

*V.*43. *Ye have heard that it hath been said, Thou shalt love thy Neighbour and hate thine Enemy.*

*V.*44. *But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.*

Christ reproves another depravation of the Pharisees, which had three Branches, 1 that they expounded Neighbour, to be onely Friend or Kinsman, whereas the Lord means all men who have a common nature with us, *Luke* 10.32. 2 That they left out of the Text these words [*thy self*] *Levit.* 19. 18. The Command was, *Thou shalt love thy Neighbour as thy self.* 3 That their Enemies were to be hated, whereas the contrary appears, *Prov.* 25. 21. *If thine Enemy hunger feed him. Exod.* 23.4.5. If the Ox or Ass of an Enemy were wandring they were to bring him home. Now the Scribes gathered, 1 That as the *Jews* lived in opposition to the foreign Enemies, *Moabites,* and *Ammonites,* and *Amalekites,* they might also hate their private and personal Enemies. 2 That the Scribes drew this principle of hatred of Enemies from the Rule of Contraries, which was, we must love our Friends, therefore we must hate our Enemies: now a right Consequent will not follow from Contraries, unless they be equal. From all this Christ clears the Law.

But I say unto you, Love your Enemies] Christ sets down, 1 The Command, 1 Generally, *Love your Enemies.* 2 Particularly in three Branches, 1 *Bless them that curse you.* 2 *Do good to them that hate you.* 3 *Pray for them that despitefully use you and persecute you.*

2 The Reasons of it, 1 That you may be like God, as children to their father, *v.*45. 2 From the Lords own Example, *who makes his Sun to shine, and Rain to fall on the just*

just and on the unjust. 3 From the difference betwixt Publicans or civil men, or sinners, and betwixt Christians. Sinners love those that love them, and salute those that salute them, but Christians must love them that do not love them, and salute those that do not resalute them, or do it very slightingly.

But before I come to handle the point concerning Love to Enemies, I dare not condemn *Tertullian* and others, who hold Christ his Command to be a supplement to *Moses* Law, while he saith, *The old Law teacheth us love to Neighbours, the new Law to love Strangers.* Also *Tertullian* further, So long as the Sacrament was among *Israel,* he worthily did command mercy to brethren alone, but when he gave the ends of the earth for an inheritance and possession to Christ, and the Nation began to be blotted out, as it was spoken by *Hosea, They that were not my people are my people, and she that had not obtained mercy hath obtained mercy.* From thence Christ extends the Law of fatherly goodness to all, excluding no man in mercy more than in vocation.

Many think (saith *Grotius*) from these words, *Thou shalt hate thine Enemy,* that they have a firm Argument to prove that all things which Christ saith were said of old or by the Ancients, are not to be referred to the Law of *Moses,* but to the Interpretations of the Expounders of the Law, but he thinks respect is had to *Moses* words. The *Jews* were commanded to do some common benefits to their Enemies, *Exod.* 23.4. But if we look *Deut.* 22.1,2,3,4. The Enemy here mentioned was one of their Brethren, he who in *Exodus* is called an Enemy, in *Deuteronomy* is called a Brother. Besides these, there were other Enemies they were commanded to shew no mercy unto, as the *Hittites, Gargashites, Amorites, &c. Deut.* 7. 1,2. *Deut.* 5. 19 *Thou shalt blot out the remembrance of* Amalek *from under Heaven, thou shalt not forget it.* Yet were conditions of peace to be

offered to them, that if they would, they might redeem their destruction with servitude, but if they refused the offered conditions, they were to be kild without mercy. Now there being no cause in Christs time, that the Jews should alledge or pretend for their hatred of other nations, the Laws which they had against the seven nations, those exceptions being taken away which God for certain causes had prescribed unto them, the Law of nature remained whole that every man is to love one another. I must confess I do much incline to this, in regard there were so many prayers in the Old Testament against enemies.

So that the meaning then is, the precept of *Moses* concerning the kinde dealing of the Jews with other men, extended not universally to all, but particularly to their countrymen or fellow Jews, called the sons of thy people, see *Deut.* 22. 1. to others who were aliens and also enemies they were not bound to be kinde, but against some, that is the seven nations, they were commanded to proceed hostilely, but I say unto you, let your kindness be extended to your enemies. Why both these interpretations may not be embraced I see no reason. That there were falsifications by the Interpreters of the Law is without doubt, in that they so limited *neighbour* to a *son of Abraham*, and left out part of the command belonging to love. And also the latter from those two places, *Exod.* 22. 4. compared with *Deut.* 22. 1. *Deut.* 7. 2.

And it is also safe to interpret Scripture in the most extended sense. Though this scruple of this side remains, that the *Canaanites* were commanded to be kill'd, but not to be hated, as a Judge commands a guilty person to be slain yet doth not hate him.

The words being thus expounded, we will consider the words generally, and gather,

Obs. It's the duty of Christians to love their enemies.

1. From Christs example, *Rom.* 5. 10. *When we were enemies*

mies, we were reconciled to God by the death of his son. For all the *Samaritans* would not give him harbour, *Luke* 9.53. yet he brought grace to their doors, *Joh.* 4. 10.

Also from the example of Saints. How kinde was *Joseph* to his brethren that sold him into *Egypt*, *Gen.* 50. 20. *Stephen* prayed for his persecutors, *Acts* 7. 59. *Jeremy* did not desire the wofull day against those that went about to take away his life, *Jeremy* 17. 16. How oft had *David Saul* in his power, yet would he not hurt him. It's related of Bishop *Cranmer* that he so loved his enemies, that it became a Proverb, *That the readiest way to get a good turn from him, was to do him an injury.*

2 There may be some good in an enemy. His created nature is good as being from God, he hath or may have many good parts in him, which if malice did not blinde us we might see, now goodness wherever it is ought to be an object of love.

3 Thy love to thy enemy may be a mean to overcome his enmity, *Rom.* 12. 19. As coals of fire melt hard mettals, so will thy kindness melt him.

4 Though at present he may be an enemy, yet he may in time become both thy friend and Gods friend. Though now for the present he do thee wrong, he may come to relent, *Prov.* 16. 7. When a mans ways please the Lord, he makes even his enemies to be at peace with him. He that turned the hearts of the *Egyptians* to lend his people their jewels, can turn thine enemies hearts: *Paul* once an enemy to God and his people, after conversion, a true friend to both. The Jews though at present *enemies for your sakes, yet are they beloved for the fathers sake*, and shall be friends to Christianity. *Rom.* 11. 28. *Esau*'s heart was turn'd to *Jacob*, *Gen.* 33. 10.

5 The mischiefs which come from hatred of our enemies.

1 Hereby we do more hurt to our own souls then our enemies can do, filling our souls with malicious distempers.

2 We-

2 We multiply contentions farther and farther. There's no way to overcome the evil of an enemy but by doing good to him, *Rom.* 12. 21. We ſhould be glad when God puts an opportunity in our hand to overcome the malice of our enemies, that we may ſee the uprightneſs of our heart herein. *Miriam* had ſpoken againſt *Moſes* in a way of detraction, *Numb.* 12. 1. God ſmites her, for ſo doing, with leproſie, *Moſes* prayes for her healing with much earneſtneſs, *v.*13. So doth *Samuel* pray for the people when they had caſt off him and his government, 1 *Sam.* 12. 18.

Obj. Papiſts ſay, it's matter of counſel to love enemies, but no command.

A. It's well if it be ſo, yet no ſin if it be omitted: do it, thou haſt more reward; omit it, thou haſt no puniſhment.

Counſels are onely given to ſome few that can receive them, *Matth.* 19. 11, 12. but this command is given to all, as the other duties commanded in this Chapter are precepts, as, *Let your light ſhine forth, v.* 16. alſo *v.* 24.28,29, *&c.* are all precepts and not counſels, ſo is this; Beſides the reaſons in the Text, and *v.* 45. ſhow that it is not left as an arbitrary thing. Yea we finde it conjoyn'd with the moſt preciſe precepts, *Rom.* 12. 18. *Col.* 3. 13. 1 *Theſ.* 5. 15.

Obj. But *David* oft prayes againſt his enemies.

Anſw. 1 It may be conceived he means the enemies of the Church, not his own perſonal enemies.

2 He did this rather by a Prophetical ſpirit, as rather denouncing what will come, then deſiring what may come.

3 It was not out of any revengefull deſire, as if he took pleaſure in the deſtruction of wicked men, as out of a deſire that the truth and juſtice of God may be made glorious in the deſtruction of wicked men.

4 The Prophets pray for the deſtruction of wicked men, not of their perſons but of their Kingdome, which being deſtroyed the Kingdome of Chriſt is inlarged.

5 The Prophets wiſh for temporal evils upon wicked men,

men, that they may be corrected and amended, *Pſ.* 83.16. *Fill their faces with ſhame, that they may ſeek thy name, O Lord.* But if this cannot by prayer be obtained, then that the Church may be freed from them, and the juſtice of God glorified.

6 If none of theſe take place, which we may in moſt Scriptures ſuppoſe, then we muſt think, that either *David* and others ſinned herein, or that the Law of the new Teſtament tends more to charity then the old, and is a more perfect law.

Obj. But it's a rule in juſtice to give like for like, he hates me, why ſhould not I hate him?

Anſw. Like for like is not a rule alwayes to go by, for it takes place onely in juſt things. The contrary is commanded, 1 *Pet.* 2. 23. 1 *Pet.* 3. 9. *Render to no man evil for evil, or rayling for rayling.*

2 Revenge is an act of Gods, *Pſal.* 94. 1. *Vengeance is mine*, not thine, *Deut.* 32. 15. Alſo it's an act of the Magiſtrate, who is a revenger to execute wrath on them that do evil, *Rom.* 13.4.

Obj. But he is my enemy, and hates me cauſeleſly.

Anſw. 1 Lay aſide thy hatred towards him, that he may love thee.

2 Thou wilt have great comfort in thy conſcience when thou canſt love a cauſeleſs enemy, *Pſal.* 7. 4. *Yea, I have delivered him that without cauſe was mine enemy.*

Obj. But he is a wicked man, and the Prophet *David* ſaith, *Pſal.* 139. 21. *Do not I hate them that hate thee?*

Anſw. It's one thing to hate a wicked man, another thing to hate the wickedneſs in a man. If you hate his wickedneſs, you will hate the ſame wickedneſs in others, even in your friends, which you do not, therefore your hatred againſt the perſon makes you hate the ſin. When *David* hated his enemies, it was with a perfect hatred, now perfect hatred is that, which hates not the perſon for the ſin, nor loves the ſin for the perſon. *Obj.*

Object. But if we muſt pray for our enemies, we muſt pray for the Devil and his Angels.

Anſw. Chriſt means onely ſuch enemies, for whom there is revealed a poſſibility of hearing; for if a man ſin againſt the holy Ghoſt, we are not to pray for him, 1 *Joh.* 5. 16. God hath revealed the irrevocable damnation of the devils, *Jude* 6. in that they are reſerved in everlaſting chains.

Object. But we read of particular men that curſt. *Noah* curſt *Canaan, Gen.* 9.25. *Curſed be Canaan, a ſervant, of ſervants.* *Joſhua* curſt them that built *Jericho, Joſ.* 6. 10. compared with 1 *Kin.* 16. 34. *Peter* curſt *Magus, thy mony periſh with thee, Act,* 18.20. *Paul* wiſht *They were cut off, that troubled the Galatians. Gal.* 5. 12. *Eliſha* curſed the forty and two children, 2 *King.* 2. 24. *Paul* curſed *Alexander.* 2 *Tim.* 4. 14.

Anſw. When the Saints deſired theſe things it was made evident to them from God, that they ſhould come to paſs, they did not do it out of any ſpirit of enmity.

Object. But is this commandement of loving our enemies poſſible?

Anſw. Its poſſible according to the tenour of the Goſpel, though not according to the law, when we conſent to the law of God herein, and have a will, a deſire and endeavour to love our enemies, *Rom.* 7. 18. God looks upon it as done: when alſo we are troubled for the uncharitableneſs of our hearts, *v.* 14. and cry to God againſt theſe riſings. 2 When God inables us in ſome good meaſure to do them good, to feed them in their hunger, *Rom.* 12. 19. to humble our ſelves for them in their ſickneſs. *Pſal.* 35. 11, 12, 13, 14. *David* ſought God by faſting and prayer for them that ſcoft at him.

Uſe, to apply this, it ſerves for reprehenſion of thoſe who hate their enemies. You ſay, how do you know it? *Anſw.* by thy unpeaceable ſpeeches. *Joſephs* brethren hated him and could not ſpeak peaceably unto him. *Gen.* 37. 4.

2 By

2 By thy afflicting thine enemies with ſecret whiſperings, open ſlanders, and falſe reports, *Prov.* 26. 28. A lying tongue hateth thoſe that are afflicted by it.

3 By thy unkind carriage, when thou ſhalt paſſe by them in ſuch offices of courteſie as they ſhow to other neighbours, 1 *King.* 1. 26.

2 Exhortation to love your enemies: naturally we hate them. *Tit.* 3. 3.

Show your love to them, 1 by not purpoſing to revenge your ſelves, and by purpoſing not to revenge your ſelves, *Prov.* 24. 29. *Say not, I will do to him as he hath done to me.*

2 Deſire not God to avenge your cauſe: ſo *Stephen*, *Acts* 7. 59.

3 By being ſorrowful when any evill befalls thine enemy, *Pſal.* 35. 12, 13. When *Davids* enemies were ſick *he humbled himſelf with faſting.* *David* was really ſorrowful for *Sauls* death, and declared it by putting to death him that ſlew him, *Prov.* 24. 17, 18. Rejoyce not when thine enemy falleth, nor let not thine heart be glad when he ſtumbleth: why ſo? 1 Leaſt the Lord ſee it, and it diſpleaſe him.

2 It will cauſe the Lord to turn away his wrath from him.

4 By ſtriving to forget the wrongs done by your enemies. If we ſtrive not to forget them, we ſhall hardly forgive them.

5 By ſtriving to be at peace with him that is thy uttereſt enemy, *Rom.* 12. 18. *If it be poſſible live peaceably with all*, Let him ſee that thou art not of an implacable ſpirit, but ready to meet him on any reaſonable terms.

6 By looking on it as a croſs, when any man is ſo implacable that he will not be at peace with thee, *Pſ.* 120. 5, 6, 7. *I am for peace, but when I ſpeak thereof they are for war*; woe is me that I am conſtrained to dwell with ſuch perſons.

7 By thy willingneſs to do thy enemie good when it lies in thy power. *Exod.* 23. 4, 5. If thou ſee the Ox or the Aſſe of thy enemie going aſtray, thou art to bring him home again, or if he lye under his burthen thou ſhalt ſurely help him. As God alſo ſpares his enemies in his long ſuffering, and does them good in his providence, not to ſtrengthen them in wickedneſs but to lead them to repentance, ſo ought we; and as he puts his hook in their noſes to bridle their malice, ſo may we.

Motives to this duty.

1 Vengeance belongs to God, *Gen.* 50. 15, 19. who will revenge thy wrongs far more ſharply then thou wouldeſt have him, *Pſal.* 94. 1. Into whoſe hands its a fearful thing to fall, *Heb.* 10. 31. *He that doth wrong ſhall receive for the wrong that he hath done*, *Col.* 3. 25.

2 Conſider what an enemy thou waſt to God when he caſt his love upon thee; for all he was the party offended, and ſtood no need of thee, yet he ſought unto thee. *Col.* 1. 21. 1 *Joh.* 4. 10, 11, 12. thou reaſoneſt thou canſt live without thy enemy, ſo could God without thee; thou ſaieſt he hath done thee many wrongs, ſo haſt thou done to God.

3 Either thy Enemie repents of the wrong done to thee, or not: if he do not repent of it, God will puniſh him more ſore then thou wouldeſt have him puniſhed; if he do repent of it, what Chriſtian ſpirit is there that will not pardon it? This kept Chriſt from rendring reviling for reviling, 1 *Pet.* 2. 23. why? he committed his cauſe to God, who judgeth righteouſly. It was the praiſe of *Solomon* that he deſired not to have the life of his enemies, 1 *Chron.* 1. 11.

4 Thou never ſuffers any wrong but God is firſt offended, and more offended then thou art, and takes thy wrong more heinouſly then thou thy ſelf, therefore revenge not thy ſelf, hear not that ſuggeſtion, that it argues good mettal to be quick of touch.

5 This is the way to overcome him, *Rom.* 12. 18. as con-

contraries do overcome one another when they draw them into their own ſimilitude, when we are drawn by provocations to rage as wicked men do, then they overcome us, but when we reſrain from revenge we overcome them, as *David* did *Saul*, 2 *Sam.* 24. *Daven.* in *Col.* 3. 13..

Bleſs them that curſe you] Chriſt comes in three particulars, to ſhow our love to enemies, which is, 1 *by bleſsing them that curſe us*, ſo *Paul.* 1 *Cor.* 4. 12, *being reviled we bleſs*. By bleſſing he means a ſpeaking to him with kind words; when he ſpeaks curſed words to thee, do thou ſpeak kind words to him. We pray for you, and for all other men that are enemies to us, that repenting with us you may not blaſpheme, and reproach him, who for his works and miracles done in his name was without blame, even Jeſus Chriſt, and believing on him may be ſaved at his glorious coming, and may not be condemned of him to fire. *Juſt. Mar. cont. Triph. p.* 196.

Do good to them that hate you] Second particular wherein to ſhow our love to enemies, *viz.* in doing them good. *Rom.* 12. 20. *Eliſha* 2 *King.* 6. *ver.* 20. when his enemies were ſmit with blindneſs, he prayes God would give them ſight, alſo *ver.* 22. when the king of *Iſrael* would have ſmote them, *Eliſha* would not conſent thereto, but bids that bread and water be ſet before them, and yet they were ſuch as came to take away his life. Do good then to their ſouls by endeavouring to bring them to repentance; alſo to their bodies, if you give alms to a company of poor people, not to exclude two or three, becauſe they have hurt thee, ſo lend to them; alſo do good to their poſterity.

Pray for them that deſpitefully uſe you] The third particular is to pray for enemies: when they are curſing thee, pray God to forgive them; when they are pained in their bodies, pray God to eaſe them; when decayed in their Eſtates, pray God to ſupply them; when they are damning their ſouls, pray God to ſave them: thus *David* to his enemies,

Psalm 35.13. and *Stephen Acts* 7.59. and Christ *Luke* 23.34. When thy Enemy by tale-carryings, underminings, disgracefull speeches, uncharitable censures, and slanderous accusations strives to work thee out of the affections of the godly, or of those who may do thee good, do thou pray for them, not that they may have success in their wickedness, but that they may acknowledg their evils and be pardoned.

This is the excellency of a Christian, to do things above nature, to pardon spitefull persons: such prayers are not onely instrumental to obtain pardon for our Enemies, as the prayers of Christ and *Stephen* did, but are arguments or evidences of Gods pardoning us. What a blessed thing will it be at the day of Christ to appear to have been a mean by thy prayers of saving the soul of a persecuting Enemy? When *David*'s Enemies compassed him with words of hatred, and became adversaries to him for his love to them, he gave himself to prayer, *Psalm* 109.3,4,5.

*V.*45. *That you may be the Children of your Father which is in Heaven, for he maketh his Sun to rise on the evil and on the good, and sendeth Rain on the just and unjust.*

Christ here gives Reasons why we should love our Enemies, as, 1 [*That ye may be the Children of your Father which is in Heaven*] not that love to our Enemies is the form of our Adoption, but a demonstration thereof, that ye may be, *Phil.*2.15. that is, that ye may be made manifest to be. He that performs not this duty is none of Gods children. Love to Enemies doth manifest our Adoption, because Love to our Enemies doth flow from that Love God hath shewed to us when we were Enemies, 1 *John* 4.10,11.

Of all duties Christians should be carefull to practise those which evidence assurance, 2 *Peter* 1.10. This duty tends thereunto. What shall we think of those who are so far from loving their Enemies that they do not love their Friends?

Friends? these are like the rebellious Angels who having had a blessed nature from God, set him at nought. Many have such a frame of spirit, as *Achitophel* had to *David*, *Psalm* 55. 12, 13. and *Joas* to *Jehoiada*, 2 *Chron.* 24. 22. Many men lay aside not onely grace but even the light of nature.

Also *that ye may be the Children of your Father*, that is, like to your Father, as Children to their Father: your Father doth good to his Enemies, giving them the Sun to shine on them, and the Rain to fall on their Land to make it fruitfull, be ye like him, *Ephes.* 4. *ult.* compared with *cap.* 5. 1, 2. He that is like another is proverbially said to be his Son.

Who maketh his Sun to rise and his Rain to fall] All Nations refer the effects of Nature to the God of Nature; hence these phrases, it rains, it thunders, that is, God rains and thunders. *Psalm* 19. 4, 5. *In the Heavens hath he set a Tabernacle for the Sun*, which is removed as a Tabernacle from place to place. *The day is thine and the night is thine, thou hast prepared the light and the Sun. Psalm* 74. 16. *To him that made great Lights, Psalm* 136. 8, 9.

Also for the Rain it is from him, *He saith to the small Rain and to the great Rain, Be thou on the earth, Job* 37. 4.

Learn, 1. To acknowledg the highest cause on whom all second causes depend. As in bodies politick, inferiour governments depend on the superior, or as in artificial motions the inferiour depend on the superiour, as in motions of Clocks and Watches. So the secondary causes depend upon the first. *He gives the early and latter Rain.* In droughts therefore seek to God for Rain, 2 *Chron.* 7. 13. *Jer.* 14. 22. In immoderate Rains seek to God for fair weather, *Isai* 38. 8.

2 Praise God for fruitfull Seasons, *Psalm* 147. 7, 8, 9.

3 See outward things fall alike to all, the Sun shines to all, the Rain falls on all, *Eccles.* 9. 1, 2.

V. 46.

V.46. For if you love them which love you, what reward have you? Do not even the Publicans the ſame?

Here's a third Reaſon from the unprofitableneſs of other love which ariſes from natural friendſhip, or that which ariſes from our own profit and benefit, which hath no Reward with God, whereas love that is done for Gods ſake hath a Reward with God. He that loves not his Enemies, declares that he loves not his Friends for Gods ſake but for his own ſake, becauſe his Enemies in ſome ſenſe may be ſaid to bear the Image of God, as well as his Friends.

Do not even the Publicans the ſame] They are called Publicans from publick, becauſe they gathered the publick Tributes, wherein too oft they oppreſſed the poor, and ſo became infamous among the *Jews*, not becauſe they gathered the Magiſtrates Tribute, nor as if theſe Publicans were the worſt of men, but Chriſt ſpeaks according to the received opinion of men, for *Matthew* and *Zacheus* were Publicans. It's like in all the *Roman* Provinces, and ſo in *Judea*, the *Romans* farmed the Cuſtoms, but they let it out to the *Jews*, and ſo this became abominable to other of the *Jews*, that they ſhould be Inſtruments of their ſlavery, and therefore Publicans are joyned with Heathens and ſinners, and therefore as appears out of the *Thalmud*, they were not admitted to be Witneſſes before the *Jewiſh* Judges.

What Reward have ye] *i.e.* No Reward, for you receive a Reward from your Friends even like love, but if from faith in Gods Command you love both your Enemies and your Friends, you may hope for a gracious Reward. *Sylla* boaſted that he overcame his Friends with Benefits, and his Enemies with Miſchiefs, and therefore, as *Plutarch* in his Life ſaith, he cruelly tore *Marius*; but let Chriſtians overcome Enemies with good turns. How much better did *Phocion*, who being condemned to death, being askt of his Friends what he would have told to his Son? anſwered, I will that he forget the Wrong the *Athe-*

nians

nians have done to me. If Heathens did thus, what ſhould Chriſtians do?

V. 47. *And if ye ſalute your brethren onely, what do you more then others? Do not even the Publicans ſo?*

Here's a fourth reaſon, becauſe ſalutations belong and ought to be performed, not onely to brethren and friends, but alſo to enemies. Under ſalutations Chriſt comprehends all ſignes of good will, as putting off the hat, embracement, asking how they do. So that the fourth reaſon is taken from the difference of Chriſtian love and that which is worldly, the one ſalutes friends onely, the other ſalutes enemies. Unleſs then your love extend to enemies, you differ nothing from the Publicans charity.

Theſe duties of ſalutation, as asking, *Is all well?* 2 *Kin.* 9. 17, 18, 19, 22. three times this ſalutation is mentioned, *Is it peace?* how do you all at home? Theſe duties the Jews did onely to their fellow Jews, judging all others unworthy of ſalutation: now Chriſtian religion teaches us to ſalute all, except it be thoſe who are Apoſtates from Chriſtianity. 2 Epiſt. of *John*, *v.* 10. *If there come any unto you and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed, for he that biddeth him God ſpeed, is partaker of his evil deeds.* For that command of *Luke* 10. 4. *Salute no man by the way*, Chriſt means they ſhould make ſuch haſt in divulging and publiſhing the Goſpel, that they ſhould not ſpend their time in ſalutations.

V. 48. *Be ye therefore perfect, as your father in heaven is perfect.*

In the words,

1 A duty, *Be perfect.*

2 The pattern of this duty, *As your father is perfect.*

3 The inference whence it is inforced, *Therefore.*

Be ye perfect] Not in equality, but in ſimilitude; as *Luke* 6. 36, *Be ye mercifull as your father is mercifull.*

Probably it might be taken out of *Levit.* 11. 44. 19. 2.

from

from whence *Peter* took it, 1 *Pet.* 1. 16. *Be holy as I am holy.*

Perfection is taken, 1 For the perfection of ſinceritie, *Gen.* 17. 1. *Walk before me and be thou perfect.* Gen. 6. 9. *Noah* was a *juſt and a perfect man in his generation, and* Noah *walked with God*, that is, his ſincerity ſhowed it ſelf by walking with God, making God preſent with him, and himſelf preſent with God in his actings. Now this perfection of ſincerity is taken in oppoſition to hypocriſie in the reign, *Iſa.* 38. 3. *Remember how I have walked before thee in truth, and with a perfect heart. Luke* 1. 76. *In holineſs and righteouſneſs before him all the dayes of our life.* Many have an outward perfection, but they are like Apples, rotten at the core, though they look lovelily. Contrary Saints, 2 *Cor*, 2. 17.

2 Perfection is taken for univerſality of obedience, *Pſal.* 119. 7. *I will praiſe thee with uprightneſs when I ſhall have learned*, not onely notionally but practically, *thy Commandements.* Now when a man lives in a purpoſe of any ſin, or in an omiſſion of any known duty, or in an unreſolvedneſs againſt any known evil, he is not perfect; alſo if he admit a conſtant neglect of any duty, or an ordinary Commiſſion of any ſin, he is not perfect; but when a man, though he be ſubject to infirmities, had rather dye then omit a known duty, or live in a known ſin, he is perfect, and will grow out his infirmities in time, as a ſound man wears out his ſickneſs. This perfection is called *Sanctification throughout*, 1 *Theſ.* 5. 23. *and turning to God with the whole heart*, *Joel* 2. 12. *Jer.* 3. 10. There is not any thing in his ſoul the bent whereof is not from God. Now where men are not thus perfectly univerſal, ſomething or other ſteals away their heart, as riches, honour, *&c.* that if God and that come in competition, they leave the Lord. This univerſality of obedience is ſeen in eying every of Gods commands, *Pſal.* 119. 6. as in governing the tongue, without which we are

not

not perfect, *Jam.* 1. 26. compared with *Jam.* 3. 2. *q. d.* he is not a perfect man unless he look to this command of governing his tongue as well as other.

3 Perfection is taken for singleness of heart, *Gen.* 17. 1. which is when a man singles out God from all other objects, he will follow God in his ways, that neither favours of great ones, contempts of multitudes, proffers of preferment, nor persecutions of enemies, shall draw him off from the Lord, *Josh.* 24. 15. *Heb.* 11. 24. *Dan.* 6. 10.

4 Perfection is taken for straightness, *Psal.* 37. 37. *Mark the just and perfect man*, or, as the word is rendred, *straight man.* Straightness appears in a mans ayms and ends, as when a person shall make Gods glory, profitableness to others, and his own salvation to be his end. Imperfect men go in *crooked paths*, *Psal.* 125. 4. Crooked hearts and straight rules to aym at God cannot meet.

For application, try your perfection of heart by four trials suitable to this fourfold acception of perfection.

1 Whether are you sincere to eye God in what you do, as in alms, prayer, and fasting? *Matth.* 6. 1, 2, *&c.* *Col.* 3. 22, 23. speaking to Christian servants he saith, *Servants obey your masters, not with eye-service, as men-pleasers, but with singleness of heart fearing God, and whatsoever ye do, do it heartily, as to the Lord, and not to men*, *q. d.* in all your services eye God, 2 *Cor.* 2. 17.

Obj. But if none are perfect with God, but those that eye God, what will become of me who have so many by-ends in what I do?

Answ. Gods children, though by-ends creep into them, groan under them, *Rom.* 7. 16, 17. 2 Their earnest desire is to be wholly rid of them, and where a man can do no more but will, his will is accepted for the deed, 2 *Cor.* 8. 12. 3 Ordinarily and usually they look at Gods eye in what they do, and this is a blessed temper, belonging onely to

perfect men. *Rom.* 8. 1. Thou herein walks after the spirit, and so art blessed.

2 Whether dost thou look at all Gods commands? *Herod* did many things, but would not part with *Herodias*, *Mark* 6. 20. *If thou wilt walk before me, as* David *thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee*, 1 *Kings* 9. 4. As if he should say, Thy heart O *Solomon* cannot be perfect unless thou observe all my commands. The young man, *Mat.* 19. proved his unsoundness, in that he would not part with all for Christ; in something or other unsound men discover themselves, if not to the observation of others, yet to the conviction of their own hearts, if they would not want in the due trial hereof. If thy bloud rise when thou hears a stranger swear an oath, and thou canst hear thy Apprentice to lye and cheat, and never be moved at it, this is but a false fire. True obedience, as it disputes not the comands of God, but obeys them cheerfully, so doth it not divide the commands of God but obeys them equally, *Ps.* 119. 6. *Joh.* 15. 14.

3 When a man is not onely willing to do, but to suffer any thing that God commands, *Matth.* 19, 17. *If thou wilt be perfect, go and sell all*; as if he should say, If there be any enjoyment in the world that a man is not willing to part with, as to leave this pleasant dwelling, to part with thy country, to fall out with thy near friend, to lose the favour of this man that could prefer thee, to leave such an Office or imployment as brings it in, or if there be any evil thou art not ready to suffer, as banishment, imprisonment, reproach and confiscation of goods, thy heart is not perfect with God, *Acts* 9. 6. *Lord what wilt thou have me to do?* Let the business be easie or difficult, tell me what thou wilt have me to do. See in *Moses*, *Heb.* 11. 25, 26. *Gal.* 6. 14. *God forbid that I should rejoyce in any thing save in the cross of Christ*, that is neither in wealth, honour, liberty or relations more then in duty to God.

4 Whom

4 Whom doeſt thou make thy end? A perfect man makes God his end, *Rom.* 14. 7, 8. None of us who profeſs our ſelves to be Chriſtians lives unto himſelf, *&c.* 1 *Cor.* 10. 31. *Joh.* 7. 18. *He that hath no unrighteouſneſs in him*, that is to ſay, a perfect man, ſeeks the glory of him that ſent him. The Apoſtle exhorting ſervants to uprightneſs, bids them *with good will do ſervice as to the Lord, Eph.* 6. 6, 7. and bidding maſters to be upright in their places, *v.* 9. he urges on this ground, *Knowing they have a maſter in heaven.* Alſo *Col.* 3. 23. *Whatſoever ye do, do it heartily as to the Lord and not to men.* This conſideration, that I have to do with God, makes a man act uprightly, and the execution hereof declares him to walk perfectly. 2 *Cor.* 4, 5. We preach not our ſelves, but Chriſt Jeſus the Lord. That is, in our preaching we onely aim that the Lord may be exalted. Unſound men have God in admiration for advantage, but when they have got what they would, and are delivered from what they fear, they ſtart aſide: Contrary, ſound men have not onely a conſtant good opinion of God, but alſo make him their end in all things. *Pſal.* 101. 3, 4. *I will walk with a perfect heart*; how doth that appear? *I will ſet no wicked thing before me*, that is, I will eye God, and not iniquity. Carnal men eye their credit, profit, pleaſure, and herewith are they moved to act, but a perfect man is moved with this, that God beholds him that this thing he doth is pleaſing to God, and that God ſees and approves it, as when he doth alms in ſecret, *Matth.* 6, *&c.*

If it be asked how I ſhall know whether Gods eye moves me to do what I do, or other ends of credit or profit?

We may know it hereby; a perfect man will do duty though other ends be taken away, he will ſuffer for a good conſcience though no praiſe but reproach accompany it. Secondary reſpects may make a perfect man move with more chearfulneſs, but Gods eye moves the ſoul to act without any of theſe, without whoſe command the ſoul ſtands ſtill,

as the ſervant doth at the command of him who is not his maſter.

As your Father which is in heaven is perfect] Perfection in God is his eſſential fulneſs of all goodneſs and vertues.

Perfection is two-fold, 1 That which is perfect in its kinde, ſo the light is perfect light.

2 For ſelf-ſufficiency, ſo God is perfect. As the Sun hath a ſelf-ſufficiency of light in it ſelf, ſtanding no need of the Moon, or ſtars; ſo God hath a ſelf-ſufficiency in himſelf, not ſtanding need of any creature, yea he hath all the perfections of creatures in himſelf. *Acts* 17. 25. Neither is he worſhipped as though he needed any thing, ſeeing he gives to all life, and breath and all things.

Perfection in God is an eſſential property, whereby he hath the perfections of all creatures in himſelf, from everlaſting to everlaſting, and nothing is wanting to him, but he is the patern and cauſe of all perfection of nature and grace that is in the creature.

Properties of the perfection in God.

1 It's independent. The creatures may be perfect in their kinde, yet they depend on ſomething elſe; as a River though it be a perfect River, yet it ſtands need either of the fountain or of the ſea to maintain it. He ſtands not in need of Princes, of men or Angels. Though he uſe them as inſtruments, it is not becauſe he cannot act and bring about his ends without them, for he that could make the heavens and earth by the word of his mouth, *Pſal.* 33. 6. what cannot he do?

2 It's incomprehenſible. *Canſt thou by ſearching finde out God? Canſt thou finde out the Almighty unto perfection? Job* 11. 7. It is as high as heaven, what canſt thou do? deeper then hell, what canſt thou know? the meaſure thereof is longer then the earth and broader then the ſea, *v.* 8, 9. there is no ſearching out of Gods perfection, but God ſearcheth out the perfection of every creature, *Job* 28. 3.

3 It's

3 Its uncapable of addition, there's nothing can be added to it, our righteouſneſs cannot adde any thing to him, nor our wickedneſs derogate any thing from him, *Job.* 22. 3. *Job.* 35. 7, 8. if the blaſphemer reproach God, God is not the worſe, if we worſhip him, he is not the better.

4 Its unſpeakable, *Nehem.* 9. 5. *he is exalted high above all bleſsing and praiſe*: Though we are commanded by our lives, *Mat.* 5. 16. and praiſes to glorifie God, yet we do not adde any thing hereby to his eſſence, but onely declare him glorious, if we call him holy, juſt, righteous, *&c.* he is all theſe in the abſtract, holineſs it ſelf, juſtice and mercy it ſelf, ſo that we cannot flatter him.

5 Its an unmixed perfection. The creatures have perfections in their kinds, but they are mixed with imperfections. *Saul* was a proper man but wicked, *Abſalom* beautifull but unhappy, *Naaman* honourable but he was a leper, but in God there's wiſdom without folly, truth without falſhood. *Tit.* 1. 2. light without darkneſs, 1 *Joh.* 1. 5. *God is light and in him is no darkneſs at all*; holineſs without ſinfulneſs, *Pſal.* 5. 4. *Hab.* 1. 13.

6 Gods perfection is ſelf exiſting, the perfection of his underſtanding, that he conceives things at once and not ſucceſſively, the perfection of his will, *Rom.* 12. 2. whereby he wills whatſoever is good at once, now the perfection of creatures is a borrowed perfection. If a man would be perfect in any thing he propounds unto himſelf a perfect pattern; the perfections of all creatures, ſun, moon, ſtars, wine, gold, pearls, are from him, *Rom.* 11. 36. *of him are all things*, every creature without his influence, is as the aire without the ſun, a dark and comfortleſs body. *Pſal.* 30. 7. *By thy favour thou madeſt my mountain ſtrong, thou didſt hide thy face and I was troubled.*

For Application 1 To magnifie Gods perfection: depending ſervants magnifie bountifull Lords, we praiſe the ſun, not onely becauſe of its glorious ſplendor, but becauſe

we

we receive of its heat and light: *Moſes* ſaith, *aſcribe ye greatneſs to our God*, why? *becauſe his work is perfect*, *Deut.* 32. 4.

2 Be content with God alone, ſeeing all perfection is in him: as we count it day when the ſun ſhines, though never a ſtarr appear, ſo ſhould we be content with God alone: the heavenly *Hieruſalem* had no need of the ſun or of the moon to ſhine in it, *for the glory of God did enlighten it, and the lamb was the light thereof*, *Rev.* 21. 23. though the figg-tree ſhould not bloſſom, and there were no fruit in the field, and the herds were cut off from the ſtall, and the vine ſhould not give her increaſe, *yet will I rejoyce in the Lord*, *Hab.* 3. 16, 17. yea though thou wert in baniſhment, poverty, ſlavery, impriſonment, be content with God. *David*, 1 *Sam.* 30. 6. when all was gone and the people ſpoke of ſtoning him, he encouraged himſelf in God, alſo *Paul* and *Silas*, *Act.* 16. 25. As death and impriſonment is nothing to thoſe who are filled with the joy of the holy Ghoſt, ſo all outward comforts are nothing to fill the ſoul till God come with them.

3 To make up all our imperfections we meet withall in this world in God, when we looſe honours, eſtates, liberty, relations, country. How did God make up *Joſephs* name when it was taken from him unjuſtly? and *Davids* name when it was juſtly gone? ſo that he dyed full of honour, 1 *Chron.* 29. 28. *Job* loſt his eſtate and children, and God doubled them to him, *Job* 42. 12. how much more when any enjoyment is forſaken for a good conſcience? *Mat.* 19. 27. *Mar.* 10. 29, 30.

4 Be humbled in ſight of thy own imperfections: he is pure, thou ſinful; he ſtands in need of nothing, *Pſal.* 16. 3. *Thy goodneſs extends not to him*, thou needs every thing, *Pſal.* 19. 12. *Pſal.* 130. 3. 143. 2. *Luk.* 17. 10. *when we have done all we are unprofitable.*

5 That we ſhould have a holy greatneſs of mind ariſing in us from the intereſt we have in ſuch a God of ſuch perfection.

fection. As carnal men have a greatneſs ariſing from riches, honour, learning, kindred, office, which is like the greatneſs of a ſwollen member, ariſing not from the ſtrength but weakneſs thereof; ſo Saints ſhould have a greatneſs of minde from having ſuch a perfect God for their portion. If countrey-men are puft up their wealth being enlarged, why ſhould not we be lifted up in the confidence of ſo great a God that hath all things in his hand? *Luth. in Pſalm* 121. *Pſalm* 16.5. *The Lord is the portion of mine inheritance and of my cup, thou maintaineſt my lot.* It's a Metaphor from the cuſtome of dividing Inheritances, wherein every Heir hath his portion, as if he ſhould ſay, When others have lands, moneys, Princes favours for their portions, *The Lord is my portion.* Alſo, *He is the portion of my cup,* a Metaphor from the manner of banquets, wherein every one hath a cup of ſweet-meats given, ſo others have a cup of wealth, of honour, *&c.* but God *is the portion of my cup.* Such a greatneſs of minde had *David, Pſalm* 119. 96. *I have ſeen an end of all perfection.*

6 Look upon God as a God of perfection: other lords need the ſervice of their ſervants, but God needs none of our ſervices. And being of ſuch perfection we ſhould purſue after his ſervice, as the men of the world purſue to be ſervantsto great Princes.

7 Make God the patern of thy actings; in all imitations we chuſe the moſt perfect patern.

CHAP.

CHAP. VI.

*V.*1. *Take heed that ye do not your Alms before men, to be ſeen of them, otherwiſe ye have no Reward of your Father which is in Heaven.*

THis Chapter hath ſix parts in it, the firſt is of avoiding hypocriſie and vain-glory, and following after ſecrecy and ſincerity in the giving of Alms.

Whether this Chapter be a continued Sermon with the former is not much material.

Take heed ye do not your Alms before men, to be ſeen of them] Either of the party to whom you give, that they ſhould tell of your liberality, and cry you up, or of others. Moſt men have a greater thirſt of credit than of virtue. Vain-glory and ſpiritual pride is ready to intrude into all our ſervices, unleſs we be watchfull.

Queſt. But is it not lawfull to give Alms publickly?

Anſw. Yes, we may do good every where, but we muſt not do them that we may be beheld of men, but our conſciences muſt witneſs, that if no eye were upon us we would do the ſame in ſecret, that we do publickly. God doth not turn away the eys of men from our Alms, but our heart from their eys. The Lord doth not forbid others from ſeeing our bounty, but forbids us to do it for to ſeem bountifull: for in no duty more than this the heart is apt to be carried out after ſight of men. Vain-glory is like that Worm which eat up *Jonah*'s Gourd.

Object. But do not the Commands of Chriſt, *Matt.*5.16. *Let your light ſhine forth before men,* and this Command contradict?

Anſw. No. Suppoſe two men, one doth Alms in ſecret, ſo that no man knows of it, no not he that receives it, he offends this Command, *Let your light ſhine forth:* now no man ſees his good deeds, and ſo doth invite to imitation,

others

others ſhall be barren, whiles they think no man doth that which God commands, and a greater mercy is done to him that hath an Example of Imitation, than to him that is relieved. Another gives Alms onely to be praiſed, he doth not offend againſt this Command, *Let your works ſhine forth*, but againſt this Command, *Let thine Alms be in ſecret*. *Aug. Serm.* 31. *de quatuor queſtionibus*, he there compares theſe to fooliſh Virgins, which did ſhine but had no Oyl, that is, no conſcience of pleaſing God in their good works. He obſerves both theſe Precepts, that doth good before men, not that others may praiſe him, but that others may imitate him.

Otherwiſe you have no reward of your Father which is in Heaven] That is, if you make your own praiſe your end and not God, you cannot look for any Reward, nay, in ſtead of a gracious Reward you may look for Puniſhment for your vain-glory.

No Reward] This word Reward doth not note an equality betwixt the Work and the Reward. *Merces* the *Latine* word, as *Varro* ſaith, is derived of *Mereri* to obtain, ſo that it ſeems to ſignifie a Gift, ſo that that Reward beſtowed on our obedience is founded on the free Promiſe of God: for elſe all our doings and ſufferings are not to be compared to the future glory.

Uſe. For application, 1 Be attentive over your hearts in giving Alms.

2 Look upon vain-glory as that which doth unhallow your Alms, it's a ſweet Poyſon, it's the Mother of Hell, as *Chryſoſtom* calls it, the Moth of Liberality. It's equal that every man have his Reward from him he labours for, now when you give to men, it's equal you have mens praiſe, it's not equal that there be a double but a ſingle Reward for one labour.

V.2. Therefore when thou doeſt thine Alms, do not ſound a Trumpet before thee, as the Hypocrites do, in the Synagogues and in the Streets, that they may have glory of men; verily I ſay unto you, They have their Reward.

Sound a Trumpet] It's a Proverb, for the *Hebrews* were wont to call the people together by a Trumpet, *Num.* 10.2. *Joel* 2.15. *Pſalm* 81.3,4. Though *Lyra* and *Pareus* think they called both the poor and beholders in the Synagogues and Streets where there were any concourſe of men. So that *to ſound a Trumpet* is a Proverb for to call the people for witneſs; theſe Phariſees pretended they onely called the poor together by ſounding a Trumpet, but the thing they intended was vain-glory, and therefore they ſought the moſt eminent places that they might have many Witneſſes.

As the Hypocrites do in the Synagogues] Chriſt alludes to the calling together on the Stage, for the people is called together with a Trumpet to behold the Play, for in profane Writers Hypocrites are called Stage-players, ἀπὸ τῦ ὑποκρίνειν, *à ſimulando*, from the counterfeit perſon they bear; ſo theſe Phariſees pretended to be the Servants of God, when indeed they were the Servants of vain-glory.

Verily I ſay to you, they have their Reward] That is, Praiſe with men not with God. *Chemnicius* thinks it was a cuſtome that the poor in *Iſrael* did not beg from door to door, but that the poor of every place at ſet times were called together into a certain place by the ſound of a Trumpet, that they might receive Alms, either out of the Tithes of the poor, *Deut.* 14.28. or other Alms of charitable minded people: this appointment had ſome reaſon in it, 1 That wandring Beggars might not by their importunity get away Alms from others, and the true poor be neglected, and this was done in the Synagogue where the

Law

Law and Prophets were read, that both the Givers and Receivers might be warned of their duty. Chriſt doth not blame this cuſtome, but the Phariſees would not give their Alms in common but by themſelves, and when they did it they would have a Trumpet ſounded when they went through the City to the place of Alms, hence they had the praiſe of men for reward.

V.3. But, when thou doeſt Alms, let not thy left hand know what thy right hand doth.

The words are a Proverb, that is, If thy left hand had eys it might not ſee the Charity which the right hand doth, though the left hand be moſt ſerviceable to the right hand of all the members. Hereby Chriſt would have us content with the teſtimony of Gods eye, we muſt be ſo far from publiſhing our Alms to others that we muſt do what we can to keep it from our ſelves, that we do not applaud it, or wonder at it, or feed our eys or mindes with the meditation of it, neither of the quantity given, nor manner of giving, nor perſons to whom it is given. The righteous ſay, *Lord, when ſaw we thee an hungry and fed thee, and thirſty and gave thee drink? Matth.25.37. He that giveth let him do it with ſimplicity, Rom.12.8.* This will be a means to prevent pride and upbraiding of the poor, and enſlaving the poor to us, whom we are apt to think we have obliged to us by our benefits. *Auguſtine* interprets the left hand the carnal deſire of the minde, the right hand the ſpiritual love of the minde. If a man out of pure love to God give Alms, here the left knows not what the right hand doth; but if a man in giving Alms ſeek for profit, he mingles the conſcience of his left hand with the works of his right hand. *Aug. Serm.31. de quatuor queſtionibus.*

V.4. That thine Alms may be in ſecret, and thy Father which ſeeth in ſecret himſelf ſhall reward thee openly.

That thine Alms may be in ſecret] *i.e.* Removed from the eys of men, and done to God. If ſo, *Thou ſhalt have praiſe*

before men, Chriſt and Angels in the day of judgement, Matth. 25. 34, 35, 36. 1 *Cor.* 4. 5.

Obj. But if we do alms in ſecret we ſhall loſe them.

A. No, it's enough to have God a witneſs, who will one day recompence it, *Luke* 12. 14. and acknowledge it. Here the hypocrite hath ſome hundreds looking on, in the day of Chriſt thou ſhalt have millions beholding.

Not as if always ſecrecy of place were required, for ſometimes we give in publick, either to ſtir up others by our example, or to relieve a poor perſon we meet in an open place; but here our hearts ought to be removed from the eys of men, and there is more occaſions of vain-glory by giving in publick then in ſecret.

And thy father which ſeeth in ſecret himſelf ſhall reward thee openly] As if he ſhould ſay, Though there be no witneſs nor rewarder among men, yet do not think thou haſt loſt thy labour, though men bury thy alms in forgetfulneſs or unthankfulneſs, yet God beholds thee, *Heb.* 4. 13. he looks on thy heart, 1 *Sam.* 16. 7. *Rom.* 2. 30.

Openly] Not in a corner, or before a few witneſſes, or the inhabitants of one City or Country, but before the whole world, *Matth.* 25. 34. *Thou ſhalt be recompenſed at the reſurrection of the juſt, Luk.* 14. 14.

Obſ. The Lord ſees all our ſecret actions, all our thoughts and imaginations, *Jer.* 4. 14. yea long before thinking, *Pſ.* 139. 4. no thought hid from him, *Job* 42. 6. What *Adam* did in the garden, what *Cain* did in the field, what *Lot's* daughters did in the night is known to him.

Reaſ. 1 Becauſe he judges every ſecret thing, which he could not did he not ſee it, *Eccleſ.* 12. 14. 1 *Cor.* 4. 5. *He will reveal the counſels of the heart, Pſal.* 90. 8.

2 Becauſe he is omniſcient. Darkneſs and light are alike to him, *Pſal.* 139. 12. *Job.* 11. 11. *Pſal.* 94. 7, 8. *Hebr.* 4. 13.

For application, 1 Reprehenſion to thoſe who think God

God ſees not their ſecret wickedneſs, becauſe in the height of heaven, *Pſal.* 10, 11. and think that he cannot judge through the dark cloud, *Job* 22. 12, 13. *Ezek.* 8. 12. yes, God *ſees thy evils and will ſet them in order before thee, Pſal.* 50. 20, 21. *I know the things that come into your minde every one of them, Ezek.* 11. 5.

2 Comfort, when we do holy actions in ſecret, as prayers, alms, faſting, *Eſa.* 38. 3. He ſaw *Hezekiahs* tears and truth of heart. We have a witneſs in heaven to all our actions, *Job* 16. 19, 20. this comforted *Peter*; *Thou knoweſt all things, thou knowes that I love thee.*

3 Admonition not to ſin in ſecret. Carnal men think that bread eaten in ſecret is pleaſant, *Prov.* 9. 17. many venture to do ſhamefull things in ſecret, which are a ſhame to ſpeak of, *Eph* 5. 12. but know God ſees thy ſecret ſins, thy ſecret accepting of perſons, *Job* 13. 10. he will ſurely reprove thee for it; alſo thy ſecret ſmiting thy neighbour, *Deut.* 27. 24. thy ſecret uncleanneſs, 2 *Sam.* 12. 12. thy ſecret malice and murther, *Pſal.* 10. 8. compared with *v.* 11. thy ſecret hypocriſie, *Luke* 12. 1, 2. thy ſtifling thy conſcience when thou wilt not ſuffer it to ſpeak out, 1 *Joh.* 4. 20. thy tricks to keep off conviction, thy rovings of heart in holy duties, *Ezek.* 33. 31. *Prov.* 5. 14. thy hudling and poſting over prayer for form ſake in thy cloſet, *Eſai* 43. 22.

1 God doth not onely ſee our ſecret actions, but alſo ponders and conſiders them. *He ſeeth wickedneſs, will he not then conſider it, Job* 11. 11. *Prov.* 5. 21.

2 He remembers thy ſecret ſins; *Jer.* 17. 1. *The ſin of* Judah *is written with a pen of Iron, and point of a Diamond*; ſo alſo are thy ſecret prayers and alms, *Acts* 10. 4.

3 He will convince thee of thy ſecret actings, *Joh.* 4. 18. how did Chriſt convince the woman of *Samaria* of her ſecret adultery?

4 He will diſcover thy ſecret actions before men and Angels,

Angels, 1 *Tim.* 5. 25, 26. 2 *Sam.* 12. 12. ſo that *there's nothing ſecret that ſhall not be made manifeſt, nor hid that ſhall not be known, Matth.* 10. 26. The children of *Iſrael* did ſecretly thoſe things which were not right before the Lord, 2 *Kings* 17. 9. Contrary, if thou be ſincere in ſecret, the Lord will diſcover thee, *Joh.* 1. 47, 48. he ſaw the widow caſting in two mites and took notice of it, *Luke* 21. 2. he wil diſcover the intention of the man that gave a cup of cold water to Chriſt, and could give no more, *Mat.* 10. 42.

5 He will diſcover thy ſecret intentions as well as thy actions. The Prophet told *Gehezi* not onely what he had got from *Naaman*, but to what intention he meant to imploy it, even to buy olive-yards and vine-yards, ſheep and oxen therewith, 2 *Kings* 5. 26. ſo he knowes our intentions for good when they are good, *Luke* 21. 2.

V. 5. *And when thou prayeſt, thou ſhalt not be as the hypocrites are, for they love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may be ſeen of men; Verily, I ſay unto you, they have their reward:*

Chriſt, next unto a right direction in alms, comes to give a right direction in prayer, in which, 1 He ſets down the ſins to be avoided.

2 The manner of right performance.

The ſins to be avoided are,

1 Hypocriſie, *v.* 5. 2 Vain glory, *v.* 5. They love to pray ſtanding that many eys may be on them. 3 Vain repetitions, *v.* 7.

2 The manner of right performance, which muſt be, 1 With confidence, *Pray to thy father.* 2 With ſecrecy, *Pray to thy father in ſecret, v.* 6. 3 Grounds hereof, 1 *Your father who ſees in ſecret will reward openly.* 2 It's a heatheniſh practiſe to uſe vain repetitions, *v.* 7. 3 The knowledge God hath of your wants, and his readineſs to ſupply you, *v.* 8.

And

And when thou prayeſt thou ſhalt not be as the hypocrites are] That is, as the hypocritical Scribes and Phariſees,

For they love to pray ſtanding in the Synagogues.]

Q. Whether is it not lawfull to pray ſtanding?

A. Yes, *Mark* 11. 25. *When ye ſtand praying, forgive.* The Phariſee and the Publican ſtood both when they prayed, *Luke* 18, 11, 13. The Levites ſtood and cried with a loud voice unto the Lord, *Neh.* 9. 4. *Abraham* ſtood praying, *Gen.* 18. 22. *Moſes* and *Samuel*, *Jer.* 15. 1. and *Job cap.* 30. 20. And ſometimes, and more frequently, kneeling was uſed. *Solomon*, 1 *Kings* 8. 54. aroſe from before the altar of the Lord from kneeling upon his knees. *Daniel* kneeled upon his knees three times a day, *Dan.* 6. 10. *Every knee ſhall bow to me*, *Eſai* 45,23. *I have left unto me* 7000 *that have not bowed the knee to Baal*, 1 *Kings* 19. 18. *Wherewith ſhall I bow my knee before the moſt high God? Mic.* 6.6. *Let us bow down and kneel before the Lord our Maker*, *Pſ.*95.6. To ſtand in prayer is not unlawfull, but to ſtand that thou mayeſt be ſeen is unlawfull.

In the new Teſtament we read that Chriſt kneeled down and prayed, *Luke* 22. 41. *Peter* kneeled down when he prayed for *Tabitha*, *Acts* 9. 40. *Paul* kneeled down and prayed with them all who had brought him on his way, *Acts* 20. 36. Alſo *Paul* bowed his knees to the father of our Lord Jeſus Chriſt, *Eph.* 3. 14. *Stephen* kneeled down in his laſt prayer, *Acts* 7. 60. Alſo *Paul* and his company kneeled down on the ſhore and prayed, *Acts* 21. 5. In prayer that geſture is to be uſed that doth moſt quicken and help to the duty. The ancient Chriſtians were wont to kneel in remembrance of the fall of *Adam*, and of all his poſterity, and ſometimes to pray ſtanding in remembrance of the grace of Chriſt, whereby we have riſen from our fall.

Kneeling on the ſix days was a badge of our fall by ſin, but that we do not kneel on the Lords day is a ſigne of Reſurrection: From the times of the Apoſtles this cuſtome came

came in, as *Irenæus* mentions, *Lib. de Pasch. Quest. & Respons. ad Orthodox. q.* 115. ascribed to *Justin. Aug. Epist.* 119. 115.

2 *Q.* Whether was it not lawfull to pray in the Synagogues?

A. Yes. *David* saith, *Bless ye God in the Congregations, Psal.* 68. 26. For by Synagogues he means publick prayer which was used, *Matth.* 18. 20. *Acts* 1. 14. practised by the hundred and twenty, also *Acts* 4. 24. *Acts* 12. 5. where the Church were praying for *Peter.* Grounds of publick prayer, 1 There God is wont to communicate his presence, *Psal.* 26. 8. 65. 4. 52. 8. 76. 1, 2. 132. 13, 14. 133. 3.

2 The concurrent prayers of Gods people is wont to be more strong, as many hands lifting at a burthen lift the burthen though great, many flames of fire united in one are not easily quenched, many springs of water conjoyned make the stream the stronger: if the prayers of one *Moses* were so strong to keep God from destroying Israel, *Exod.* 32. 10. 11. *Psal.* 106. 23. what will the prayers of many do? *Acts* 12. 5. as we see in *Peters* case, who was delivered by the prayers of the Church.

3 In that there are publick Officers chosen of Churches to present their requests before the Lord, hence as those that are sollicitours for a Corporation had need to know the wants thereof, so should the Officers of Churches in special be acquainted with the brethrens wants.

4 Because publick occasions require it, both in Church, as the seeking some special mercy from God which concerns the whole Church, as *Peters* deliverance, *Acts* 1 .5, 12. the whole Church sometimes wants a mercy, *Matth.* 18. 20. the whole Church sometimes wants to have a judgement turn'd away, *Acts* 4. 24. also in the Commonwealth for to pray for the happiness of the Magistracy, 1 *Tim.* 2. 1. *I exhort that supplications, prayers, be made for all men, for Kings and all that are in authority.* By the blessing of whose prayers

prayers and examples is a City exalted, *Prov.* 11. 11.

5 It's for the honour and glory of God to have ſo many petitioners waiting on him for his royal aſſent, a joynt cry of one and the ſame ſpirit from ſo many breathings of his people. Publick prayer is as it were a publick hue and cry made out by an embodied Church againſt the common enemies of Jeſus Chriſt, of their ſouls. Praiſe waits for him in Sion, *Pſal.* 65. 1.

6 In publick prayer there is, as it were, the conjunctions of the ſpirits and graces of a body of Chriſt, as it were, in one. Hence the whole Church, *Acts* 2. 42. as they continued in breaking bread together, ſo did they in prayer, and were as it were of one accord. Theſe all continued in one accord with prayer and ſupplication, *Acts* 1. 14. *Acts* 4. 24. the Church lift up their voices with one accord: the breathings of the ſpirit which were ſcattered in many, are as it were united in one, and as the waters of ſeveral channels disburthen themſelves ſometimes in one current: ſo that where his name is thus recorded, he is wont to come and bleſſe his people, *Exod.* 20. 24. *In all places where I record my name, I will come unto thee, and I will bleſs thee.* Seeing then there are ſuch conjunctions of ſpirits, he that is the *mouth* ought to be careſull to preſent onely ſuch requeſts wherein all Chriſtians do agree, and the *body*, that are worſhippers; and all the worſhippers are to come together like ſo many Doves to their windowes, *Eſai* 60. 8. even the Prince himſelf not excepted, *Ezek.* 46. 10. that they may ſerve the Lord with one conſent or ſhoulder, *Zeph.* 3. 9. the uſual careleſs neglect whereof, if it do not ſpeak forth prophaneneſs, yet doth it ſpeak forth a ſpirit of lukewarmneſs.

7 In publick prayer there's a provocation of one another by godly examples.

In the corners of the ſtreets] That is where they might be beheld of the inhabitants of two or three, or four ſtreets at

once: whereas there is in ſincere prayer, 1 A propoſing of the eye of God, *Eſa.* 38. 5. A holy heart directs his prayer to God, as an archer doth his arrow to the mark, *Pſal.* 5. 3. *In the morning will I direct my prayer unto thee.*

2 A Diligent uſe of all means, for prayer is onely one part of the means.

3 It muſt not proceed from feigned lips, *Pſal.* 17. 1. *Give ear unto my prayer that goeth not out of feigned lips.* Burning lips and a wicked heart, pretending many glorious expreſſions in word, when there's no ſutableneſs of ſpirit thereto, ſuch are like potſheards covered over with ſilver droſs, *Prov.* 26. 23. we muſt not onely draw nigh with our lips but alſo with our hearts, *Eſa.* 29, 13.

4 Avoiding all affected geſtures and expreſſions, for prayer properly doth not conſiſt of Rhetorical expreſſions, nor of their ſtudied or invented conceptions, but of the powring forth of the ſigh or groan in the heart. God doth not like affected complements, but abhors it; as in all other ordinances, ſo eſpecially in prayer, God ſeeks ſuch worſhippers as worſhip him in ſpirit and truth, *Joh.* 4. 23, 24.

5 A heart bent againſt all ſin, *Pſal.* 66. 18. ſuch perſons are upright, and therefore uſually their prayers upright, and ſuch as God delights in, *Prov.* 15. 8. *the prayer of the upright is his delight.*

6 When we ſpeak the preſent temper, frame and diſpoſition of our hearts, the confeſſions to be of preſent ſenſible wants, the petitions to be of things that the ſoul, in the frame of it, earneſtly longs after; to be full of expreſſions from brain and memory, prompting the mouth, may gain an opinion among men, but hath little audience in the court of heaven. We had better diſcover to a whole Church that diſtemper that is upon us, by dumbneſs, barrenneſs, ſenceleſneſs, and hartleſneſs, then ſeem ſomething to men and nothing to God by artificial expreſſions in prayer. Hence prayer is never called by the name of expreſſion, but

but its called by the name of breathing; *Hold not thy peace at my breathing, Sam.* 3, 56. by the name of ſighs and groans, *Rom.* 8. 26. and by the name of deſire, *Pſal.* 10. 17. God is not a hearer of the voice but of the heart. *Cypr. de orat.*

7 If thy prayer be ſincere thou wilt find it by thy cloſet prayers. A neglect of ſecret prayer, or a careleſs drowſie performance of it, and that uſually, argues a ſpirit of ſlumber, out of which if the ſoul be not awakened, it may in time be caſt into a deep ſleep. Theſe are like ſome maried perſons who before people have a great deal of love, but in ſecret are full of diſcontents. Let us have the ſame apprehenſion of Gods eye in ſecret that we have before a multitude, and as much bewail thy dead heartedneſs there, as that which thou findes before a multitude.

Ver. 6. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy father which is in ſecret, and thy father which ſeeth in ſecret ſhall reward thee openly.

But thou, when thou prayeſt, enter into thy chamber] That is, any ſecret place, both to ſhun vain glory and to gather thy affections to God. Some have gathered a myſtical ſence, by cloſet underſtanding the heart, by ſhutting the door, the ſhutting out of vain thoughts, onely to think of God; but the literal

1 Is here meant; yet when he ſaith enter into thy cloſet he bids us not avoid the ſociety of men when we pray, but Chriſt ſpeaks comparatively, rather to enter into a cloſet to pray, then to deſire multitudes of men to look on us.

2 Chriſt here commends unto us cloſet prayer; hence ſaith, when thou prayes, as ſpeaking of a duty which lies upon every believer, though not preciſely pointing out the number of times, hence the wives are to mourn apart from their husbands, *Zach.* 12, 13. and the husbands from their wives, 1 *Cor.* 7. 5. Yea ſervants apart, as *Eleazar*

Abrahams servant did, *Gen.* 24. 12.

Reasons for secret prayer.

1 Examples of holy persons; *Hanna*, 1 *Sam.* 1. 13. *Cornelius*, *Act.* 10. 4. *Peter* prayed upon the house top, *Act.* 10. 9. *Abraham*, *Gen.* 18. 22. to *ver.* 33. expostulating all that while in behalf of *Sodom*. *Isaac*, *Gen.* 24. 63. and Christ often, *Luk.* 6. 12, 13. and that penitent, *Lam.* 3. 28. and *David*, *Psal.* 55. 18. and *Daniel*, *ch.* 6. 10.

2 There are particular necessities which concern particular souls, as *David* when he sought God for the life of the child, *Paul* for removing the *thorn in the flesh*, 2 *Cor.* 12. 9. There are secret occasions for obtaining personal mercies and turning away personal judgements.

3 That we may more freely unbosom our selves to God to powre out our sighs and groans to him, *Ps.* 142. 2. *David* when he was alone in the cave, powred out his complaint before God, and shewed before him his trouble, *Psal.* 42. 4. 102. 2. *Job* 16. 20. when alone, his eyes powred out tears to God.

4 That we may be free from outward entanglements, hence Christ oft prayed in private for this end.

5 That we may enjoy more of communion with God. The soul usually enjoyes most of God in secret. God is wont to speak comfortably to the soul in the wilderness, *Hos.* 2, 14, *Jacob*, *Gen.* 32. 23. *wrastled with God and prevailed*; in these prayers God oft speaks peace to his people, *Psal.* 85. 8. in this the Lord came into *Hannas* soul, 1 *Sam.* 1. 15. 18. to *Hezekiah*, *Esa.* 38. 5. *I will lead you with weeping and supplications*, *Jer.* 31. 9. Pretend not this will hinder thy occasions, for *David*, *Job*, *Cornelius*, prospered much in their affairs, nor that thou art a servant, for what servant but may find some corner to pray in? as thou art the servant of men so art thou the servant of God: again though thou art a servant, yet dost thou own God for thy father, and therefore must pray unto him in secret, and must

must not forbear though forbid by thy master, no more then *Daniel* did when forbid by the King. Pretend not want of conveniency of place, for we may find many odde corners, fields, gardens, out-houses: if you have places for your horses, cows, hoggs, can you not get some retiring place wherein to meet the Lord?

For application, let it be thy constant practice thus to pray. *Satan* hath many excuses and pretences to hinder this sacrifice, he will tell thee this and that occasion, that unless thou resolve with a peremptory will, thou wilt be kept from it. Many prove as unsuccesful for want of private prayer, as the disciples were, who assayed to cast out a devil without praying before hand for it, *Mat.* 17. 21.

Motives.

1 Christ delights in the Saints secret prayers. *O my dove that art in the clefts of the rock, in the secret places of the stairs*, that is, thou that hidest thy self by faith in me that am the rock, and by degrees of faith like so many stairs fixest upon me, *let me hear thy voice, for sweet is thy voice*, *Song.* 2.14. *Jer.* 33. 3.

2 The sweet answers God hath given to closet prayers, *Esa.* 38.5. *Blessed be God who hath heard the voice of my weeping*, *Psa.* 6. 6. *Psal.* 31. 22. *Jonah* when in the whales belly, *Jon.* 27.

3 The great refuge Saints have herein. *Manasses* when in chains, 2 *Chron.* 33. 11 12. thus sought God. *Paul*, 2 *Cor.* 12.8. *Esther* and her maidens when the Jews were designed to destruction. When a child of God is overtaken with some sin or in distress, he would not for a world want this. *Peter*, *Mar.* 14. 72. when *Esau* came against *Jacob*, this was *Jacobs* refuge, *Gen.* 32. 9.

4 Our own personal wants, wherein perhaps not one in the church or family is in our case.

Onely in secret prayer take heed of hypocrisie, that thy voice may not, if possible, be heard of others, nor thy meltings

ings and weepings perceived by others, alſo of cuſtomarineſs come out of ſenſe of thy wants, elſe, if thou keep thy hours thou wilt perform prayer either with liſtleſneſs or ſlightneſs. Alſo take heed of profaneneſs to put off ſecret prayer till thou be moved by the Spirit, by this deluſion ſome have not prayed alone for ſome moneths. It is a fit ſeaſon to pray when the Spirit moves, but not the onely ſeaſon.

Father which is in ſecret] Here's the object of our Prayer, *viz.* God as a Father; Who is a Father, 1 By creation, hence called *the Father of ſpirits, Heb.* 12.9. 2 By Regeneration, 1 *Peter* 1.3. *Who hath begotten us again to a lively hope*, which alſo is called *Adoption*, *Gal.*4.6. hence,

1 Call upon this Father. One of the firſt things in nature is for a Childe to call Father, ſo it ſhould be the firſt thing in grace, *Matth.*7.9.

2 Honour this Father, *Mal.* 1.6. *If I be a Father, where is mine honour?* and live ſo that others may honour him, *Matth.*5.16.

3 Imitate your Father, as children do their father, *in love, Epheſ.* 5.1.2. *In doing good to Enemies, Matth* 5.44. *In holineſs*, 1 *Peter* 1.14.

4 Patiently bear his corrections, *Heb.*12.5,6,7,8.

5 Sort our ſelves with Gods children, 2 *Cor.*6.14.

2 Comfort to Chriſtians in ſundry reſpects, as,

1 That God will bear a tender reſpect to us in all Troubles, as a Father loves his childe, as well when ſick, as well; nay, he is then more affectionately tender to him, the father then ſets the whole houſe a work for his recovery, ſome going for Phyſicians, others for Friends, others tending of him; ſo when ſouls are ſick, God ſets Chriſtians to pray for them, Preachers to comfort them. Yea, ſuppoſe thou haſt broken ſome reſolutions, and been overtaken, yet what father would take the Forfeiture of a Bond of his ſon, eſpecially when he forfeits it againſt his will? much

leſs,

leſs will God, who is infinitely more a Father to his Children.

2 In deſertion. A father ſolacing himſelf with a childe ſteps aſide into a corner, that the childe may dearlier prize the fathers preſence; ſo our heavenly Father, by reſtraint of his influence in ſhining upon us, inflames our love towards him.

3 In reſpect of ſuſtentation in trouble. A father ſets his childe upon its feet to try whether its able to ſtand alone, but withall he holds his arms on both ſides, to hold it up if it incline either way, ſo doth our heavenly Father.

4 In reſpect of proviſion. The childe takes not care what it ſhall eat or wear; ſo ſhould Saints caſt all their care on their Father, 1 *Peter* 5.7. *Your heavenly Father knows ye have need of theſe things, Matth.*6.32.

5 Againſt total falling away. A father will not caſt off a fatherly affection to his ſon; how hard it is for a father to caſt off a rebellious ſon, we ſee in *David* to *Abſalom*, 2 *Sam.*10.5. *Hoſea* 11.8. *Luke* 15.18. Much leſs will God caſt off his children who deſire to pleaſe him, *Mal.*3 17. *I will ſpare him as a man ſpareth his own Son.*

6 In reſpect of our bold acceſs. If it be a privilege to come into a Princes preſence-chamber, what is it to come into the preſence of God? A childe comes boldly to his father, though ſtrangers and ſervants keep a diſtance, *Heb.*4.16.

7 In reſpect of imperfections. A father calls two of his children, one of three years old, the other of thirteen, they both make all the haſte they can, and though the elder outgo the younger and comes firſt, yet the younger comes wadling as faſt as he can, the father accepts of the endeavours of the younger as well as of the faſter going of the elder, ſo doth our heavenly Father.

8. In caſe of diſinheriting, becauſe we will not touch this

or

or that unclean thing, our parents caſts us off, well, ſays God, in this caſe, *I will be your Father, and you ſhall be my ſons and daughters*, 2 *Cor.*6.17.

3 Exhortation to perform reverence, *Mal.*1.6. and obedience, *Jer.*35.16. and confidence.

Thy Father which ſees in ſecret ſhall reward thee openly] Chriſt ſtirs up the faith of his petitioners by a twofold Argument.

1 From the omnipreſence of God: whereſoever we are, even in the moſt ſecret cloſet, God is there preſent hearing prayers.

2 From the goodneſs and mercy of God, who will not ſuffer ſuch prayers to be in vain, but will grant the things at preſent wanting, and hereafter ſhall give a Reward openly. Onely know it's a Reward of Grace, not of Debt, for what deſert can a Beggar allege?

*V.*7. *But when ye pray uſe not vain Repetitions as the Heathen do, for they think they ſhall be heard for their much ſpeaking.*

Chriſt comes to ſhew the third ſin of the Phariſees, which is vain Repetitions, βαττολογήσατε, do not ſpeak vain things as *Montanus* tranſlates it, or ſpeak not much as *Eraſmus:* the word is derived of *Battus* a Poet, who was an egregious Babler. As the Heathens thought they ſhould be heard for their much ſpeaking, ſo did theſe Phariſees. As Rhetoricians by their flanting ſtyle think to move the Judg to acquit the guilty, ſo did theſe. Yet doth not Chriſt condemn a frequency and continuance in prayer, but he ſhews the grace of God is not obtained by the vain flowing of many words, but the ſighs and groans of the heart are the arrows that pierce Heaven.

Queſt. Whether are all Repetitions in Prayer vain?

Anſw. No. *Solomon* often uſes them, 1 *Kings* 8.30,39, 43. *Hear thou in Heaven thy dwelling place. Nehemiah* uſes Repetitions, *Nehemiah* 1.6,7. and ſo doth *Daniel cap.*9.5.

We

We have ſinned, we have committed iniquity, and done wickedly.

Repetitions are lawfull, 1 When they come from pinching neceſſity, ſo Chriſt cried, *My God, my God:* and three times uttered the ſame words, *Matth.* 26.39,42,44.

2 When they come from holy affections, *Pſalm* 72.19. *Let the whole earth be filled with his glory, Amen and Amen.* Repetitions in prayer are ſometimes Ecchoes of ſtrong cries of the Spirit. *Bleſſed be his holy Name for evermore, Amen and Amen, Pſalm* 89.50,51. So *Abba* Father, *Mark* 14.36. 1 *Kings* 18.39. *The Lord he is God, the Lord he is God.*

3 When they come from love, as *Holy, holy, holy, Iſai* 6. 3. *Rev.* 4.8.

4 When uſed though the ſecond time, yet they are accompanied with holy affections, and renewed deſires of the ſame thing formerly in the ſame prayer requeſted, *Pſalm* 80.3. *Cauſe thy face to ſhine upon us and we ſhall be ſaved*; this ſaying is thrice mentioned, as *v.*3. *v.*7. and *v.*19. So *Pſalm* 67.3,5. this ſaying is twice mentioned, *Let the people praiſe thee, O God, let all the people praiſe thee.*

5 When uſed to ſtir up our dulneſs, *Pſalm* 107.8,15.21. 31. Four times the Prophet ſaith, *O that men would praiſe the Lord for his goodneſs, and declare his wonderfull works to the children of men. Pſalm* 47.6. *Sing praiſes unto our God, ſing praiſes; ſing praiſes unto our King, ſing praiſes.* There is twenty ſix times mention made of the Lords *mercy enduring for ever, Pſalm* 136.1. to the end.

6 Sometimes the heart of a childe of God exceedingly runs upon ſome one deſire; and ſo he may vent it more than once in prayer without vain repetition. So *David, Pſalm* 119. more than once.

Repetitions in prayer become ſinfull, 1 When affected, as ſtrains of eloquence and Rhetorick, as he that cried Hyperbolical *God, thou that dwelleſt in the third Heaven of* Hyperbolees.

2 When empty, frothy, and impertinent, wherein is no

ſpiritual life or heat, ſo thoſe worſhippers cryed from morning to noon, *O Baal hear us*, 1 *Kin.* 18. 26. Not onely thoſe that are directed to Idols, but thoſe directed to Saints, as thoſe in the Papacy, *Holy Paul pray for us, holy Peter pray for us*, mentioning thirty or forty Saints in this manner; yea even repetitions of this kind directed to God, as in the common prayer book, *Lord have mercy upon us, Chriſt have mercy upon us, Lord have mercy upon us*, ſo in the Letany, Good Lord deliver us is eight times mentioned, and one and twenty times there is mentioned, We beſeech thee to hear us good Lord.

3 When men, from want of holy notions of the word in their hearts, through which the Spirit would convey it ſelf, are forced to uſe the ſame repetitions, theſe in ſome meaſure diſparage the ſpirit of praier, and had need be humbled for their ſeldom reading of the word, and meditation thereof, from whence comes this ſtrangeneſs and forcedneſs of repetitions.

4 When men have an itch to pray as long as others, that becauſe an other hath praid an hour, perhaps from a true enlargment, they will pray as large as he; hence ſome perſons uſe vain repetitions, when the ſpirit ceaſes from aſſiſtance and indiſpoſition prevails, its our wiſdom and humility to give out.

For they think they ſhall be heard for their much ſpeaking] Chriſt ſets forth a ground why the heathens uſed vain repetitions, becauſe they thought they ſhould be heard for their much ſpeaking, by gentiles he means the heathen or nations, whereas the jews were called by the name of people, and ſo they are contradiſtinguiſhed twice, *Act.* 26. 17, 23. Theſe prophane nations thought, that becauſe they wearied themſelves with the irkſomneſs of a long prayer, that therefore God would hear them: becauſe they would ſay many things they muſt needs ſay what is already ſpoken, but when in prayer there is nothing ſpoken but that which

which is needful, ſuch an one ought not to be accounted a much ſpeaker.

Queſt. Whether or no are long prayers and much ſpeaking unlawful?

Anſw. 1 Long prayer may be upon extraordinary caſes, *Moſes* continued a whole day in prayer, *Ex.* 17.11, 12. and Chriſt a whole night, *Luk.*6.12. nor are carnal men fit judges in this caſe, who ſnuff at any ſmall time ſpent in Gods ſervice, *Mal.*1,13. *crying, When will the Sabbath be gone? Amos*, 8.5. nor is the unregenerate part of Godly men a fit judge, but before I anſwer hereto, I muſt premiſe ſome things.

1 The heart is not eaſily or ſuddenly gotten upon the wing, yet in that doth the life of prayer conſiſt, it is *a lifting up of the heart*, *Pſal.* 25. 1. Many weights of dulneſs, hardneſs, heartleſneſs, ſtrangeneſs, unbelief, (from whence ariſes dumbneſs, diſcouragement and liſtleſneſs) are upon the heart, which are not eaſily removed; now motion is a cauſe of heat, hence to bring the ſoul to ſenſibleneſs, there may be the longer eſſaying.

2 If prayer have its due growth in the ſeveral parts of it, confeſſion, petition, interceſſion and thanksgiving, it cannot be very ſhort.

3 Our manifold wants to be ſupplied, and benefits to be acknowledged, import that our prayer uſually cannot be very ſhort.

But to anſwer, 1 We are to abominate all long prayer which is performed for any carnal end or pretence, whether to get an opinion to be men of parts, or to ſeem religious, and get applauſe, or becauſe others ſo pray. The wicked ſcribes for pretence *made long prayers Mat.* 23. 14.

2 See that your length of prayer ariſe from a true enlargment of heart, and from a gracious quickned frame, which if it be, your petitions will be free and not forced. *Powre out thy heart like water before the face of the Lord, Lam.* 2. 19. that is, thy petitions will come freely as water powred

red out, thy lips will drop as the hony-comb which needs no ſqueezing. *Song.* 4. 11. they will be alſo pat and ſeaſonable according to occaſion, wherein the heart oft will be put into an holy melting frame. After this manner Chriſt prayed, *Heb.* 5. 7. and ſuch a frame of ſpirit is promiſed, *Zach.* 12. 10. theſe enlargements the people of God have more often in cloſet prayer then elſewhere, becauſe they can there more freely rip up their hearts, and can moſt inſiſt upon thoſe petitions that will make the ſoul bleed and yern.

3 In long prayers ſee that your hearts be able to hold out as well as your tongues. Our worſhip muſt be with our ſpirit, *Joh.* 4. 23. *Rom.* 1. 9. *Paul* ſerved God with his ſpirit: a ſhort prayer made with fervency and devotion prevails with God, *Jam.* 5. 16. more then long prayers which are but lip labour, *Eſa.* 29. 13.

4 Gods people have upon extraordinary occaſions uſually uſed long prayer, as *Solomon* at the conſecration of the temple, 1 *King.* 8. ſo when under agonies and great troubles, *Pſal.* 102. 1. the overwhelmed ſoul powres out his complaint, it comes like a flood, ſo when the ſpirit comes to viſit the ſoul with enlargement, the ſoul in this caſe is wont to pray long, and loth to let the Lord go, *Gen.* 32. 26. when we have the breathings of the ſpirit upon our hearts, its not our wiſdom to give out, *Longa hora, brevis mora, Bern.* God's long a coming and his tarryings are not long. Shall we be watchful for winde, and tyde, and ſhall we not take the gales of the ſpirit? moreover afflictions are wont to awake the ſoul, hence the ſoul being awakened prayes with more earneſtneſs and length: *Jacob* when he feared death and deſtruction from *Eſau*, he cryed to God all night long, *Gen.* 32. when the Church is in hazard of ruine alſo, ſo *Heſter* and the Church, *Act.* 12. 5.

5 In long prayer we muſt have reſpect to them that joyn with us, as to our ſelves: when the mouth of him that prayes is enlarged, the reſt are like to hold out the better,

ter, yet we muſt have reſpect unto them, and conſider whether their hearts be like to hold out ſo long as thy heart who haſt the enlargements of God upon thee. As in preaching we muſt have reſpect to the hearers ability in bearing of it, *John* 16. 12. ſo muſt we in prayer. Chriſt ſpent a whole night in prayer, but it was not his uſual wont.

6 As there may be occaſion of long prayer, ſo may there be occaſion for ſhort prayer, as in ejaculatory prayer, alſo when we have but little time, alſo when ſome prevailing buſineſs falls in which cannot be diſpenſed with, onely herein pay the Lord another time for the time thou haſt taken from him. Sometimes a marvellous indiſpoſition comes upon the ſoul, occaſioned by wearineſs in our callings, ſleepineſs, journeying. Sometimes we want vital ſpirits, in theſe caſes we may be ſhort. And it's wiſedome uſually ſo to pray with ſick perſons, that they may not lay aſide attention, nor be weary of the duty. Alſo in the cloſing of Church exerciſes when much time hath been before ſpent in prayer. Onely let this ſhortneſs of prayer be upon due occaſion and not uſual. 1 Becauſe in theſe ſhort prayers the ſoul can be but little drawn up to God. 2 The ſoul in them gets little anſwer, for aſſoon as the heart begins to be up, the prayer is done. 3 Short prayers argue either ſtrangeneſs from God, perſons not uſing to hold long diſcourſe with ſtrangers, or irreverence towards him, in that being a God of ſuch greatneſs, we can ſo ſlightly take our leaves of him.

V. 8. *Be ye not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.*

Be ye not therefore like unto them] Two Reaſons, firſt from unprofitableneſs of ſuch Prayers, neither in unprofitable babbling and ſpeaking ſuperfluous things, as in the Papacy, who mumble over a great many prayers without any devotion, thinking they are heard *ex opere operato*, meerly for

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ſaying words, ſo many Lords Prayers and *Ave Maries*. This they do often with ſuch volubleneſs of tongue that they cannot underſtand themſelves, and with ſuch diſtraction of minde and irreverence of body, that the Heathens dare not ſo call upon their gods, nor mortals pray unto their Prince.

2 Neither be ye like them in much ſpeaking, as if your God did not know your wants unleſs you told him of them and made long ſtories unto him.

For your Father knoweth what things ye have need of before ye ask him] A ſecond Argument why we ſhould neither uſe Battology or vain ſpeaking, nor much ſpeaking in prayer is from the all-knowledg and goodneſs of God, he knows what we have need of, therefore we need not tell him of them in many words. Yea ſometimes he prevents our prayers. Yet this doth not hinder that we ſhould not be ſenſible of our wants, and from the ſenſibleneſs of our miſery call on God. The Heathens thought God did not underſtand their miſeries unleſs they told him of them, but your God knows your wants, and knows how to help you, and is ready ſo to do, 1 *Peter* 5.7. *caſting all your care on him, for he cares for you. Deut.*4.7. *What nation is there that hath God ſo near unto them as the Lord is unto you when you call upon him? Iſai* 65.24. *Before they call I will anſwer, and whiles they are yet ſpeaking I will hear.*

Object. But if God know our wants before we ask, what need is there to tell our wants to him that knows them already?

Anſw. We do not call upon God, as if he neglected us, or as if we would put him in minde of any duty he owes us for our prayers, or as if we would move him of hard to become gentle, but we come to him in the duty of prayer, as an ordinance wherein he will be found, and hath promiſed to convey good to us.

2 Though he know our wants before, yet he will have

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us ſenſible of them, as in the caſe of the blinde man, *Mark* 10.51. who *Matth.*20.33. begged mercy of Chriſt, but got none, till he was ſenſible what mercy he lacked, even the recovery of his ſight, which no ſooner was he ſenſible of, but Chriſt granted his Requeſt.

3 God will be called upon becauſe he will have this glory given to him, that he is the authour and giver of every good thing. *James* 1. 17. *Every good gift comes from the Father of Lights.*

4 That we may unburden our cares into the boſom of God. *Pſalm* 37.5. 55.16,17. compared with *v.*22.

5 That we may come into familiarity and acquaintance with God, *Job* 22.21. *Acquaint thy ſelf with God, and be at peace. Pſalm* 73.28. *It's good for me to draw near to God.*

6 That we may better prize bleſſings when we have got them by prayer, *Pſalm* 116.1,2. *I will love the Lord becauſe he hath heard the voice of my ſupplication.*

7 For the venting of their holy affections they have to the Lord, as faith in his faithfulneſs, *James* 1.6,7. love to him for his goodneſs, *Song* 4.16. deſires and breathings after God, *Pſalm* 42.1. Joy in their intereſt and property in God, *Pſalm* 116.7.

8 From the prevalence that praying Saints have with God, as *Moſes, Hezekiah, Jehoſaphat.*

Object. God hath in his eternal counſel determined what he will do for us, which all our prayers cannot alter, *Epheſ.* 1.11.

Anſw. It's a ſign God hath determined to do us ſome good when he ſtirs up our hearts to be earneſt for it, *Jer.*29. 12,13. When the Lord was about to bring his people out of captivity he ſtirr'd up *Daniel* to be earneſt to ſeek him, *Dan.*9.4. as God hath determined what to do for us, ſo hath he determined to do it in the uſe of prayer. *Ezek.* 36.37.

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We are not commanded to inquire into Gods secret counsels, which cannot be found out, but to his revealed will which requires us to seek him for every good thing, and reproves the neglect hereof.

V. 9. After this manner therefore pray ye, Our Father which art in Heaven.

After this manner pray ye] Where we see, 1 Prayer is a duty we ow to God. 2 We must pray in a right manner.

1 Prayer is a duty, *Call upon me in time of trouble, Psalm* 50.15. *Ask and ye shall have.*

2 We must pray in a right manner. Now that we may so pray.

1 Pray in Christ's Name. *Whatsoever ye shall ask the Father in my Name he will give it you, John* 16.23. Our prayers are not heard for any excellency in them but for Christ's sake. When a Servant comes for Wares in his own name, the Merchant will not deliver them, but if he bring a Ticket from his Master, the Merchant will deliver what Wares the Servant asks for: so when the soul comes in its own name it speeds not, but if it come in the name of Christ it speeds. It's an Argument we come in Christ's Name, when we come with a reverend boldness and confidence, but when we are doubting, timorous and fearfull, it's a sign we come in our own names. Christ hath a golden Censer, wherein is much Incense which he offers with the prayers of all Saints, *Revel.* 8 3. as the high Priest of old did, who put Incense on his Censer when he made an atonement for the people, *Numb.* 16.46.

2 Pray with the Spirit. *We have received the spirit of adoption, whereby we cry* Abba *father,* Rom. 8. 15. Also *v. 26. The spirit makes request for us with groanings that cannot be uttered.* The grones of the spirit are strong cries, which so fills heaven and earth, that besides it God hears nothing, saith *Luther.* If in tentation or trouble we shall onely

onely ſigh to God, and ſay, Jeſus Chriſt come and help me, or elſe I am undone for ever, we ſhall finde often eaſe hereupon. All the ſons of God have the ſpirit of his Son in their hearts, crying *Abba, Father*. God grants not that often which is in the top of the heart and in the froth of words, but according to the depth of the ſigh, to which often words anſwer very barely or not at all.

How many worldly wiſe men are there, that might they have a world to continue one quarter of an hour in ripping up their hearts in conceived prayer, they were not able to do it? Some ſhort wiſhes they have, as, God be thanked for his bleſſings, God ſend us rain.

Others there are who have learnt the art of prayer or the gift, but they have not the grace of prayer, they pray artificial prayers, and give artificial life to them, as if the ſpirit accompanied them, but in the mean time their hearts are neither warmed nor melted.

But thoſe prayers wherein God delights are ſtir'd up by the holy Ghoſt, *Jude* 20. *Eph.* 6. 18. *Praying with all ſupplication in the ſpirit.* Without this ſpirit we may ſpeak of God, but not unto God; indeed the beſt of our prayers are but as the ſtammering voices of infants begging bread or meat at the Table, yet theſe chatterings or ſtammerings coming from the ſpirit, he that ſearcheth the heart muſt needs know what they mean, becauſe he maketh interceſſion for the Saints, now he intercedes not by way of merit, as Chriſt doth, nor by way of ſupplication, but by ſtirring us up to cry to God, *Rom.* 8. 27.

Do the bowels of a father yern towards an infant, groaning and panting and unable to tell where his pain is, and will not God be moved with the ſighs and groans of his children? When *Moſes* ſpake never a word, yet he is ſaid to *cry to God*, *Exo.* 14. 15. *Hanna*'s voice was not heard, 1 *Sam.* 1. 13. yet ſhe is ſaid to *powr out her heart*, *v.* 15. the ſighs of the godly are as ſo many beams of the ſpirit, which ty-

rants cannot hinder from aſcending heaven though they ſhould cut out their tongues. *Aſaph* groaned when he could not ſpeak, *Pſal.* 77. 4.

Now that this praying with ſighs and groans comes from the ſpirit appears, becauſe when the ſpirit ceaſes from working upon our hearts we become dull and heavie, and weary of the dutie, that it becomes a very penance to us, the ſoul then is like a becalmed ſhip. All Saints that pray aright, even *Paul* himſelf, pray by this ſpirit, *Rom.* 8. 15. By this ſpirit we preſent ſuch ſighs as cannot be expreſſed, and utter ſuch words as are not able to be repeated. The ſighings of the needy God hears, *Pſal.* 12. 5.

Now though carnal men ſometimes groan and that to God, yet are theſe groans a fruit of nature, as the bruits do, under feeling of a preſſing weight: the groans of ſaints come not onely from feeling of pain, but from ſorrow for ſin.

2 The groans in Saints lifts up their hearts to heaven, and brings back chearing and ſence of Gods love.

3 There's uſually a ſweet ſatisfaction comes in thoſe groans, which doth not in the groans of wicked men.

Thoſe that have this ſpirit of prayer they have many ejaculations amidſt their callings. *Nehemiah* when he was ſpeaking to the King prayed to the God of heaven, *Neh.* 2. 4. they frequently dart out many broken ſighs to quench the ſprowtings of luſt, as pride, unclean deſires, revenge, *&c.* and have many inviſible ſpringings of heart upon the receipt of bleſſings on themſelves or others. Many zealous wraſtlings for removal of corruptions and ſupply of grace. To powr out the ſoul out of ſenſe of ſpiritual wants in that form or phraſe which groanings and meltings of the ſpirit doth indite and frame, is beyond the ordinary reach of unregeneration. Yea thus to pray is the hardeſt of all works, becauſe it cannot be effected without the ſpirit.

This ſpirit of prayer is of more worth then the world, eſpecially when a Chriſtian hath by any ſcandalous ſin, or relapſe

relapse, or sin against conscience turn'd away Gods favour, for hereby he hath restitution into Gods favour, and the return of Gods countenance, *Jon.* 2. 4, 7.

Infinite more fruits the spirit of prayer works, as many secret exultations and rejoycings, spiritual ravishments, strong though silent cries, passionate meltings, unutterable groans, zealous longings, which are riddles to prophane men, but known to the children of God.

3 Thirdly, the person must be righteous. *Hear my prayer for I am holy, Psal.* 86. 2. *The prayer of the wicked is abomination to the Lord, Prov.* 15. 8. A holy man may make a carnal prayer, as when the flesh gets the upper hand, but a carnal man cannot make a spiritual prayer, I mean a prayer prevailing for spiritual things, *Jon.* 9. 31. God heareth not sinners, but if any man be a doer of his will him he hears. *The righteous cry and the Lord heareth, and delivereth him out of all his troubles, Psal.* 34. 15. *The prayer of a righteous man avails much, Jam.* 5. 16. *If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you,* Joh. 15. 7, 8. *Whatsoever we ask we receive of him, because we keep his Commandements, and do those things which are pleasing in his sight.* 1 *Joh.* 3. 22. The spirit of prayer is called the spirit of grace, if thou hast not the spirit of grace thou canst not pray, *Zach.* 12. 10. yet know the righteousness of a person may consist with variety of passions, as he instances in *Eliah,* Jam. 5. 17.

In all begging it's a great matter who it is that begs: if it be a sturdy beggar we have nothing for such; so in prayer if a wicked man pray for any spiritual blessing, saith God, I have nothing for you, but if it be a believer, Christ saith, *be of good chear* to such, *Luke* 8. 48. if thou prepare thy heart, and stretch out thy hands towards him, *if iniquity be in thine hand put it far away,* Job 11. 13, 14. *He will fullfil the desire of them that fear him,* Psal. 145. 19.

Contrary when a man inclines to wickedness in his heart,

the Lord will not hear him, *Pſal.* 66. 18. The Pagans had ſo much divinity as to ſay, the gods muſt be honoured with puritie, therefore they wrote upon the doors of their Temples, Let none having a guilty conſcience enter this place. A bad conſcience can never hope well.

Obj. But do not we finde wicked men in Scripture have had their praiers heard?

A. Yes, when they have ſought for temporal things, *Jehoahaz* the ſon of *Jehu* was a wicked man, 2 *Kin.* 13. 2. yet when the nation of Iſrael was delivered into the hands of the Syrians, *Jehoahaz* beſought the Lord and the Lord hearkened unto him, for he ſaw the oppreſſion of Iſrael, and the Lord gave Iſrael a Saviour, *v.* 4, 5. So *Ahab* ſeeking obtained the removing of the judgement until his ſons daies, 1 *Kin.* 21. 27, 28, 29. So when men of all ſorts are in danger by ſtorms at ſea, *they cry to the Lord in their trouble and he delivereth them out of their diſtreſs*, *Pſal.* 107. 28. So priſoners that lie in irons, *v.* 13. and ſick men that draw near to death, *v.* 18, 19. *If thou afflict a widow or fatherleſs perſon* (whether godly or ungodly) *I will ſurely hear their cry*, *Exod.* 22. 22, 23. *Iſhmael* was a wicked perſon, a perſecutor, yet *God heard the voice of the Lad*, *Gen.* 21. 17. *Uzziah* ſought God in the daies of *Zachariah*, and as long as he ſought, the Lord God made him to proſper, 2 *Chro.* 26. 5. yet was he wicked, as we ſee, 2 *Chron.* 25. 2. compared with 2 *Chron.* 26. 4.

Beſides, God beſtowes praying abilities upon unregenerate men, therefore they may improve them: the not calling upon God is charged upon wicked men as their ſin, therefore the performance of it is their dutie. The Prophet proves the Jews to be under ſin, becauſe there's none ſeeks after God, *Pſal.* 14. 2. Alſo *Pſal.* 53. 4. wicked men are branded that they call not upon God, *Pſal.* 10. 4. they are taxed for this both Paſtours, *Jer.* 10. 21. and people, *Hoſ.* 7. 7. *Zeph.* 1. 6. and all fleſh are ſaid to come to God in prayer,

prayer. *O thou that heareſt prayer, unto thee ſhall all fleſh come, Pſal.* 65. 2. An unbeliever may be underpreparing grace, though he be not yet come to ſaving faith, and in this eſtate he may have many good deſires which God may hear.

To reconcile theſe to the former ſpeeches, know that God hears wicked men in temporal things, which indeed oft is onely the cry of their cauſe not of their perſon, as he is ſaid to hear the cry of the ravens, *Pſal.* 147. 9. ſo the *young Lions* are ſaid to *ſeek their meat from God, Pſal.* 104. 21.

Queſt. But what would you have us to do with our children and ſervants?

Anſw. You may bid them call upon God in the general, and if you ſpeak to them to call upon God for ſaving grace, as pardon, *&c*, you muſt ſpeak to them as *Peter* to *Simon Magus, Repent of this thy wickedneſſe, and pray God, if perhaps the thoughts of thy heart may be forgiven thee, Act.* 8. 21. Firſt, he bids him repent, then pray God.

Queſt. But what ſhould we do for joyning in prayer with others?

Anſw. If the perſon with whom you are to eat, and who is to give thanks, be viſibly wicked, either forbear his table, or declare that you deſire liberty of conſcience, without which grant you cannot partake of his meat, which doubtleſs was practiſed by the believers when they went to the unbelievers table, 1 *Cor.* 10. 27. we muſt not wound our conſciences for good chear, nor to gratifie a friend, but where no ſuch wickedneſs doth apppear, my opinion is that charity muſt carry us to judge the beſt, yet muſt we remember that this is onely a privative ſigne. Poſitive ſignes of a good man, being either Church Communion, or ſome thing that is equivalent, if you will follow conſcience herein, I know you muſt be content to loſe ſome fat morſells.

4 We muſt pray in faith: faith in prayer ought to be cer-

certain of hearing, but we muſt wait for the time when, the place where, the manner how, and the perſon by whom God will work. Now to pray in faith there is command, *Matth.* 21. 22.

1 Faith in God, *How ſhall they call on him in whom they have not believed?* Rom. 10. 14. And this God to be lookt on as a father, *Matth.* 6. 9. *Heb.* 11. 6.

2 Faith in the attributes of God, as his omnipreſence, that he is every where, *Eſa.* 6. 31. in his omniſcience that he knows all our wants, and all our hearts, *hear thou in heaven and give to every man according to his wayes, whoſe heart thou knoweſt,* 1 *King.* 8. 39. in his omnipotence, thus *Jeremy* grounds his prayer, *thou haſt made heaven and earth, and there's nothing too hard for thee, Jer.* 32. 17. 4. in his mercy, *Nehem.* 1. 4, 5. in his all-ſufficiency. Of the object in prayer *James* ſpeaks as I ſuppoſe, *Jam.* 1. 6, 7. *let him ask in faith nothing wavering, for he that wavereth is like a wave of the ſea driven with the wind and toſſed, let not that man think he ſhall receive any thing of the Lord. James* ſpeaks not of a partial or particular unbelief in the ſubject, but of an univerſal and total unbelief in reſpect of the object.

3 There muſt be faith to ſet before us the worthineſs of the Mediator, *Heb.* 4. 15, 16. and not barely his worthineſs, but alſo our union with him, *Joh.* 15. 7, 8. *If ye abide in me ye ſhall ask what you will, and it ſhall be done unto you.*

4 Faith grounded on the promiſes, *Pſal.* 119. 49, 50, 147. *remember thy word unto thy ſervant, upon which thou haſt cauſed me to truſt.* To pray in faith is to go as far as the promiſe goes to believe that God is a father, and being a father he will not keep any good thing from his child: A beggar never goes from an houſe keepers door, ſo long as he believes he ſhall have an alms, no more doth a believing ſoul go from the throne of grace ſo long as he believes God will hear, but if he leave off the words of prayer, he doth not leave off the ſute of prayer.

Had

Had we a particular promiſe, as *Eliah* had, we were bound to believe in particular, as *Eliah* did, concerning the not raining for three years and ſix months.

And as faith looks on other promiſes, ſo in particular ſuch promiſes as concerns the ſouls preſent condition, ſo *Jacob*, *Gen.* 32. 9, 10, 11, 12. *Thou ſaideſt return into thy country, and I will deal well with thee, and thou ſaideſt I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, deliver me from the hand of my brother Eſau.* There is ſcarce any caſe but the Scripture affords promiſes which ſpeak to that very caſe, had we wiſdom to ſtore them up as *David* did. *Pſal.* 119. alſo *Heb.* 13. 5.

5 Faith grounded on former Experiments. *Thou art my truſt from my youth, leave me not in old age, Pſalm* 71. 5, 9. When we thus pray in faith, we have a bold acceſs into the preſence of God, notwithſtanding all our unworthineſs and imperfections in prayer, *Epheſ.* 3. 12.

5 Pray with fixedneſs of ſpirit. When *David*'s heart was fixed on God he was ready both for prayer and praiſe. *Pſalm* 57. 7. The ſenſe of the Lords greatneſs ſhould keep us cloſe in the duty, yet when we have done the beſt, diſtractions will be in prayer.

1 From corrupt nature.

2 From nature curb'd, as a Bird in a Cage keeps a great flutter, becauſe it's curb'd of its liberty.

3 From Satan, ſo he ſtood at *Joſhua*'s right hand, at *Job*'s right hand. As *Abraham* drove away the Birds that hindered him in his ſacrificing, ſo muſt we do wandering thoughts.

4 From ſluggiſhneſs. He that prays drowſily muſt needs pray diſtractedly. *Baal*'s Prieſts will riſe up againſt ſuch, who cut themſelves with Knives and Lancers to make them pray more ſtrongly. When a Malefactour is at the Bar crying for his Life, will his minde be on his pleaſure and companions? The ſenſe of Gods greatneſs ſhould keep

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our hearts cloſe to him, and aw us that we rove not in duty. Our attention in prayer ſhould not onely be to God we call upon, and to the buſineſs we requeſt, but alſo to our hearts, that they cleave cloſe thereto.

6 Pray with fervency. *I cry with my whole heart, Pſalm* 119.145. *Ye ſhall finde me, when ye ſhall ſeek me with all your heart, Jer.*29.13. Luke-warm prayers they are like luke-warm water that boils not out the bloud. We muſt cry mightily to God as the *Ninivites, Jon.* 3. *Mugire ad deum, Tertul. de Pæn.* Our prayers avail not unleſs fervent, *James* 5.16. Neither is a natural fervency ſufficient, which is in every creature when it is pinched, *Hoſea* 7.14. *They howled unto God for Corn and Wine, yet ſaith God, They cried not to me.* But ſpiritual fervency is that, that the deſires be ſharpened after holineſs and communion with God.

Oppoſite to this are thoſe cold, lazy prayers, yawning prayers, when perſons pray half aſleep half awake; he had need be deeply awake that prays; as a Beggar when he begs is all awake, head, hands and feet; hence *Deborah* when ſhe was going to praiſe God, ſaith, *Awake, awake* Deborah, *utter a Song, Judges* 5.12. How can we look God ſhould hear us when we do not hear our ſelves? Contrary *Epaphras, Col.*4.12.

7 Pray with melting ſpirits, humiliation ariſing from the ſenſe of our own unworthineſs is a great furtherer of our prayers, as we ſee in *Manaſſes,* 2 *Chron.*33.12,13. and the Prodigal, *Lu.*15.21. We are too apt to applaud our ſelves and others in a devotion void of humiliation. Chriſt prayed with a melting ſpirit, *Heb.*5.7. ſo did *Hezekiah, Iſai* 38.5. and *Job cap.*16.20. his eys poured out prayers and tears. *David Pſalm* 6.8. *God heard the voice of his weeping,* hence he prays *Pſalm* 39.12. *Hold not thy peace at my tears.* The ſervants of God have often had this frame of heart, ſo that God not onely promiſes to lead his people with weeping prayers,

prayers, *Jer.*31.9. but also promises blessedness *to them that weep, Luke* 6.21. *Ezra* weeping in prayer affected the whole Congregation, *Ezra* 10.1. so the soul over-whelmed prayed, *Psalm* 102.9. On a day of humiliation God requires it of his people, *Joel* 2. 12. *to turn to him with weeping.*

Quest. Seeing some naturally have an aptness to weep, how may we know that a soul weeps from a saving Principle?

1 *Answ.* That some naturally have an aptness to weep is certain, even from natural passion, as some men and women, so *Abraham* for the death of *Sarah, Gen.*23.2. and *Joseph* sought where to weep for his Brethrens afflictions, *Gen.*43.30.

2 Afflictions are apt even to soften the hearts of those that have no grace in them, as *Esau,* though a profane person, sought the blessing carefully with tears, *Heb.*12.17. and *Hezekiah*'s Ambassadours of peace, when they saw the wicked carriage of *Sennacherib,* wept bitterly, *Isai* 33.7. so the *Jews* at the desolation of *Hierusalem* wept sore in the night, and their tears were on their cheeks, *Lam.* 1. 2.

3 We have seen not onely gross Hypocrites thus weeping, as *Ishmael Jer.*41.6. who having slain *Gedaliah* and his company to get the Crown of *Judah,* himself being of the Seed royal, there coming eighty men with their cloths rent to the House of the Lord, bewailing the desolation made by the King of *Babylon*, he feigns himself also to weep for the same misery and destruction, that thereby he might have a better opportunity to slay them, supposing them to be of *Gedaliah*'s party, which matter through his hypocritical tears he effected, slaying seventy of them, but even profane persons, *Num.*11.10,13. *Isai* 15.2. yea, even gross Idolaters. There were women weeping for *Tammuz, Ez.*8.14. This *Tammuz Hierom* thinks it to be *Ado-*

nis Venus Paramour, ſuppoſed to be ſlain by a Bore, but proved after to be alive; this Feaſt ſundry *Jewiſh* women kept, ſorrowing when they loſt their Love, but rejoycing as *Venus* did when they found him again. *Calvin* underſtands *Oſiris* to be *Tammuz*, which was an Idol of the *Egyptians*, at the Feſtival whereof both men and women ſhewed their ſecret parts, which the *Jews* ſo near the *Egyptians* might probably learn from them.

4 It's poſſible for the ſoul ſometimes to be like Marble, which weeps, yet remains hard. So did thoſe women, *Mal.* 2.13. who being oppreſſed by their husbands, covered the Altar of the Lord with tears, their husbands divorcing of them cauſleſly, as appears *v.*14. *Eccleſ.*4.1. *Behold the tears of ſuch as were oppreſſed.*

5 It may be ſuppoſed that ſome perſons by reaſon of the drineſs of their brain cannot weep, yet if thou canſt weep for other things and canſt not weep for ſin, it argues a bad temper.

But 2 To know when our tears come from a ſaving Principle, we may know it,

1 By the frame of ſpirit accompanying it, which is either ſelf-abaſement, as in *Mary* who ſtood behinde *Chriſt* weeping, *Luke* 7.38. or apprehenſion of the loving kindneſs of the Lord, and the ſouls ill requital of him.

2 When theſe meltings come from a ſaving Principle, the heart is affected as well as the eye, there is a ſutable inward working according to the outward melting, as in *David, Pſal.*6.8. and *Jacob Heſea* 12.3,4. and *Joſiah* 2 *Kings* 22.19.

3 There's an inward rejoycing and refreſhment of ſoul, wherein the ſoul more delights than in all the pleaſures of the world, this is called the *Light of Gods countenance, Pſalm* 4.6. *Sow in tears, reap in joy, Pſalm* 126.5.

4 When they come from a ſaving Principle the ſoul pours them out in ſecret, as well as before men, yea much more

more in ſecret, *Pſalm 6.6. I water my couch with my tears.*

5 By the enlargement of heart that uſually accompanies theſe meltings, and where there's more enlargement there's more ſpeeding.

6 Saving meltings have a groaning under, and hatred of the prevailing corruptions of the heart; ſo the poor man cried out with tears, *Lord, I believe, help my unbelief, Mark 9 24.*

7 When the meltings are ſaving the ſoul is troubled in the abſence of them, when it prays unrelentingly, and ſo much the more if there be any long abſence of theſe accuſtomed meltings.

8 Earneſt longings after the Lord are wont to accompany ſaving meltings. *Mine eye, mine eye, runneth down with water, becauſe the comforter that ſhould relieve my ſoul is far from me, Lam.1.16.*

9 Saving meltings flow from love to God. How came *Mary* to weep in ſuch abundance that ſhe waſhed *Chriſt*'s feet? why at the ſame time *ſhe loved much, Luke 7.38.* compared with *v.47.*

10 When ſaving meltings come there is an holy chearfulneſs wrought in the heart, and ſadneſs removed from the countenance, as in *Hanna* her countenance was no more ſad, why? ſhe prayed and wept ſore, *v.10.* compared with *v.18.* As God did ſometimes accept ſacrifices without ſending fire from Heaven to burn them up, ſo ſometimes he ſhewed his acceptation by ſending fire to conſume them, 1 *Kings* 18.38. 2 *Chron.7.1.* Fire came from Heaven and conſumed *Solomon*'s burnt offering, and ſo *David*'s Prayer for the ceaſing the Peſtilence, 1 *Chron.21.26.* was anſwered by fire. So though God do ſometimes anſwer his people without meltings, yet in holy perſons theſe meltings uſually are crowning anſwers and tokens of acceptation.

11 We may know our meltings flow from a ſaving

principle, by comparing the meltings we had when we forſook ſome great enjoyment for God, and got victory over ſome ſtrong luſt with thoſe meltings at preſent: when we forſook ſome great enjoyment, as country, liberty, eſtate, friends and relations, how did God come in at thoſe times, ſo that we found *an hundred fold with perſecutions*, *Mar.* 10. 29, 30. mightily ſoftning the heart, and filling the ſoul with joy and with the holy Ghoſt, *Act.* 13. 51. as *Paul* was when perſecuted, ſo when we overcome ſome ſtrong luſt God gave us hidden *Manna*, white ſtone, new name, *Rev.* 2. 17. which were the incomes of God into the ſoul by ſoftning of it, and powring in joy in prayer after the conqueſt; now we finding the meltings and ſoftnings of our hearts at other times ſutable to thoſe we found then, know them to come from the Spirit, or from a ſaving principle, and not from natural paſſion and ſoftneſs.

12 The meltings that come from God may be ſomething diſcerned by the time when given, as 1 When afflictions are ſanctified, then the ſoul powres out it ſelf amain, *Eſther*, 4. 3. when the kings decree came to put the Jews to death there were great weepings and wailings: ordinarily wicked men cry not, when God binds them, *their ſpirits are bound up*, *Job* 36. 13.

2 Upon the remove of ſome ſad deſertion, and after ſome foregoing ſtraitnings, or ſome very cloſe walking with God, or the bringing home of ſome word of promiſe to the heart, theſe meltings uſe to be given. *Pſal.* 51. 8, 12. *Make me to hear the voice of joy and gladneſs, reſtore unto me the joy of thy ſalvation.*

3 By the putting forth the ſtrength of the ſoul in duty, *Hoſ.* 12. 3. *Jacob* wept, and made ſupplication, and found the Lord in *Bethel*: *how came that? why by his ſtrength he prevailed with God*; that is, he put forth all his ſtrength in the duty.

4 Fom the time: its oft given even after an holy prepa-

ration

ration of heart by meditation, *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear, Psal.* 10. 17.

8 Pray with perseverance, not to give over, *Eph.* 6. 18. Many use prayer as a medicine, which after two or three usings finding no success, they leave off, God puts off his children with delayes.

1 Because souls are not fit for such a mercy, as the Physician puts off the patient from such a thing as he desires. The ten tribes, *Judg.* 20. 26. cryed for victory against *Benjamin*, but God saw them not fit for it, they yet trusted in their multitude, being four hundred thousand, and their enemies about seven and twenty thousand, also they were not humbled enough.

2 For trial of our faith, whether we will yet depend on God, so Christ put off the Woman of *Cana, Matth.* 15. 28. and *Paul*, 2 *Cor.* 12. 8.

3 That his mercies may be more sweet when we get them; things hardly got are prized.

4 That we may see our sin in delaying God; he called and thou wouldest not hear, therefore it's just that thou shouldest call and he delay thee.

5 To inflame our desires the more. God purposed not to destroy *Israel, Exod.* 32. yet when *Moses* prayed he seemed not to regard his Prayers, but this was onely to make *Moses* more earnest for the people.

6 For the trial of our Patience. *David* was in an horrible pit, in great danger, and God let him lye for the tryal of his patience, and in the end brought him out, *Ps* 40. 1, 2. Many are like that king, 2 *King.* 6. 33. who said, because he had not present help, *why should I wait on the Lord any longer?* Yea Saints have been impatient, because their prayers have not been answered at first, *Lam.* 3. 8, 44. We must not onely have a dependance on God for his promise, but for the time when he will fulfill it. As the husbandman waits

Saul. 1 Sam. 28. 15.

long

long after ſeed time for a harveſt, the corn hath many a ſharp blaſt and nipping froſt before he reaps, ſo ought we to wait for our prayers, though things ſeem worſe afrer then before. Long did the Church wait for *Peter* before they got him out of priſon, *Act.* 12. 5. in the end he was given to them, neither muſt we limit God to ſuch means, *Pſal.* 78. 41.

7 That we may ſeek him more importunately; ſo did Chriſt with-hold himſelf from the Church for this end, *Song* 3. 1, 4. As a Beggar, when a paſſenger comes by, begs of him, the paſſenger goes on as if he took no notice, but the Beggar goes on and followes him till at laſt he gets his deſire.

8 For to humble the ſoul; ſuppoſe thy ſervant wrong thee thou ſayeſt thou wilt pardon him, but firſt thou wilt make him humble himſelf to thee; he ſhall and muſt know that he hath wrong'd a good maſter, ſo God is willing to pardon thee and to heal thee, but he will make thee know thou haſt ſin'd againſt a good God.

Obj. But God calls me to other duties of my calling, how am I then to continue in prayer till God hear me?

Anſ. We may give over the words of prayer, but we may not give over the ſuit of prayer. A poor Beggar comes to a houſe-keepers door but none hears him, he falls to other employments, as mending his clothes, *&c.* then anon he begs again: though he do not always continue begging, yet he always continues his ſute, *Oh that ſome within would give me an alms*! ſo ſhould the ſoul at the throne of grace.

Perſevering prayer is the building of the ſoul towards heaven. Holy men ſhould pray as builders build, firſt they lay the foundation, next day make the walls, the next day he ſets up timber-work, and ſo goes on till the houſe be finiſhed; ſo a godly ſoul reaches higher and higher, till at laſt the prayer reaches unto heaven, 2 *Chron.* 30. 27. the prayer of the godly Prieſts *came up to his holy habitation, even unto heaven.*

We

We ſhould do with our hearts in prayer, as in the winding up of a bucket, if two or three windings will not fetch it up, we will winde it higher and higher till it do come up; ſo our hearts ſhould not be at the ſame pin, but we ſhould winde them up higher and higher, ſo though we get not the thing wholly that we deſire, yet we ſhould get our hearts nearer God.

Contrarily hypocritical men will not, cannot pray perſeverantly, *Will he always call upon God? Job* 27. 9. *q. d.* he will not. Hence their prayers are,

1 Endleſs. That for which a thing is, that is the end of a thing, now the end of prayer is to ſpeed with God, therefore he whoſe prayers ſpeed not with God, his prayers are endleſs. Thou prayeſt againſt Covetouſnes, Pride, and Paſſion, and yet remains ſo ſtill: to whatend are all thy prayers when thou enjoys not the end of thy prayers? to what end is thy ſervants work if thy buſineſs be not diſpatched?

2 Fruitleſs. To what purpoſe is a Beggars begging, if he be gone before the alms be beſtowed, ſo if thou go away from the throne of grace, before the grace be given thee, thy begging is fruitleſs. The blinde man ſaid, *Joh.* 9. 31. *We know God hears not ſinners.* How do you know that? may ſome ſay, Why, by experience, and example. A drunkard prays againſt drunkenneſs that God would heal it in him: all the world may ſee that God doth not hear his prayer, becauſe he doth not cure him, but lets him go on in his ſin. Seeſt thou a man go on in his ſin? thou mayeſt ſee God hears not his prayers. If a man lye upon his deathbed, and ſend for all the Phyſicians in a country to come to him, yet we know he is not cured ſo long as his deadly diſeaſe remains upon him, ſo when I ſee a mans malice, pride, *&c.* lye upon him, ordinarily and uſually, notwithſtanding all his prayers, I know God hears not his prayers.

For application, ſee then that you pray perſeverantly. Imitate the woman of *Cana* who would take no manner of

of denial or repulse from Christ: sometimes he was silent, sometimes he did as it were deny her, *I am not sent save to the lost sheep of the house of Israel*, imitate that man, *Lu.* 11. 5, 6.

Properties of perseverant prayer.

1 It wrastles with God by arguments, *Job.* 23. 4. *I will fill my mouth with arguments.* Men when they are perseverantly earnest for a thing, will bring all arguments to effect their end, so will a believer to obtain his end; Lord it's a grace of the covenant, thou art my father, whom should I go to but thee? this is for thy honour, and what *wilt thou do to thy great name*, *Esa.* 63. 16. *I am a poor creature, consider my frame, remember I am dust*, *Psal.* 103. 14, 15. Our near approach to death when we can no more call upon God, *Job* 7. 21. *Why dost thou not pardon my sins, for now shall I sleep in the dust*, *Psal.* 115. 17. So from our own extremities, *Be not silent to me, lest if thou be silent to me, I become like one that goes down to the pit*, *Psal.* 28. 1. *Save me for the waters are come into my soul*, *Psal.* 69. 1. from our own helplesness otherwise, *Ps.* 22. 11, *Be not far from me, trouble is near, and there is none to help.* *Jer.* 3. 23. *Esa.* 63. 5. from the greatness of scruples and tentations that lie upon our souls, from the overwhelmings of spirit by sins and sorrows, from the necessity of such a blessing for the discharge of our callings, from the command of God that bids us ask, *Jer.* 33. . from the promise of God who hath ingaged his faithfulness, *Gen.* 32. 9, 10, 11. from our confidence in him. *Psal.* 143. 8. from former experiences, *Psal.* 44. 1. *O God we have heard with our ears the great works thou diddest*, from the low condition of Gods people, *Psal.* 44. 9, 10, 11, 12. from their constant adherence to his truth, *ver.* 17. 18, 19, 20. *All this is come upon us, yet have we not forgot thee*, from our own not living in sin, *Psal.* 86. 2. *hear my prayer for I am holy*, from our perseverance in prayer,, *Psal.* 86. 3. *be merciful unto me, for I cry unto the daily.* From the plentiful mercy and goodness in God, *Ps.* 86. 5.

2 Property,

2 Property: perseverant Prayer is striving. *Rom.*15.3. *I beseech you for the Lord Jesus sake, that ye strive together in your Prayers to God for me.* So did *Jacob* wrastle with God, *Gen.*32.24. Especially for those to whom we are related, a pastour for the flock, a father for his children, a master for his servants, an husband for his wife, *&c.* as if we were to wrastle with a strong man, we put to all our strength. As a father that hath an apple in his hand, the childe first opens one finger, and then another, till the apple drop out, so let us open one finger, and then another to get sincerity, till we get all the graces of Christ upon us.

3 It's a proceeding Prayer: though a godly man do not get the thing totally that he desired, yet he is nearer God than he was at the first beginning, he grows better every day by his Prayers, *Job* 18.9. *The upright shall hold on his way, and he that hath clean hands shall grow stronger and stronger.*

4 It's a prevailing Prayer, *I will not let thee go except thou bless me, Gen.*32.26. *Shall not God avenge his own elect that cry unto him day and night? I tell you, he will avenge them, and that right speedily. Luke* 18.7. That very Parable of the unjust Judg and poor Widow was spoken that men should *pray always and not faint, Luke* 18.1, *&c.*

Motives to pray perseverantly.

1 The continual intercession of Christ in Heaven in our behalf, there to present our Requests, *Heb.*4.14. 7.25. 9.24. So that sooner or later they will speed, or else it's more expedient for us that the thing be not granted.

2 The greatness of those things we pray for, which concern our everlasting estate, hence we had need put forth all our strength to beg them, *Col.*4.2. *Continue in Prayer,* προσκαρτερῦντες, the word is derived of κράτος strength, by the transposition of a Letter, so that the word signifies

to ply ſome laborious thing with all our might, till we have brought it to an end.

Object. But I have prayed long, and finde no benefit by my praying, *Job* 30.20. *I cry unto thee and thou doſt not hear me, I ſtand up and thou regardeſt me not.*

Anſw. 1 God ſometimes anſwers the Prayers of his Servants before they perceive it, *Dan.*9.23. *At the beginning of thy ſupplications the commandment came forth,* yet for three Weeks he chaſtened himſelf by Prayer and Faſting, *cap.*10.2,3. *v.*12. *From the firſt day thou didſt ſet thy heart to chaſten thy ſelf before thy God thy words were heard*; yet *Daniel* knew not of it, elſe would he not have further ſupplicated, but have given thanks for it. Sometimes through heedleſneſs and negligence perſons look not after their Prayers. Sometimes anguiſh of heart makes perſons not perceive it, *Job* 9.16. *If I had called and he had anſwered me, yet would I not believe that he had hearkened to my voice.*

2 Look upon it as a great affliction, to cry and not be heard, *Lam.*3.44.

3 God takes notice of the Prayers of his people, *Acts* 9.11. *Behold he prayeth,* yea delights in them, as men do in the ſmell of ſweet Odours and Incenſe, *Pſalm* 141.2. *Revel.* 5.8. and if not yet anſwered, wait, for ſooner or later they ſhall be anſwered; *They ſhall not be aſhamed who wait for God, Iſai* 49.23.

9. Pray with watchfulneſs, *Col.*4.2. *Continue in Prayer and watch. Watch and pray, Matth.*26.41. *Take heed, watch and pray. Mark* 13.33. *Be ſober and watch unto Prayer,* 1 *Peter* 4.7. *Watch therefore and pray always, that ye may be counted worthy to eſcape all theſe things, Luke* 21.36. There are two ſorts of Watchings.

1. Proper. 2 Metaphorical.

1. Proper: this was practiſed, 1. Under the *Old Teſtament,*

ment, when holy men being compaſſed about with many cares, diſtractions and buſineſs, could not ſometimes finde fit acceſs to God on the day time, hence were forced to take part of the night: *cæteris paribus*, the thing is lawfull now, if a Chriſtian unavoidably hindered on the day time, do take part of the night for Prayer; thus *David*, *Pſalm* 22. 2. *I cry unto thee in the night ſeaſon and am not ſilent. Pſalm* 6. 6. *All the night make I my bed to ſwim. Pſalm* 119. *At midnight I will riſe to give thanks unto thee.* Or if a ſoul not content with Prayer in the day time, ſhall have an impulſe to pray in the night, thus Chriſt *Matth.* 26. 38. *Tarry ye here and watch with me*, ſaith Chriſt. So the godly *Levites*, *Pſalm* 134. 1.

2 Under the *New Teſtament* there were night-watchings: the Chriſtians in the Apoſtles times were compelled when they would either hear the Word publickly, or pray, to meet in the night, *Acts* 12. 12. *Peter* in the night came to the houſe of *Mary*, where many were gathered together praying, *Acts* 20 7. *John* 20. 19. Now they met in the night becauſe of the Pagans among whom they lived, to avoid their fury. Afterwards when Emperours became Chriſtians, whether for ſolemnity, cuſtome or devotion ſake, I know not, Chriſtians ſtill retained the cuſtome of wakings, and theſe Wakes they kept when a ſolemn Feaſt or Holy-day came on, which Wake they ſpent in Prayer and in the Word, that ſo they might be more fitted to partake of the Supper of the Lord; hence *Tertullian lib.* 2. to his Wife, brings a Reaſon why Chriſtian women ſhould not mary heathen Husbands, even from theſe Wakes, for ſaith he, *Quis Ethnicus nocturnis convocationibus, &c. What Heathen would willingly endure his Wife to be from his ſide at theſe night aſſemblies? What man would endure without trouble that his Wife ſhould go abroad in the night at the Solemnities of* Eaſter? wherein it's like they had divers Wakes. From this cuſtome have the popiſh Wakes continued in the Na-

tions to this day, but quite altered from their primitive inſtitution, being now onely kept as Feſtivals for the moſt horrid drunkenneſs, dancings and licentiouſneſs.

2 There is a metaphorical watchfulneſs. This is,

1 Againſt drowſineſs, that we do not come before the Lord with ſleepy Prayers. Thus *Peter*, *James* and *John* fell aſleep even as Chriſt was at Prayer, *Matth.* 26.40. They had a willingneſs to have watched with Chriſt, but drowſineſs ſeized on them through fleſhly weakneſs, *v.*41. See alſo *v.*43. A ſleepy ſpirit ſcarce ſpeaks ſenſe to God in Prayer. How do you think that God ſhould hear drowſie Prayers which your ſelves do not hear? Will Gods ears be delighted with non-ſenſe? Shouldeſt thou offer ſuch blinde halt ſervices to the Prince would he accept them? *Mal.* 1.13. It's a ſhame to ſpeak what many men do in ſecret, which they have confeſſed after converſion, yea and it were well if Chriſtians were not guilty herein. If it ſo fall out with thee that thou goeſt late to Prayer, and thine eys and ſpirit prove drowſie, be humbled and be ſhort, leſt thy whole Prayer be a taking of Gods Name in vain. Make the Lord amends ſome other time when thy heart is in a better temper. Let us be like Muſicians that firſt tune their Inſtruments, and then play. Or like Mariners, who having a good Gale of Winde ſet up all Sails. *Pſalm* 57.7.

2 Watchfulneſs againſt diſtractions. I have before ſhowen the cauſes of them under another Head, onely Ile add that a worldly frame of ſpirit is a great cauſe of them, for when the heart comes immediately out of the World from pleaſures and worldly buſineſs, no wonder if the ſoul be full of wandering thoughts in duty. Alſo diſorderly affections of fear, joy, deſire, grief, anger, vain hopes, will be ready to interpoſe in Prayer. Beſides, a ſpirit of ſlothfulneſs, when we do not preſs our hearts to the Prayer in hand,

hand, will open a door for diſtractions; beſides, abundance of vain impreſſions upon the imagination, with the abſence of holy impreſſions there, help forward diſtraction. Beſides, many remaining luſts draw away and entice the ſoul.

Remedies againſt theſe Diſtractions.

1 Be humbled for them and deſire God to cleanſe thee, *Pſalm* 19.12.

2 Keep thy heart with diligence, *Prov.* 4.23.

3 Practiſe preparation of heart, that thou mayſt not come ruſhing into the preſence of God, *Job* 11.13.

4 Remember the greatneſs of that majeſty before whom thou preſents thy ſelf. *The Angels cover their faces before him, Pſalm* 6.2. *The Mountains quake at him, and the Earth is burnt at his preſence, Nah.* 1.5.

5 Keep thine eye from gazing. How many diſtractions come through the eye? That the Prophet might keep his heart cloſe in the duty, he deſires the Lord *to turn away his eys from beholding vanity, Pſalm* 119.37. The eys and ears are as the gates of the City, keep them well, that the Enemy enter not.

6 Trim thy ſoul. There's a twofold preparation.

1 Habitual: thus the wiſe Virgins had Oyl in their Lamps, hence get a Principle of Grace in thine heart, from this holy motions ariſe in thy ſoul.

2 Actual, as the wiſe Virgins had not onely Oyl in their Lamps, but alſo trimm'd them, ſo muſt thou do, act every grace, faith, love, joy, fear, grief, upon a right object.

7 Get an heavenly frame of heart, *Pſalm* 45.1. My heart boileth up good matter, *Eructat.* Hence the tongue *is as the Pen of a ready Writer* which ſcantly makes a daſh. Where the heart is heavenly, the heart will be heaving uptowards Heaven; ſuch hearts converſe in Heaven and dwell there, *Phil.* 3.20. *Revel.* 13.6.

8 Bring a feeling of thy wants, the more thou feel'ſt them

them, the more fixedly thou wilt look unto God for ſupply. God will not have the Prayer of a ſinner that feels not his ſins, becauſe he doth not underſtand nor will the thing that he prays for. *Luth. Tom.*4.380.

9 Fear repulſe for thy careleſs, cold and ſlothfull calling upon God, and this will quicken up thy attention in the duty. Fear is a very wakefull affection, as being converſant about danger; hence in our ſervice we are bid to bring fear, *Pſalm* 2.11. *Pſalm* 5 7.

10 Get love to God, this makes the ſoul follow hard after God, *Pſalm* 63.8.

Queſt. Whether do diſtractions in Prayer nullifie the acceptation of it?

Anſw. There are two ſorts of diſtracted Petitioners,

1 Unregenerate men, who voluntarily, uſually and contentedly admit roving thoughts in duty, *Prov* 5.14. *I was almoſt in all evil in the midſt of the congregation and aſſembly, Ezek.* 33.31. *Theſe deſpiſe their ways and ſhall die, Prov.*19.16.

2 Regenerate men, who groan under theſe diſtractions, *Rom.*7.15,16. theſe do not nullifie the fruit of Prayer to them: regenerate men herein make uſually reſiſtance, it matters not whence they come, whether from Satan or corruption, (as it is a thing very difficult, if poſſible to diſtinguiſh them) provided we reſiſt them and mourn under them, they are not imputed to us. Yet may even Saints ſometimes pray ſo careleſly, drowſily, and diſtractedly, that they may loſe the comfort of this or that particular Prayer, as when the diſtraction ariſes from ſloth and careleſneſs. But if the diſtraction ariſe from Satan, bodily diſtemper, or pain, God is very pitifull in this caſe, as a father to his childe, *Pſalm* 103.14.

Queſt. Whether may not the Devil and corruption diſtract the ſoul in Prayer ſometimes with unſeaſonable good motions, I mean ſuch motions as are for the matter good, but not good at that time?

Anſw.

Anſw. Yes, we ſee it in that *Pithoneſſe*, *Act.* 16. 16, 17 when *Paul* and his company were going to prayer, ſhe cries out, *theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation:* this was a good motion but injected by *Satan*, that his lyes might be believed, and the Saints diſturbed in prayer, *Zach.* 3. 1. *Satan* by theſe motions intends diverſion or turning away the ſoul from what the ſoul is upon, but motions that tend to further intention in the duty, & attentneſs and further inlargement, are of God. The ſpirit moves not to draw us out of the way but to put us into it, and being in it to move us to keep on, *Rom.* 8. 14, 15. *Eſa.* 30. 21. Theſe motions of *Satan* are like miſplaced words and letters in a Printers preſs, which ſpoil the ſence.

10 Let thy prayer be full: prayer is a powring forth of the heart before God, *Pſal.* 62. 8. 1 *Sam.* 1. 15. yea we are to powr them out as water before the face of the Lord, *Lam.* 2. 19. It may be thou powreſt out thy prayer like tarre out of a tarre box, half ſticking by the ſides, but when thou prayes thou muſt powr out all before God, provided there be time and no hindrance, powr out all thy wants, be humbled for all thy evils, when thou giveſt thanks remember all Gods benefits, *Pſal.* 103. 2. Many men make quick diſpatch becauſe they are eager to be about their buſineſs, hence they gallop over their prayers, but thy prayer muſt have its full growth, that is, when convenient time affords, we muſt powr out ſupplications confeſſing our ſins, petitions deſiring pardon, healing, and new diſpoſitions of heart, interceſſions to turn away judgements from others, and thanksgiving for benefits on our ſelves and others, 1 *Tim.* 2. 1.

11 Pray with frequency. Its bad when the ſoul contents it ſelf with ſeldome approaches to God. If *David* *Pſal.* 55. 17. and *Daniel, cap, 6.* 10. could finde time to pray three times a day, what ſhame for us who come ſo ſeldom before the Lord? ſometimes *David* praiſed God

ſeven

ſeven times a day, *Pſal.* 119. 164. *Anna* continued in prayer night and day, *Luk.* 2. 37.

12 With aſſurance of obtaining whatſoever things ye deſire: when you pray believe that you receive them, and ye ſhall have them, *Mark.* 11. 24. *Matth.* 7. 7. *ask, and ye ſhall have*; *Matth.* 21. 22. Doubt not of your prayer, but know when the word is gone out of your mouth, your prayer is writ in the eyes of God, ſo that that ſhall be done which is deſired, or its expedient not to be done. The Lord is like a moſt bountiful king, that ſignes all petitions with a *fiat quod petitur*, let that be done which is deſired.

Oratio ſine laude dei, eſt thuribulum ſine prunis. Luth. Tom. 4. 124.

13 Joyn praiſe with prayer, *Phil.* 4. 6. *In everything by prayer and ſupplication with thanksgiving, let your requeſt be made known unto God.* Prayers are the ſeeds of prayſes, when we have ſown we may look to reap, what we receive as a a fruit of our prayer is more ſweet then what we receive of common providence. Praiſe is that imployment we ſhall have in heaven when prayer ſhall be no more, mean time joyn we them together whiles we are here on earth, and ſo much more in that we have but a drop of affliction and a ſea of benefits.

14 Break through all hindrances and uſe all furtherances, as 1 hindrance is multitudes of buſineſs: what buſineſs ſo great almoſt but ſhould give way to this?

2 Brokenneſs in expreſſions, why God hears ſighs.

3 Dumbneſs and barrenneſs, if this come from unacquaintance with God, be humbled for thy coldneſs, and by ſtirring thou mayeſt get warmth, if dumbneſs come from overwhelming temptations, it's no otherwiſe with thee then it was with *Aſaph*, *Pſal.* 77. 3, 4. Green wood with long blowing will be made dry and take fire, ſo motion in prayer fits for the duty.

4 Our own unworthineſs. Who acknowledged his own unworthineſs more then *Daniel*? *Dan.* 9. 7, 8. However thou art unworthy, yet muſt thou pray, for God hears thee, not

not for thy own worth, but of his meer mercy.

5 Prayer will take up much of our time; to this I ſay remember the comfort that will redound to the conſcience in time ſo ſpent. We think not long of the time ſpent in the refreſhment of our bodies, why ſhould we think long in the time ſpent in refreſhing of our ſouls? of four and twenty hours can we not afford God one or two? who took more time in prayer then *David* and *Daniel*, and who did proſper better? Time ſpent in this brings a bleſſing on our affairs.

6 That many do well enough that never pray, as thoſe do that uſe to pray: to this, know, they onely receive temporal things, as the ſhining of the ſun, and the falling of rain, *Matth.* 5. 44, 45. But the Saints receive the Spirit in prayer, *Luk.* 11. 13. Neither can prayerleſs men be ſure to have earthly things when they want them, nor to hold them when they have them, *Job* 21. 15, 16. *What profit is there that we ſhould pray unto him, ſeeing we have earthly things? ver.* 16. *Lo, their good is not in their hand.*

7 Becauſe the ſoul hath lately been in paſſion of anger; to this I ſay lay aſide paſſion, and then come, 1 *Tim.* 2. 8. *Lift up holy hands without wrath*; pray for the party with whom lately thou haſt been angry, and that is a ſign thou comes with a new diſpoſition.

8 Take heed of Satans temptations, who will be ready to propoſe buſineſſes then to hinder thee.

2 Uſe furtherances for prayer, as 1 when the ſpirit beſpeaks prayer and puts the ſoul into a frame to long to be alone to vent it ſelf to God, when the wind and tide ſerves its good then to hoyſe up ſails, *Pſal.* 27. 8. *Seek my face, thy face will I ſeek.*

2 The ſecond furtherance is when the ſoul is in tribulation. Tribulation ſets an edge on prayer, hence *Pſal.* 50. 15. we are bid to call on God in the time of trouble, no better maſter to teach a man to pray, next to the ſpirit, then ne-

ceſſity. In trouble the grace of prayer is much revived, *Eſa.* 26. 17. *Lord in trouble they have viſited thee, they powred out a prayer, when thy chaſtning was upon them.* Look upon Paſſengers in a ſtorm and arrived at the haven, look upon perſons in priſon and at banquets, compare perſons on beds of ſickneſs, and the ſame perſons in ſtrength of health, and abounding with outward comforts, in the one eſtate they are full of contempt of God and ſecurity, in the other prone to cry earneſtly for mercy. *Hezekiah* when *Sennacherib* came againſt him very much given to prayer, when he was delivered from his enemy ready to be lifted up. *David* in adverſity gave himſelf to prayer, *Pſal.* 109. 4. in proſperity falls to number the people.

3 A third furtherance, is, calmeneſs of ſpirit, when the ſpirit is neither in a hurry of paſſion, nor a hurry of buſineſs; for unfiniſhed buſineſs is apt to run in the mind and to diſturb at that time, the ſoul having ſo many buſſings in its ear, can neither hear it ſelf ſpeaking to God, nor hear God ſpeaking to the ſoul.

4 In Gods approaching to our ſoul, *Lam.* 3. 57. *Thou dreweſt near in the day that I cryed unto thee, thou ſaideſt fear not. Eſa.* 55. 6. *call upon him while he is near.* Noble Princes in their progreſs are wont to grant petitioners their ſutes; its wiſdom then to petition the Lord when near to us. *Pſal.* 145. 18. one time or other God's near to every holy heart, therefore then call on him, *Pſal.* 34. 18. *Quicken us and we will call upon thy name. Pſa.* 80. 18.

5 When promiſes are near fulfilling, *Pſa.* 102. 13. *Thou ſhalt ariſe and have mercy upon Sion, for the time to favour her, yea the ſet time is come,* meaning of ſeventy years. This is ſome good hope that Chriſts coming is near, becauſe the Saints are ſtirred up ſo generally to pray for it. The reading of *Jeremies* prophecy, *Jer.* 29. 10. that God would viſit his people after ſeventy years, put *Daniel* upon praying for the accompliſhment thereof, *Dan.* 9. 2, 3, 4.

Obj.

Object. I would thus pray, but I finde I am ſo ſtraitened that I cannot pray.

Anſw. It is ſo with the beſt of Saints ſometimes, that their ſouls are bound up, they are like poor Infants that feel pain, but cannot tell where their pain lies, hence *Pſal.*51. 15. *Lord open thou my Lips.* By grieving the ſpirit we become ſtraitened, for when the ſpirit is withdrawn we are like Mills that want Winde or Water, and cannot grinde. In ſuch times it is perſons are backward to ſtir up their ſouls to take hold of God, *Iſai* 64.7. To help us againſt ſtraitnings,

1 Uſe holy motion. Motion is the cauſe of heat, motion brings a benummed member to feeling; let us make eſſays even when deadneſs is upon us, yea when moſt ſtraitened, a gracious heart is to ſtir up it ſelf, 2 *Tim.*1.6. *Stir up the gift of God which is in thee, Exod.*35.21. *They came every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing to bring the Lords offering.*

2 Complain of thy ſtraitneſs; ſay, Lord I am in Priſon and cannot come forth, I would willingly diſplay all my wants to thee but cannot, weep over my unbelief but am not able. *Why withdraweſt thou thy ſelf? Why art thou ſo far from helping me and from the words of my roaring? Pſal.*22. 1,2. *Iſai* 63 17.

3 Beg enlargement of God, *Pſalm* 119.32. *I will run in the way of this Commandment* as well as other, but when? *when thou ſhalt enlarge mine heart. Iſai* 35.6. *The tongue of the dumb ſhall ſing, when waters break forth in the wilderneſs.*

4 Take heed thou ſtraiten not thy ſelf neither for time nor place. For time, perſons often cauſleſly put themſelves into the compaſs of ſo little time, that they cannot enlarge, perſons frequently inuring themſelves to ſtraitning, in the end begin to like it well enough. So for ſtraitneſs of place, they do not uſe their voices becauſe they cannot uſe them without being heard of others: let it be

your wisdom to chuse such a place wherein you may not be straitned, as to your voice or otherwise.

5 Consider what a dangerous thing it is to' taken with a Palsey in the tongue, that a man cannot tell where his pain lies. All Imprisonment is comfortless, but this the worst; in other Imprisonment we may perhaps have much access to God, but not in this; many men have enlargements of all sorts of blessings upon them, as Liberty, Estate, *&c.* onely as it was said of the *Corinthians*, 2 *Cor.* 6.12. *They are straitened in their own bowels*, for Prayer and Praise, and yet little lay it to their hearts. Such kinde of straitnings when they are long they are dangerous, for persons that have lain long under straitnings are ready to lay aside endeavours for their liberty, because they have often used it to no effect.

6 Usually reade the word before thy closet prayer, and meditate of it, in the use whereof the fire kindles; besides those good things which thou diddest reade out of the Word will remain in thy thoughts, and conduce to season thine heart.

7 Walk humbly under straitnings, especially when they are of any long continuance; so the Church, *Song cap.*5. *v.*5,6. *I sought him, but I could not finde him, I called unto him but he gave me no answer. Job* 30.20. *Job* cries out, *I cry unto thee, but thou dost not hear me, I stand up, but thou regardest me not.*

Quest. But seeing Saints are sometimes straitned in Prayer, as well as carnal men, wherein is the difference?

Answ. Godly persons, though sometimes they have straitnings, yet have they also enlargements now and then, *Lam.*3.44. compared with *v.*57. One while the Church saith, The Lord compassed himself with a cloud that her Prayer could not pass through, anon she saith, *Thou dreweſt near in the day that I cried unto thee, thou saidst, Fear not, Psalm* 31.22. *I said, I am cast out of thy sight*: here was the

Pro-

Prophets ſtraitning, *neverthelesſ thou heardeſt the voice of my ſupplications:* here was his enlargement, ſee *Pſalm* 6.1. compared with *v.*8. *Jon.*2.7.

Carnal men they may ſometimes have enlargement of words in Prayer, but never of holy affections, as the face of God was hid from *Cain*, *Gen.*4.14. ſo from all carnal men. As *Haman*'s great miſery was that he was covered from beholding the Kings face, *Eſther* 7.8. ſo it is with theſe.

2 The godly mourn under their ſtraitnings, *Iſai* 63.17. *Why haſt thou hardened our hearts? Pſalm* 13.1. *How long wilt thou forget me, O Lord, how long wilt thou hide thy face from me?* but wicked men are not ſenſible of their ſtraitnings, becauſe they never had any holy enlargements.

3 The godly are wont to rejoyce in the removing of their ſtraitnings, as a man that was a cloſe Priſoner is glad when he gets his liberty. *Pſalm* 6.8. Carnal men never have them removed, therefore they can never rejoyce therein.

Uſe. For application. 1 Be exhorted to pray. 2 To pray in a right manner.

Motives to Prayer.

1 The readineſs in God to hear our Prayers, *Pſal.*65.2. and his readineſs to help our wants, *Pſalm* 50.15. *Call upon me in the day of trouble, and I will deliver thee.*

2 The manifold relations Chriſt ſtands related to us, he is our Advocate, 1 *John* 2.1. He is the great Favourite of Heaven; if we had a Brother ſo near related in a Princes Court, we ſhould be emboldened to preſent our Petitions to that Prince: why, Chriſt is our Brother, and he appears at the right hand of God for us.

3 The former ſpeedings that our ſelves and others have had with the Lord, as *Jehoſaphat*, *Hezekiah*, *&c.*

4 Our own wants. A Beggar's neceſſity makes him full of expreſſions, *Pſalm* 28.1. 143.7. *Luke* 15.17,18. 18.13.

5 Our hope of ſpeeding. Where a Beggar hopes to ſpeed

speed he begs earnestly, but if the Beggar be perswaded that he shall get nothing, this blunts his begging, and makes him give over his sute: so will it do with the soul when it prays without hope, as we see in *Judas*, *Matth.*27.5. *Judas* had no heart to pray for mercy, because he thought it impossible to get it. There's a twofold Despair,

1 Of extremity, as a Souldier when he sees nothing but kill or be kill'd, this makes him fight eagerly; so when the soul sees its extremity that it is in the deeps, *Psalm* 130.1. *Out of the deeps have I cried*, that it must either get grace or be damned for ever, this makes a man pray eagerly.

2 There's a Despair of Infidelity, when a man becomes heartless in Prayer and thinks it's all to no purpose; this takes away endeavours, this is a secret soul-murderer.

These discouragements are hideous cases in Prayer, and a man may perish and go to Hell that hath them, yet they are signs that a man doth look towards God a little, else he could not know what they mean.

Nourish then your hope in Prayer, *Psalm* 42.11. *Let thy mercy be upon us according as we hope in thee*, *Psalm* 33.22. onely know, that sometimes gracious hearts may in temptation cry, their strength and hope is perished from the Lord, and yet after finde grounds for their hope, as we see the Church did, *Lam.*3.18. compared with *v.*21.

6 Prayer sets God awork for us, and God sets all the Creatures awork. *I will hear the Heavens, and the Heavens shall hear the Earth, and the Earth shall hear the Corn and Wine, and they shall hear Jezreel*, *Hosea* 2.21. Many when in trouble set their Friends to work, and their wealth to work, but few set Prayer on work. *Hezekiah* gave to the King of *Assyria* three hundred Talents of Silver and thirty Talents of Gold to depart from the City of *Jerusalem*, 2 *Kings* 18.14. yet did it not help him, for in a short time he came and besieged it again, but when he sought to God by Prayer God did utterly remove him.

7 In

7 In the Ordinance of Prayer God is wont to meet his people both to the turning away of judgements, and to the obtaining mercies. To the turning away judgements, *Pſal.* 106. 23. Had not *Moſes* ſtood in the breach to turn away his wrath he had deſtroyed *Iſrael*, compared with *Exod.* 32. 10, 11. *Ezek.* 22. 30. in *Ezekiels* time God ſought for a man to ſtand in the gap, and to make up the breach, but found none, therefore Gods wrath was powred on them.

So to the beſtowing of mercies, *Jer.* 33. 3. *Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, Philemon* 22. *I truſt through your prayers I ſhall be given to you.* Matth. 7. 7, 8. *Pſal.* 4. 4. *I ſought the Lord, and he heard me, and delivered me from all my fears*, alſo *v.* 6. in prayer God gives the ſpirit, *Luk.* 11. 13.

8 In prayer we have intercourſe and communion with God. If it be a priviledge to have communion with Princes, what is it then to have communion with God? *Pſal.* 73. 28.

9 The deſperate caſes wherein perſons have been heard; the Jews delivered from *Hamans* cruelty, *Peter* brought out of priſon, *Acts* 12. 5. *Daniel* brought out of the Lions den, *Jonah* out of the Whales belly, *David* when the peſtilence raged very hot, 2 *Sam.* 24. 10. *Jehoſaphat*, when in great ſtraits, 2 *Chron.* 20. 12. compared with *v.* 15, 17.

10 The delight God takes in his peoples prayers, *Prov.* 15. 8. *The prayer of the upright is his delight.* As Princes have their delights ſo God, *Song* 2. 14. he loves the voice of his own ſpirit in the hearts of Saints.

11 We are worthy to miſs good things, if we will not ask them; *Spare to ſpeak, ſpare to ſpeed.* When God bids us ask and have, how unworthy are we if we will not ask?

12 The dangers we expoſe our ſelvs to when we do not ask. Such prayerleſs perſons are fit objects for the vengeance of *God*, *Jer.* 10. 25. *Powr out thy wrath upon the Nations that have not called upon thy Name*, *Ezek.* 22. 30. There

died

died 14000. of the Plague, *Numb.* 16 49. but had not *Moſes* and *Aaron* ſtood betwixt the dead and living to intercede, the whole Congregation had been conſumed in a moment, *v.* 45, 46, 47, 48, 49.

13 In the exerciſe of prayer, our graces are exerciſed to ſend out a ſweet ſmell in the noſtrils of God, our faith in eying Chriſt, our love and deſires in breathing after him, our repentance in bewailing ſin, our thankfulneſs in acknowledging benefits, our expectation in waiting for anſwers. As ſweet perfumes when rubb'd ſend out a fragrant ſmell, then the ſpirit blowes upon the ſoul that the ſpices thereof may flow out, *Song.* 4. 11. to the end eſpecially, *v.* 16. theſe graces are compared to the ſmell of ſweet flowers in a garden, and to the ſmell of perfumed garments, and to the ſmell of oyl of Spikenard, Calamus, Cynamon, Frankincenſe trees, Myrrhe, and Aloes, and all chief ſpices.

14 Prayer is the way to be enabled to all other duties, and to become ſucceſsful in them. *Eleazar*, having firſt prayed, proſpered in getting a wife for his maſters ſon.

15 Prayer is the abridgement of divinity; therefore to call fervently on the name of the Lord is to be a godly man, *Rom*, 10. 13. *whoſoever ſhall call on the name of the Lord ſhall be ſaved*; it includes repentance, humiliation, joy in Gods goodneſs, 1 *Pet.* 1. 17. *Pſal.* 72. 20. *the prayers of David are ended*, that is his inſtructions, his thanksgivings, his confeſſions, his humiliations.

16 Its thy ſelf gains by prayer, God gets nothing thereby; and if thou omit it, or careleſly perform it, thy ſelf haſt the loſs thereby, *Job.* 22. 3.

17 Its one of Gods titles to hear prayer, *Pſal.* 65. 20. *Thou that heareſt prayers*, or, *thou that art hearing prayers*, as ſome tranſlate it, as if it were a continual work in God to hear prayers, princes will not loſe any part of their title, but if thou calls not on God, thou doeſt do what in thee lyes to deprive God of one of his titles.

18 Pray-

18 Prayer is in ſome ſence a Chriſtians utmoſt refuge; though a man have been a grievous ſinner; yea a relapſed ſinner, yet if he can pray theres hope: A beggar that hath nothing to live by but begging, had need begg hard, ſo we have nothing to live on but praying, I mean nothing to be done on our part to obtain mercies; the promiſes of God, and the ſence of Gods love are made over to us in the uſe of prayer. When a man hath nothing to maintain himſelf, his wife and children, but his fingers ends, will he not be toyling all the day? Prayer is a Chriſtians fingers ends.

19 Its the hardeſt of all works, harder then preaching, expounding, &c.

2 Be exhorted to pray in a right manner: but how is that?

1 By fixing our faith aright upon God, as 1 behold him inviſible, hence he uſed a voice but ſhewed no ſimilitude, *Deut.* 4. 15. becauſe a voice was ſuch a thing as could not be pourtrayed, *Eſa.* 40. 18.

2 Beholding the Father ſubſiſting in the Son, and the Son in the Father, and the Spirit in the Father and in the Son, *John* 14. 7, 8.

3 Apprehend the fulneſs of the Godhead to dwell in Chriſt bodily, *Col.* 2. 9.

4 That vve may direct our prayers either to Father, Son or Spirit, according as our neceſſities ſhall require, yet vve are to vvorſhip the Trinity in Unity, and Unity in Trinity, they are Eternal, Almighty, and Incomprehenſible, yet are there *not three Eternals, Almighties*, or Incomprehenſibles. There is one God, of this are all things knovvn, known in Father, Son and holy Spirit; for why did the Father beget the Son of his own ſubſtance, and out of the ſame brought forth the Spirit, which partake of one and the ſame eſſence, and are eſteem'd worthy of one and the ſame godhead. But ſome wil ſay doth not that which begets differ from that

which is begotten and that which proceeds from that whence it proceeds? becauſe the Father is not begotten from whom the Son is begotten, and the holy Spirit proceeds, therefore the Son and Spirit are not the ſame with the Father. The unbegotten and begotten and proceeding are not names of eſſence, but the manners of exiſtence, and the manner of exiſtence is denoted by theſe names, *Juſtin Martyr, expoſ. fidei*, p. 292. We are to look upon the Father that he is made of none, neither created, nor begotten, the Son is of the Father alone, not made, nor created, but begotten. The holy Ghoſt is of the Father and Son, neither made, nor begotten, but proceeding, *Joh.* 15. 26. So there is one Father not three Fathers, one Son not three Sons, one holy Ghoſt not three holy Ghoſts. And in this Trinity none is afore or after another, none is greater or leſs then another, but they are co-eternal, and co-equal, co-eſſential, and concauſal, and though there be three ſubſiſtences yet is there but one eſſence. We are to profeſs one God, the knowledge of whom is in the Father and Son and Spirit, wherein the Father, Son and Spirit, are acknowledging the exiſtences of one godhead, but whereby God doth underſtand the communion of exiſtences, according to nature and eſſence, for the unity is underſtood in the Trinity, and the Trinity is acknowledged in the unity, but after what manner that is, I will neither ask it of others, neither can I perſwade my ſelf the manner of theſe hid and unſpeakable things that I dare ſpeak *them* with *my* filthy fleſh. *Ib.* 297. 1 *Jo.* 5. 7. Theſe three are ἓν, one thing or eſſence, not εἰς one perſon.

5 Do not ſo direct your prayer to any ſubſiſtence in the Trinity, as to exclude the other, but to include them.

6 In ſingling out any one ſubſiſtence in the Trinity, we are to pitch moſt uſually upon the Father, as he to whom we direct our prayers through the mediation of Chriſt, and by the help of the Spirit, *Joh.* 16. 23. 1 *Pet.* 1. 17. *If you call upon the Father*, &c. not in reſpect of any ſuperiority of power

or

or glory, but in respect of his firstness of order in subsisting. Yet even then will it be very safe to look upon the Father essentially, rather then personally, yet in respect of order the Father is first mentioned, *Matth.* 28. 19. 1 *John* 5. 7.

7 Forasmuch as Christ promiseth to grant the requests of his people, *John* 14. 13, 14. *Whatsoever ye shall ask in my name, I will do it*, (it's twice repeated for futher confirmation) hence we may call upon Christ. The Saints are described by this note, that they call on the name of Christ, *Acts* 9. 14. 1 *Cor.* 1. 2. *Acts* 7. 59.

8 Forasmuch as we are baptized into the name of the Holy Ghost, *Matth.* 28. 19. and he it is that sanctifies us, *Rom.* 15. 16. and renews us, *Titus* 3. 5. and makes the covenant of grace with us, *Heb.* 10. 15, 16, 17. and is not a bare motion or inspiration, but a willing working subsistence, who powrs grace into our hearts, *Rom.* 5. 5. who sends forth Apostles, *Acts* 13. 2, 4. and bindes the conscience, *Acts* 15. 28. and gives his gifts as he pleaseth, 1 *Cor.* 12. 11. inabling so many to speak with tongues which they had never learned. We may also call upon the Holy Ghost. Thus did the Seraphims, *Esai 6.* 1, 3. *Holy, holy, holy, is the Lord of hosts*, also *Psal.* 95. 7, 8. compared with *Heb.* 3. 7. him whom *Paul* calls the Holy Ghost, in the Psalm is called God, and the Prophet calls, *Come let us worship and kneel down before the Lord our maker*, *Revel.* 1. 4, 5. *John* prayes to each subsistence in the Trinity, *Grace and Peace be to you, from him which is, and was, and is to come, and from the seven spirits of God, and from Jesus Christ.* The Spirit is called by the name of seven spirits from his manifold gifts and operations: by spirits cannot be meant Angels who still refused worship, *Apoc.* 19. 10. *Rev.* 22. 8, 9. Besides the Spirit hath incommunicable properties of God, as to search all things, yea the deep things of God, yea to know the things of God, as the spirit of a man knowes the things of a man, 1 *Cor.* 2. 10. 11. also the Spirit is said to be omnipresent,

Psal. 139. 7. *Whither shall I go from thy spirit?* The Spirit is extended as far as the presence of God, and therefore is every where. Yea, this one Spirit dwells in all the Saints where ever they live, *Eph.* 2. 18. as in a Temple, 1 *Cor.* 3. 17. 6. 19. The Spirit dwels not onely by gifts but in respect of substance, he doth not so give his gifts that he should be elsewhere, but he is present to the gifts of his creature, by preserving, governing, adding strength, *Luth. Tom.* 4. *pag.* 402. Yea the actions proper to God are ascribed to the Spirit, as to *create*, *Job* 33. 4. *Psal.* 33. 6. and to *inspire* the Prophets and Apostles pen-men of Scripture, *Acts* 28. 15. the Holy Ghost spake by *Isaiah* the Prophet, yea, *Holy men of God spake as they were moved by the Holy Ghost*, 2 *Pet.* 1. 21. Yea the Spirit is said to be one in essence with the Father, hence the Spirit is to be called upon.

9 This God whom we eye in praier, we are not to imagine subject to composition or division, as though the Father had one part of the god-head, the Son another, and the Holy Ghost a third, but the whole entire god-head is communicated from the Father to the Son, and from Father and Son to the Holy Ghost, so that there is no division but only a distinction without separation, *Matth.* 3. 16, 17. The Spirit like a Dove lighted upon him, and a voice from heaven said, *This is my beloved Son.*

2 We must rightly apprehend Jesus Christ, that as in the Creed of *Athanasius* we believe our Lord Jesus Christ to be the Son of God, *Rom.* 8. 3, 32. so we believe him to be God and man, God of the substance of the Father, begotten before the worlds, and man of the substance of his mother, born in the world, perfect God and perfect man, of a reasonable soul and humane flesh subsisting, equal to the Father as touching his god-head, *Phil.* 2. 6. and inferiour to the Father touching his manhood; who although he be God and man, yet he is not two but one Christ, one, not by conversion of the god-head into flesh, but by taking of the manhood

manhood into God. One altogether, not by confuſion of ſubſtance, but by unity of perſon, for as the reaſonable ſoul and fleſh is one man, ſo God and man is one Chriſt, who died and roſe again, and appears at Gods right hand in our behalf, *Heb.* 9.24. After the union of the light with the body of the Sun, no man can ſeparate one from another, to call this ſeverally the Sun, and that ſeverally the light, but we call one Sun the light: ſo after the union no man will call this the Son the word of God, this the Son, to wit man, but will underſtand both to be one and the ſame, as one light and one Sun: now as one light and one Sun are two natures, one of the light and another of the body of the Sun, in like manner this Son, and Lord, and Chriſt, and Onely begotten, is one, but the natures are two, one which is above us, the other ours. *Juſt. Mart. expoſ fidei p.*302. Through this Lord Jeſus we have acceſs with boldneſs to come to God, *Joh.* 14. 6. *Epheſ.* 3. 12. *Heb.* 10.22. The Sun ſhines alike to all every day, but they that are quick of ſight receive more of its beams, but they that have weak eys by reaſon of their weakneſs cannot behold it; ſo the Sun of righteouſneſs communicates his ſubſtance equally to all, as God near at hand, but we being blinded with ſins, by reaſon of our blindneſs, cannot endure the preſence of his light. *Juſt. Mar. ib.* 305.

2 We muſt pray in a right order, firſt for ſpiritual bleſſings and then for temporal, firſt for pardon of ſin, then for removing of judgement, 2 *Sam.* 24. 10. firſt for the Kingdome of God and it's righteouſneſs, and then for other things, *Matth.*6.33. firſt for the light of Gods countenance, *Pſal.* 4. 6. then for corn and wine.

3 Keep your heart always in a praying frame, 1 *Theſ.* 5. 17. *Pray continually*, that is, if any preſent occaſion ſhall offer it ſelf you may be fit for the duty, hence have your hearts ſo ſet upon the world, that whenſoever there ſhall be need you may call them off from the world.

4 Come

4 Come with ſhame and abaſedneſs of ſpirit into the preſence of God. *Ephraim*, *Jer.* 34. 19, 20. the Prodigal, *Luke* 15. 17, 18. the Publican, *Luke* 18. 13. *Ezra* 9.6. *Ezra* bluſheth and was aſhamed when he came before the Lord in prayer. *Nehemiah* much confounded for his own ſins and the ſins of his fathers houſe, *Neh.* 1. 6, 7. *David* often, *Pſa.* 51. 2, 3. *Pſal.* 130. 1, 2, 3. 143. 2. God is wont to fill ſuch empty ſouls with comfort, *Luke* 1. 48. *Job* 22. 29. the ſoul is then in the moſt praying frame when moſt abaſed, then doth the ſoul moſt go out of it ſelf and magnifie grace.

Matth. 6. 9. *After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy name.*

After this manner therefore pray ye] As it's not enough for a Gardiner to weed out evil weeds, but alſo he plants good plants and flowers; or for a workman to pull down a ruinous houſe, but he muſt alſo ſet up a firm houſe; ſo Chriſt doth not onely taxe the faults that were committed in prayer, but alſo preſcribes a right manner of prayer.

Q. But ſeeing you have laid down a manner of prayer, and Chriſt ſets forth another, and there is but one manner of calling upon God aright, how can this manner, and the manner laid down be conſiſtent together?

A. In the manner of prayer already preſcribed, prayer hath been handled as to the particular requiſites and qualifications thereof, which Chriſt doth not here inſiſt upon at all, or if at all, it is in very generals, which I have endeavoured to digeſt into particulars already laid down: But here Chriſt ſets forth the manner of prayer as to order and end. 1 To order, firſt to ask thoſe things which concern the glory of God, as in the three firſt Petitions, and then the things which concern our good in the three laſt. 2 To end: there are two ends of prayer, 1 That God may be honoured of us, 2 That we may obtain of him the good things needfull for this life and the life to come.

Q. Whether

Q. Whether did Christ use this prescription about the manner of prayer twice?

A. It's likely, forasmuch as *Matthew* and *Luke* set forth divers occasions, that Christ delivered it twice; here it's set down to rectifie prayer from the Pharisees corruptions, there it's set down upon the request of a certain disciple, who said, *Lord, teach us to pray, as* John *taught his disciples*, *Luke* 11. 1, 2.

2 Q. Whether did Christ prescribe this as a rule after which our prayers are to be squared, or did he prescribe it as a form that must be used and no other?

A. Christ prescribes it as a rule according to which our petitions are to be directed, not as a form to the continual use whereof we are obliged. I will not take upon me to condemn all forms, seeing we read of sundry in Scripture, as *Psal.* 102. *v.* 1, *&c. Esai* 63. 15. to the end of *cap.* 64. *ult. Numb.* 6. 24. Yet to use a form doth argue thou art a very babe, who go by a form because they cannot go alone, and to use a form, when thou art able to powr out thine own heart more and better then any form can teach thee, is to to offer to the Lord a corrupt thing, when thou hast a male in thy flock. Thou art a very babe till thou art able to express thy wants in conceived prayer: what man is there that is sensible of his wants that cannot declare them to man, and canst thou not declare them to God? Christ hath given us this breviary of prayer as a looking-glass to see our wants. Himself never used it, nor could he in truth say, *Forgive us our trespasses*, seeing himself had none. We never read the Apostles used this prayer, but onely framed their petitions according to it, *Acts* 1. 24. *Matth.* 26. 39.

We ought then to look upon this as a pattern without which we might have wandred in our requests, often asking things hurtful for us, we ought then hence to draw the matter of our prayers.

This form or patern is usually divided into three parts,

1 A Preface, *Our Father which art in Heaven.*

2 Petitions, which are ſix, or according to ſome of the Ancients, ſeven.

3 The Concluſion, *For thine is the Kingdom, &c.*

1 The Preface, *Our Father which art in Heaven.* We call him Father, 1 To ſhew that we are not to look upon him as a Tyrant, or a Stranger that knows us not, or as an hard Maſter but as a Father.

2 To embolden us to come unto him.

3 To ſhew his readineſs to do you good, *Luke* 11.13. If evil fathers will do good to their children, will not our Father do good to his children?

4 To ſhew that we believe our Election and Adoption.

5 Aſſurance of his readineſs and willingneſs to help us, whereas formerly we durſt not lift up our eys to Heaven, *Luke* 15.18.

Our] 1 This word [*Our*] teacheth that however we believe for our ſelves, yet Charity teacheth us to pray for others.

2 To denote unto us a Communion of Saints, how that they are ſo joyned together, as if the want of one were the want of all, 1 *Cor.* 12.26. *If one member ſuffer, all the members ſuffer with it.*

3 That we may not diſdain the meaneſt Chriſtian from being our Brother in Chriſt, if God have adopted him for his, *Epheſ.* 4.5. yet may a Chriſtian in private ſay, My Father, *Matth* 26.39. 27.46.

4 To keep us from arrogating to our ſelves above others, remembring we are of the company of ſons. On earth ſome Saints have more noble fathers than others, but to the Father in Heaven all Believers are alike related.

5 To encourage the weak, that they may believe that God is no leſs their Father, than the Father of *Peter, Paul, &c.*

6 That

6 That we ſhould not onely pray for our own neceſſities, but alſo for the neceſſities of others, *James* 5.16. applying in private Prayer that common Fatherhood to our ſelves. And this Father we call upon we may look upon ſome times perſonally, *Epheſ.*3.14. 1 *Cor.*8.6. ſometimes eſſentially, for Father, Son and Spirit; ſo Chriſt is called the everlaſting Father, *Iſai* 9.6.

7 To teach us mutual ſympathy, 1 *Cor.*12.26. *If one member ſuffer all the members ſuffer with it, Heb.* 13.3.

8 To teach us unity and agreement with our Brethren, as members of the ſame body; hence before we brin gour gift we are to *agree with our Brother, Matth.*5.24.

Which art in Heaven] 1 To ſhew that how ever earthly parents have a good will to help their children, yet want power, yet our Father being in Heaven, and being the God of all might, hath power *to do for us above all that we can ask or think. Epheſ.*3.20. *Pſalm* 115.3.

2 To take away erroneous conceptions of God, wherein carnal men are ready to think of him like earthly parents.

3 To denote unto us his ſpecial preſence he hath in Heaven, there his power, wiſdom, goodneſs do moſt ſhine forth, and from thence are manifeſted to us. *Pſalm* 19.1. *The Heavens declare the glory of God.*

4 That when we come before him we ſhould come with reverence, and lifting up of heart, *Lam.*3.41. *Let us lift up our hearts with our hands to God in the Heavens,* where God is not circumſcriptively, as the body of man bounded by ſuch a place, nor definitively as the Angels, but repletively, filling all place, for *the Heaven of Heavens is not able to contain him,* 1 *Kings* 8.27.

5 To ſhew to us, that though God be every where, *Pſalm* 139.7,8,9. *Whither ſhall I flee from thy preſence? If I aſcend up into Heaven thou art there, if I make my bed in Hell, behold thou art there, if in the uttermoſt parts of the Sea*

thou art there. Amos 9.1,2,3. yet he is ſaid to dwell in the Heavens, *Pſalm* 2.4. *Hear from Heaven thy dwelling place,* 1 *Kings* 8.30. there his majeſty and glory moſt ſhines forth, *Pſalm* 112.5. 123.1. yet doth he dwell in humble and holy hearts, *Iſai* 57.15. 1 *Cor.*3.16. As the ſoul of man which is wholly in the whole, and in every part, yet is ſaid to be in the head or heart, more than elſewhere, becauſe there more than elſewhere it exerciſeth his power and effects, ſo though God be eſſentially every where and in all places wholly, yet he works not grace and gifts equally in all parts, but he works in Heaven more than in Earth, in the godly more than the wicked, and in one of his children more than in another, in the Saints in Heaven more than in the Saints on Earth, and in the humane nature of Chriſt more than in any creature.

Hallowed be thy Name] This is the firſt Petition, and Chriſt his meaning is, 1 That Gods glory be every where magnified, it's put in the firſt place, becauſe Gods glory muſt be preferred before all things, *Prov.*16.4. *The Lord hath made all things for himſelf.* Thus muſt every one do that calls God Father. So that if our credit or profit come in competition therewith we are willing to renounce, not onely them, but every thing elſe for the Lord.

2 That the Name of God which is God himſelf, be magnified. The Name of God is not ſo many Letters but God himſelf. *Holy and reverend is his Name, Pſalm* 111.9. It was the ſpeech of the men of *Bethſhemeſh, Who is able to ſtand before this holy Lord God?* 1 *Sam.*6.20. *God is glorious in holineſs, Exod.*15.11. The Trinity is ſaid to be holy. *Iſai* 6.3. *Holy, holy, holy Lord God of Hoſts.* The Father is holy, *John* 17.11. The Son holy, *Luke* 1.35. *Acts* 4.27. The Spirit is holy, *Epheſ.*4.30. *Grieve not the holy Spirit of God.* God is not onely holy, but holineſs in the very abſtract, *Amos* 4.2. *The Lord hath ſworn by his holineſs,* that is, by himſelf. Saints are holy, 1 *Peter* 2.5. And Angels

are

are called holy, *Mark* 8.38. but there is none holy as the Lord, 1 *Sam.*2.2. Saints and Angels are holy with a derivative holineſs, but in God it is eſſential. Holineſs in the creature is a quality, in God it is his being and nature; in the creature it's finite and in ſuch a meaſure, in God it's infinite and without meaſure. Being then ſo infinitely and eſſentially holy, let us ſanctifie his Name by,

1 Acknowledging him to be the true God, *Pſal.*103.1. The gods of the Heathen were impure Lechers.

2 By being abaſed when thou comeſt into his preſence: after *Jobs* eye had ſeen God, he abhorred himſelf in duſt and aſhes, *Job* 42.5 6. *Peter* out of the apprehenſion of that great vileneſs in himſelf, and holineſs in Chriſt, ſaith, *Depart from me, for I am a ſinfull man, O Lord, Luke* 5.8.

3 By extolling and praiſing this holineſs in God. *Glorious in holineſs* and *fearfull in praiſes* are joyned together, *Exod.*15.11. *Pſalm* 30.4. *Give thanks at the remembrance of his holineſs.* Without Gods holineſs what were his wiſdom but ſubtilty? his will but wilfulneſs? his power but oppreſſion? his love but dotage? his juſtice but terrour? but his Holineſs declares the perfection of all his Attributes.

4 By removing all cauſality of ſin from God, he can no more be a cauſe of ſin, than the Sun of darkneſs? *Shall not the Judg of all the World do right? Gen.*18.25. God may will the being of ſin, but man the nature of it, as in a Chain that breaks none is in fault but that which breaks, ſo in the concurrent cauſes of ſin, none is to be faulted but the immediate cauſe, the will of man. God withdrawing his reſtraint, which he is not bound to give, corruption boils out, and the creature ſins neceſſarily but voluntarily. He that drives a lame Horſe is the cauſe of his going not of his halting, God is the cauſe of the actions of the ſinner, for *in him we live and move, Acts* 17.28. but not of the corrupt turning of the will.

5 By avoiding all prophanation of his holy name. When a man and his father went in to the ſame maid, they prophaned Gods holy name among the heathen, *Amos* 2. 7. ſo the *Babylonians* ſeeing the unholy lives of the Jews, cryed, *Theſe are the people of the Lord*, and ſo Gods holy name was prophaned, *Ezek.* 36. 20. A ſmall impeachment to the name of a Prince, ſtirrs him up to arms, and will not the Prince of Princes be jealous for his holy name? See *Ezek.* 36. 2[illegible]. *Ezek.* 39. 25. *Give unto the Lord the glory due unto his name*, *Pſal.* 96. 8.

6 By imitating God in holineſs; *be ye holy for I am holy*, 1 *Pet.* 1. 16. as a little white is like a great white, differing onely in degrees, ſo let our holineſs be like Gods. Are we not Gods temples wherein his ſpirit dwells, and were not temples ſevered from common uſes? Was *Belſhazzar* ſo puniſhed for abuſing a material temple, and ſhalt thou eſcape if thou prophanes a ſpiritual temple? The lives and families of too many proves that they live the lives of heathens under the name of Chriſtians: ſome cry out as *Corah*, *Are not all the Lords people holy? Numb.* 16. 3. others think there's none holy but glorified Saints: but there is a people who are called to holineſs, and who ſo walk, making holineſs their Element wherein they live, as the birds in the aire, and fiſhes in the water. Hereunto were we elected *that we ſhould be holy*, 2 *Theſſ.* 2. 13. we cannot climbe up into heaven to behold our election, yet may we read it in our ſanctification. Without holineſs we cannot prove our juſtification, ſeeing the water and ſpirit witneſs with us as well as the blood, 1 *Joh.* 5. 8. Ere long heaven and earth will be on fire: holineſs at that time will be like pure gold which will not be conſumed by the fire, 2 *Pet.* 3. 11.

3 Gods Name is his Attributes, which name God proclaimed, *Exod.* 33. 19. compared with *cap.* 34 6. *I will proclaim my name before thee, and the Lord paſſed by and proclaimed, the Lord, merciful, gracious, &c.* the name of God

is

is every thing which is truly affirmed of him. *Thou shalt fear this glorious and fearful name, the Lord thy God, Deut.* 28. 58. to derogate from any attribute of God, as to tax his justice, to limit his power, to question his faithfulness, to ascribe that to fortune which is due to providence, is a prophaning of the name of God.

4 Gods Name is his ordinances, *Mal.* 10. 14. as the word, *Psal.* 138. 4. Prayer, *Act.* 9. 14. The supper, 1 *Cor.* 11. 29. There ought to be a discerning of the Lords body: so baptisme, *Matth.* 28. 19. *Baptizing them into the name of Father, Son and Spirit,* onely God magnifies his word above all his name, *Psal.* 138. 4.

5 Gods Name is taken for the honour of God, and credit of Religion, *Rom.* 2. 24. *My Name is blasphemed every day through you,* that is, you Jews who profess my name and live loosly, *Ezek.* 36. 20. the loose Jews in *Babylon* prophaned Gods name, when the heathens reported, *These are the people of the Lord, Esa.* 52. 5.

Hallowed be thy name] To hallow is taken, 1 for the making of a person or thing that was unholy to become holy, 1 *Cor.* 6. 10. thus we cannot hallow Gods name. 2 For the declaration or for an appearing to be holy, so God will have his name appear to the whole world that he is an holy God, not onely by a reverend speaking of his essence and Attributes, avoiding all swearing, cursing, *&c.* but also by a holy conversation. Thus we are to sanctifie God in our hearts, 1 *Pet.* 3. 15. and in our lives, 1 *Pet.* 1. 16. *Be ye holy for I am holy.* We by our holiness should show forth the glory of Gods holiness, that if there be so much holiness in poor Saints, how much is there in God?

3 For the publishing of a thing to be holy, so we are to publish the name of God to be holy, *Ps.* 105. 3. 111, 9. *Holy and reverend is his name, Psal.* 30. 4.

4 For the manifestation of Gods holiness in a way of judgement, when sinners will not show forth his holiness in

in a way of practice; ſo when God deſtroyed *Nadab* and *Abihu*, he ſaith, I *will be ſanctified in them that come nigh unto me. Levit.* 10. 3. ſo God was ſanctified in the deſtruction of *Zidon*, *Ezek.* 28. 22. ſo God will be ſanctified of *Gog* in the eyes of the heathen, *Ezek.* 38. 16, 23.

Thy kingdome come] There's a twofold kingdome, 1 of grace, 2 of glory.

1 Of grace, this kingdom we deſire may come,

1 By caſting down the kingdome of *Satan* in us, 2 *Cor.* 10. 4.

2 By ſetting up Chriſt to raign in every one of our hearts; thus the kingdom of God is ſaid to be within us, *Luk.* 17. 21. governing us by his Word and Spirit.

3 By ſtabliſhing all means towards the building up of this Kingdom, as the preaching of the Word, which is called the Goſpel of the Kingdome.

4 That all hinderances that ſtand againſt this Kingdom may be removed, as ſin, *&c. Rom.* 6. 15. ſin ſhall not have dominion over you, *Rom.* 6. 12.

5 That thoſe things going before the glorious Kingdome of Chriſt may be fulfilled, as the fall of Antichriſt, the converſion of the Jews, and the bringing in of the fulneſs of the Gentiles.

6 That Chriſt would gather, preſerve and increaſe his Church, and rule therein, *Pſal.* 2. 6. *Yet have I ſet my King upon my holy hill of Sion.*

2 There is a Kingdome of glory; we deſire this may come, This is 1 Temporary. 2 Eternal. 1 Temporary on earth, 1 By haſtening and longing for his final appearance, 2 *Tim.* 4. 8. that he may reign and all his Saints with him, *Zach.* 14. 5. *The Lord my God ſhall come, and all the Saints with thee*; Concerning which Kingdome obſerve,

1 The beginning of it, which will begin at Chriſt his ſecond appearance to judge the world, 2 *Tim.* 4. 1. *He ſhall the quick and the dead at his appearance and his Kingdome.*

2 For the end of this Kingdome, it ſhall be after the ſum

of

of a thouſand years, *Revel.* 20. 4,5. *Then cometh the end, when he ſhall have delivered up the Kingdome to the Father,* 1 *Cor.* 15. 24. and it ſhall not be after the ſecond reſurrection, for it is bounded with two reſurrections, the firſt reſurrection being the beginning thereof, and the ſecond the concluſion thereof, *Revel.* 20. 5. for then it ſhall be delivered up, 1 *Cor.* 15. 24.

3 The glorioufneſs of this Kingdome ſet down, 1 By ſimilitudes of gliſtering ſtones, Saphires, and Carbuncles, *Eſai* 54. 11. ſtreets of pure gold, *Revel.* 21. 18. of a Bride trimmed for her husband, *Rev.* 21. 8. for that is meant of a Kingdome on earth, becauſe this deſcends out of heaven. This Bride ſhall have her wedding garments on, *Rev* 19. 8. all that are called to this mariage are bleſſed, *Revel.* 19. 9. *Rev.* 21 5, 6.

2 By clear Scriptures: peruſe *Eſai* 11. *Eſai* 30. 26. *Eſai* 54. 11. to the end, *Eſai* 60. throughout, *Zach. cap.* 13, 14. *Rev.* 20. alſo *cap.* 21.

3 The excellent things therein, as 1 The reſtitution of all things in order, as at the beginning before the fall, *Acts* 3. 21. *Whom the heavens muſt contain till the time of the reſtitution of all things, Rom.* 8. 19, 20, 21, 22. Wait for manifeſtation: in heaven glory is hid from creatures, but the creatures ſhall be reſtored from vanity brought on them by mans corruption to ſerve man in perfection, the creature and Saints are diſtinguiſhed, *v.* 22, 23.

2 The ſubjects of this Kingdome ſhall all be holy, not onely profeſſionally, but really, *Eſai* 35. 8. 60. 21. *Zach.* 14. 20, 21. *Rev.* 21. 27. *Dan.* 7. 27. *The Kingdome, and Dominion, and the greatneſs of the Kingdome under the whole heaven, ſhall be given to the people of the Saints of the moſt high.*

3 The exaltation of theſe ſubjects; thrones ſhall be placed, *Dan.* 7. 9, 10. and the Saints ſhall ſit on them, compared with *Rev.* 20. 4. *Matth.* 19. 28. *They that have followed me in the regeneration, when the Son of man ſhall ſit upon his throne, they alſo ſhall ſit upon thrones.* 2. Judge-

2 Judgement ſhall be given to them, *Dan.* 7. 22, compared with *Rev.* 20. 4. 1 *Cor.* 6. 2.

3 The Saints poſſeſſed the Kingdome, *Dan.* 7. 22. or as in the *Revelations*, *cap.* 20. 4. the Saints reigned with Chriſt a thouſand years.

4 The place of this Kingdome. It is this world that now is, formerly divided into many Kingdomes, ſhall, upon the ſounding of the ſeventh Trumpet, become the Kingdomes of our Lord and of his Chriſt, *Rev.* 11. 15. and this is juſt when the time of the dead is come that they ſhould be judged, *v.* 18. he ſpeaks not, they ſhall be Chriſts in reſpect of his Diety, for ſo they were always his, but in reſpect of his manhood alſo, *Rev.* 5. 10.

5 From the length. It ſhall continue a thouſand years. They lived and reigned with Chriſt a thouſand years, *Rev.* 20. 4. the life of regeneration cannot here be meant, for here 1 They all begin to reign at once, not ſo in regeneration. 2 The reign of regenerate perſons in heaven is for Eternity, this is onely for a thouſand years and that upon earth.

6 From the quietneſs and peace that ſhall be in this Kingdome, as 1 Satan bound up, *Rev.* 20. 1, 2, 3. for the ſpace of this thouſand years, 2 A general peace over the world, that *they ſhall beat their ſwords into Plow-ſhares and ſpears into pruning hooks. Eſai* 2. 3. *Mic.* 4. 2. 3 Antipathies taken away, *the Wolf ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, Eſai* 11. 6. none of theſe ever was fulfilled. 4 Antichriſt thrown down and deſtroyed, 2 *Theſ.* 2. 8. 5 Univerſal peace, *Pſ.* 72. 3, 7, *Eſai* 65. 25.

7 A putting down of all rule, authority and power in the Empires and Governments of the world, 1 *Cor.* 15. 24. ſubjecting all enemies, *v.* 25. ſee *Dan.* 7. 14.

8 From the victories that Chriſt ſhall have in this Kingdome, 1 At the battle of *Armageddon*, *Rev.* 16. 16 when the Kings of the earth are gathering together from all parts

and

and were conjoyned therein before they could make their general randezvouſe, Chriſt makes his appearance, and ſlayes many of them, *Eſa.* 66. 16. *Joel* 3. 14. *Rev.* 19. 21. In this battel are not onely the remainders of the Papacy, but even Turks and Idolaters.

2 At the end of the thouſand years, *Satan* being let looſe to deceive the nations, gathers *Gog* and *Magog*, an innumerable company, to battel, whoſe deſigne will be to compaſs the camp of the Saints about, and the beloved city, and fire comes down from Heaven and devours them, *Rev.* 20. 7, 8, 9. And the Devil that deceived them was caſt into Hell, *ver.* 10. upon which follows the judgment of ſmall and great, ſee *ver.* 12. 13, 14.

2 There's an eternal Kingdome of glory, 1 *Pet.* 1. 3, 4, 5. When after the Saints reign and expiration of theſe thouſand years, and after the delivery of this Kingdome into the Fathers hands by Chriſt as Mediatour, 1 *Cor.* 15. 24. God ſhall be all in all, *ver.* 28. Chriſt as Mediatour adminiſters this Kingdome. Now as Viceroyes or deputy Princes, give up their power to Emperors or Kings that ſend them, ſo at the end of the thouſand years ſhall Chriſt give up this Kingdom to the Father, that is eſſentially conſidered, and then,

1 *The Son himſelf ſhall be ſubject unto him that put all things under him*, 1 *Cor.* 15. 28. That is the humane nature of Chriſt ſhall be a glorious creature, in the beholding whereof part of our glory will conſiſt.

2 Then God will be all in all, 1 *Cor.* 15. 28. All things ſhall be full of God, the Saints ſhall be as it were united unto God, as the beams of the ſun to the body of the ſun; in the glorious aſpect of him, God will be all in all by being inſtead of all things to the Saints, as life, glory, honour, peace, plenty, yea the very wiſh or rather ſatiety and ſatisfaction of all our deſires. Now God is not all in all, but part in every one; for example, goodneſs in *David*,

wiſdom in *Solomon*, patience in *Job*, zeal in *Phineas*, but then all Saints ſhall have all graces, God being all in all. Then God ſhall be all in all in the praiſes of glorified Saints, they ſhall not ſo praiſe one another as praiſe God, there will then be no need of the Sun or of the Moon to ſhine there, *for the glory of God will enlighten it, Revel.* 21.22. Thus with his fulneſs will he fill all in all, *Epheſ.*1.23. He will be a perpetual Light without interruption, *Iſai* 60.19.

3 We ſhall then be for ever with the Lord, 1 *Theſſ.*4.16. *Where there will be fulneſs of joy, and pleaſures for evermore, Pſalm* 16. *ult. Which eye hath not ſeen, nor ear heard, nor hath entered into the heart of man to conceive,* 1 *Cor.*2.9.

I might have ſhewn other properties of the former temporary Kingdom, as,

1 The univerſality, *The ſtone cut out without hands filled the whole earth, Dan.*2.44,45. See *Dan.* 7.26,27. *Revel.*11. 15. *Iſai* 24.21,22,23. and no Monarchy ſhall be after it, *Iſai* 2.17. See *Zach.*14.9. the Lord, *i.e.* the Lord Chriſt ſhall be King of all the Earth. Then *de facto* all will be the Saints, 1 *Cor.*3.22. *Revel.*2.17. they ſhall inherit all things.

2 Removing of miſeries, as, 1 Sin, *Iſai* 35.8. *Iſai* 60.21. *Zeph.*3.13. 2 *Peter* 3.13. In this new Heaven dwells Righteouſneſs, *Revel.*21.1,2,3. compared with *v.*27.

2 Sorrow. *Iſai* 14.1,2,3. *Iſai* 25.8. Tears wiped from all faces, *Iſai* 54. 13, 14. *Iſai* 60. 14, 20. *The days of thy mourning ſhall be ended, Iſai* 65.19. *Revel.* 7.16,17. 21.4. Theſe things never yet fulfilled. *Iſai* 65.19. *Iſai* 35.9,10.

3 Fear. None ſhall make them afraid, *Jeremiah* 23.3,4. *Jeremiah* 30. 10. *Ezek.* 28. 24. *Mic.* 4. 1, 2, 3. *Zeph.* 3.13, 14,15.

4 Death. This ſhall then *be ſwallowed up in victory, Iſai* 25.8. *Hoſea* 13.13,14. *Paul* cites both theſe places upon this occaſion, 1 *Cor.*15.54,55. Hence there will be no ſickneſs, nor procreation of children, becauſe no Mariage, *Luke* 20.35,36.

5 No

5 No need of political or ecclesiastical Government, because free from sinfulness, yet shall Kings bring their glory hither, *Rev.*21.24.

6 No wants, either 1 Of Meat or Drink, *Revel.*7.16. 2 Nor of Gods presence, *Revel.*21.4.

7 Freedom from Temptations, as Christ after his Resurrection was never tempted, so our bodies shall be like his, *Phil.*3.21. Satan is bound up that he should not seduce the Nations any more. Some render the word Seduce to wander up and down, for the word πλανάω is to wander, as Planets. Then that Promise will be fulfilled, *Rom.* 16.20.

3 The obtaining of Privileges, as, 1 Revelation of Mysteries, *Revel.*11.19. The Temple of God was opened, and there was seen in his Temple the Ark of his Testament. This was after the seventh Trumpet sounded. That is, God in Christ, who is typified by all Temples, both that in *Ezekiel* and elsewhere, opens his minde, and mysteries to the Saints, which formerly was shut up as the Book of the Law was in the Ark. Christ now opens something to us by his Spirit in faithfull Teachers, and by the fallings out of things, but then will he teach us in plainness to conceive Mysteries. *They shall be all taught of God.*

2 Union of Saints throughout the World both in affection and judgment, *Zach.*14.9. *There shall be one Lord and his Name one, Zeph.*3.9. *They shall serve the Lord with one consent.*

3 Estimation of holy persons and things, *Isai* 60.13. The Church shall be as the Stones of a Crown lifted up, *Zach.*9.16. That is, highly esteemed as the Jewels in a Princes Crown.

4 Glorious contemplation of God in Christ, *Rev.*22.4. beholding his face accompanied with great Hallelujahs of Praise, *Revel.*19.1. to *v.*9. For this see Doctour *Holms* his elaborate Discourse, where you will see much of this addi-

tional, yet with divers abbreviations and alterations I have finiſht this diſcouſe.

Of this twofold Kingdom foreſpoken of, *Juſtin Martyr* ſaith, The holy Prophets have foretold his twofold coming. 1 One given, as of a man deſpiſed and ſubject to paſſions. 2 When he ſhall come from Heaven with glory and with his angelical Hoſt, when he ſhall raiſe up the bodies of all mortals that ever were, and ſhall cloath the worthy with a nature void of all corruption, but ſhall ſend the unrighteous with the Devils into everlaſting fire, *Apol.2. pag.68.* alſo in his Book againſt *Tripho, pag.19. Tripho* having alleged that ſundry Scriptures, as that of *Daniel* the ſeventh, compelled him and others to look for an illuſtrious and great one, who from the ancient of dayes, as the Son of man, is to receive an everlaſting Kingdom, he your man who is called Chriſt was ſo without honour and glory that he fell into the utmoſt curſe of the Law of God, for he was crucified; to which *Juſtin* anſwers, There was a twofold coming, one when he was prickt of you, another when ye ſhall acknowledg whom ye have prickt, and your Tribes ſhall lament, the women by themſelves, and men by themſelves.

Thy will be done in Earth as it is in Heaven] In this is required, 1 A denying of our own corrupt wills, *Matth.16. 26.* Hereby we deny our ſelves, *Gal.5.16. Walk in the ſpirit, and ye ſhall not fulfill the luſts of the fleſh, Matth.6.24.*

2 That we take up any croſs the providence of God ſhall lay upon us without fretting or murmuring, 1 *Sam.3. 17. It is the Lord, let him do what ſeemeth him good. Job 1. 21. The Lord giveth and the Lord taketh away, bleſſed be the Name of the Lord. Acts 9.6. Matth.16.23.*

3 That we follow the Lord in doing what he ſhall command, *Mic.6.8. He hath ſhewed thee, O man, what is good. 1 Theſſ.4.3. This is the will of God, even your ſanctification.* Alſo the will of God is for us to believe on his Son, *John 6.40.*

Grounds

Grounds to do the will of Christ.

1 It's a good will, *Rom.* 12. 2. *Eph.* 1. 5. Whatsoever God commands is grounded upon righteousnes, yea upon most perfect reason.

2 It's a known will. Had God kept his minde in his own breast we might have pleaded for our selves, and might have had a cloak, *John* 15. 22. but now we know it, therefore our sin will be great if we do it not, *John* 9. 41. *Luke* 12. 48. That servant that knew his Lords will and did it not, was beaten with many stripes.

3 It's an acceptable will. The Lord onely knowes what will please himself, *Rom.* 12. 2. Voluntary services, though never so seemingly glorious, are not regarded of him, because not commanded, *Esai* 1. 11, 12, 13. *Esai* 66. 3. *Amos* 5. 22, 23.

4 The pattern of Christ, who was still ready to do his fathers will, *Father not my will, but thine be done*, *Matth.* 26. 39, 42. yet was it in a most hard case, even in the enduring the cursed death of the cross. Yea, saith Christ, *I do always those things which please him*, *John* 5. 30. 8. 29.

5 Possibility of doing Gods will. Some men are hard to please, that do what you can you can never content them, they are so humerous, but it is not so with God. If there be a willing minde and an holy sincere endeavour, God accepts it, 2 *Cor.* 8. 12. If God should require obedience in rigour we could not please him, *Psal* 130. 3. but he requires obedience on easie terms, even Gospel obedience, and if there be some slips the Lord will be well pleased for his righteousnes sake, *Esai* 42. 21. *Matth.* 17. 5.

6 It is a duty sutable to our consciences, for when we do the will of God, how doth conscience approve of it, and how doth the conscience fill us with comfort herein? 2 *Cor.* 1. 12. when *Paul's* conscience witnessed that he endeavoured in godly sincerity to do Gods will, it filled his soul with rejoycing.

7 No

7 No formal profeſſions are regarded of God, how glorious ſoever, unleſs we do Gods will, *Matth.* 7. 21. *Not every one that ſaith Lord, Lord, but he that doth the will of my Father which is in heaven, Mat.* 21. 29, 31. The Father there had two ſons, one ſaid he would go work in the Vineyard, and did not; the other ſaid he would not, and yet did, and he is ſaid to do the will of God. Hence Chriſt ſaith, *Whoſoever doth the will of my Father, the ſame is my father and mother, ſiſter and brother, Mark* 3. 35.

8 It's an everlaſting duty. When we come in heaven we muſt ſtill be doing the will of God, let us begin it then on earth. Some duties ceaſe when we die, as prayer, repentance, mortification, but this duty ſtill continues for ever, *Pſ.* 19. 9. Pray we that God would grant us his grace, not as to the wicked, to do his will in being unwilling to do it, but as to his children, at leaſtwiſe to be willing to do it even in not doing it. *Du Pleſ. c.* 13. *of Chriſt. Relig.*

9 This is the way to be ſtabliſhed in conſcience. What is the will of God when we inure our ſelves to do it? *John* 7. 17. whereas others are wavering and uncertain.

10 It hath been the commendation of Chriſtians, that they have done the will of God. It was *Enoch*'s praiſe that he pleaſed God, *Heb.* 11. 5. It was the praiſe of *Zachary* and *Elizabeth*, Luk. 1. 6. *They walked in all the Commandements of God blameleſs*; for this *Epaphras* prayed, that the *Coloſsians might ſtand perfect in all the will of God*, Col. 4. 12.

11 To do Gods will is the way to have our own will; bring your will to Gods, and ſo you ſhall always have your will. Becauſe wicked men will not bring their wils to Gods they ſhall eternally ſuffer that they would not.

In earth as it is in heaven] Though it may be interpreted of the courſe of the Stars that in a continual motion obey God, yet Chriſt means it of the Angels, *Pſal.* 103. 20, 21. *Praiſe him all his hoſts, ye miniſters of his that do his pleaſure.* We need not be aſhamed of doing that our betters will do.

Herein

Herein we deſire that we may ſerve the Lord on earth, as the Angels in heaven ſerve him; they do his will 1 Univerſally. 2 Out of love. 3 With cheerfulneſs. 4 Perpetually, ſo ought we; this is to converſe in heaven, or to dwell in heaven, to be like the Angels of heaven. 5 Speedily, as in the Angels ſent to deſtroy *Sennacheribs* hoſt, and the ſeventy thouſand in *Davids* time, and young and old in *Ezekiels* time, *cap.* 9.4.

6 Faithfully. The Angel tells the Lord, *I have done as thou haſt commanded me*, *Ezek.* 11 9. We ſhould endeavour to be like them, not that we can attain ſuch perfection, but that we ſhould follow after without ſetting any meaſures or ſcantlings to our holineſs.

In order to which patterns of holineſs, let us not onely look upon the Angels who are ready to ſerve us, becauſe the Lord bids them, for they all are *miniſtring ſpirits*, *Heb.* 1. 14. but we muſt uſe all means whereby we may more and more come to ſuch an end, which are the leading of the Spirit, *Rom.* 8. 14. and the guidance of the word, and frequent prayer, 2 *Cor.* 10. 5.

From all this four inferences,

1 That not onely Angels but men ought to take notice of Gods will; God ought not onely to rule in heaven but in the world.

2 To mourn under our natural rebellion, and long that God would heal it, *Rom.* 7. 15, 16, 17, 23.

3 Pray to know the whole will of God, *Pſal.* 143. 10. *Teach me to do thy will, O God.* And that God would incline your hearts to do it. It was *Solomons* prayer, 1 *Kin.* 8. 58. that God would incline the peoples hearts to walk in all his ways.

4 That it's not enough to do Gods will, but we muſt do it like Angels, we muſt do Gods will by being humble in converſation, ſtedfaſt in faith, gracious in words, righteous in deeds, exemplary in manners, living peaceably with brethren,

brethren, enduring the wrongs of enemies, and not retaliating. To love God ſoveraignly and dearly, to awe him reverently, yea we muſt do it as Angels, with an *as* of ſimitude, though not of proportion.

Give us this day our daily bread] Now we come to ask things which concerns our ſelves. This Petition ſhews,

1 That we muſt have a continual dependance upon the providence of God for earthly things, *Pſal.* 145. 15,16 *The eyes of all wait on thee, and thou giveſt them their meat in due ſeaſon,* as the *Iſraelites* had for Manna.

2 That we are onely to pray for neceſſities, not for ſuperfluities; to pray for ſilk garments, gold rings and jewels, *&c.* we have no command, but onely for bread and clothes, 1 *Tim.* 6. 8. *Having food and raiment be content,* but if God make our cup run over, we owe more to God and his people the more we receive. *Prov.* 8. 9. *Feed me with food convenient for me.* Therefore ſome Tranſlations render ἐπιούσιον, agreeing to our ſubſtance, or the bread of want. *Jacob* deſired food to eat, and raiment to put on, *Gen.* 28. 20.

3 Chriſt would caution us herein againſt a carking ſollicitude for to morrow, *Matth.* 6. *ult.* yet may there be a lawful care; ἐπιούσιον comes of ἐπιοῦσα, which ſignifies the following day, day after, and under day is not meant onely one day, but after the manner of the Hebrews, the time of our life to come, ſo that Chriſt would have us to commit the care to God, that ſo long as life laſts he would give us nouriſhment. Chriſt herein would remove from us, as diſtruſtfulneſs, as not to doubt of Gods care of us, ſo greedineſs, whereby ſome pretend the expectation of old age for their covetouſneſs. So that Chriſt means, give me ſufficient for all my life following, if thou pleaſeſt not to give yearly, give monethly, if not monethly, give daily bread, and what ever thou giveſt more, comes in over and above.

4 Under bread is meant health, peace, and all temporal

ral bleſſings, *Gen.* 3. 19. 2 *Kings* 6. 22. *Job* 42. 11. houſes, ſtrength.

5 It ſhowes all our pains and care is nothing, unleſs God give a bleſſing, *Pſal.* 127. 1, 2.

6 To bridle our immoderate covetouſneſs.

7 That we ſhould not take that which is anothers, but that which is our own, either left us, or got with honeſt labour, *Pſal.* 128. 2.

8 To acknowledge our own beggery and want, *Pſal.* 104. 27, 28. *Acts* 14. 17. and that what we have becomes ours by Gods gift, *Jam.* 1. 17.

9 To put us in minde of our frailty, in that every day we are a new to beg for bread.

Obj. But I am rich, what need I ask daily bread?

A. The greateſt heaps you have without Gods bleſſing will not profit. *Deut.* 8. 3. *Man doth not live by bread onely, but by Gods word.* In vain put we meat into our ſtomacks, unleſs God give meat power to nouriſh, and the ſtomack ability to digeſt.

10 In that we are onely to pray for bread, we are to learn contentment in any little that the Lord ſhall ſend, *Phil.* 4. 12. 13. and not greedily to pray for wanton abundance. Onely know that this bread is to be meaſured according to mens ſeveral callings and charges, as if a man be a publike perſon, a Magiſtrate or Preacher, a beggerly maintenance makes their callings contemptible, ſo where there is great charge of children there is need of more, and the reaſon why abundance is not to be prayed for, is, becauſe in abundance we are apt to forget God, *Deut.* 8. 12, 13, 14. See it in *Hezekiah*, 2 *Chron.* 32. 26. *David*, 2 *Sam.* 24. 1. 1 *Tim.* 6. 17. In reſpect of our proneneſs to abuſe plenty, a competency is the ſafeſt eſtate to paſs through this world.

11 It denoteth to us that we muſt pray every day for the good things we want, if God give us good things this day for to morrow, let us to morrow pray for ſupplies for the 3d. day.

Give us] He saith not me, but *us*, 1 To show that we must not onely regard our selves in our estates, but be also mindful of others; many covetous persons instead of praying for a supply of their brethrens wants, cry, give me all, give them none.

2 We are hereby taught so to use our portion, that others may have part with us. God makes rich men Stewards for the poor. *Eat the fat, and drink the sweet, and send portions for them for whom nothing is prepared*, Neh. 8. 10. Stewards receive sometimes the wages of the whole family, not to keep them, but to distribute them. *Job* 31.17. *Job* did not eat his morsels himself alone, but the fatherless did eat with him also, *v.* 19.

And forgive us our trespasses] By trespasses Christ means sins, *Luk.* 11. 4. Because sin is the greatest debt. Hence no man is without sin, contrary to the *Pelagians*, who said righteous men pray for pardon of sin for others, not for themselves, or if they said so, for themselves, it was not in truth but out of humility, and modesty; but to say that which is false is not humility, but Hypocrisie. Now we see there's none so holy but needs pardon, and pardon of sins from Christs advocation and intercession is a continued act in God. This word [*Forgive*] is a metaphor taken from creditours, who upon occasion forgive debts.

And though God in the new covenant forgive our sins, *Heb.* 8. 12. and hath promised so to do, yet would he not deliver us from eternal death, but upon these terms, that whiles we are in this life we should humbly acknowledge before God, our sins past, and persevere in asking pardon for them. The Lords prayer teaches us that we are daily sinners, and alwayes sin, and that our whole life is a repentance, *Luth. Tom.* 1. 301.

Under sins Christ means original and actual sins.

Obj. But these are all forgiven to Gods children, *Rom.* 8. 1. *There's no condemnation to them that are in Christ.* Why then should they ask pardon?

Answ.

Answ. Because there is not a justified person that sins not, *Psal.* 130. 3. 143. 2. *Enter not into judgement with thy servant.* *David* committed Adultery and Murther after justification, and *Peter* denyed Christ.

This petition is put next to the former of begging daily bread, that after we have got a natural life, we should seek for a life of justification, when God pardons our sins we are thus alive; as malefactors that have obtained pardon from the Prince are then said to be alive. Besides we could not begg pardon of sin, if God should not continue our natural life, and this petition is joyned to the former, to show that all the bread or outward things in the world are no comfort to us, if together with them we obtain not pardon of sin.

In desiring forgivenness we see, 1 There must be an acknowledgement of our sins, *Psal.* 32. 5. *I said, I will confess my transgressions and thou forgavest the iniquity of my sin*; *David* first confessed, saying *I have sinned*, and then *Nathan* saith, *the Lord hath put away thy sin*, 2 Sam. 12, 13. *He that confesses and forsakes shall find mercy*, Prov. 28. 13. 1 Joh. 1. 8. *If we confess our sins he is faithful and just to forgive us them.* The sick sinner, *Job.* 33, 26. confesses, *I have sinned, and perverted that which was right, and it profited me not*, then follows, *ver.* 58. *he will deliver his soul from going into the pit.* And this according to Christs preaching, *Mar.* 1. 15, *Repent ye and believe the Gospel.* To preach remission of sins to faith without repentance is a dangerous doctrine, seeing both of them are together in the soul, *Zach.* 12. 10. They shall look on the Lord as crucified, and mourn, and in that day when there is such mourning (which alwayes includes confession of sins in it) *there is a Fountain set open for sin and for uncleanness.*

1 As to obtain pardon there must be the blood of Christ, *Heb.* 9. 22. *without shedding of blood there's no remission*, and with the blood of Christ the whole Church is pur-

chaſed, *Act.* 20. 28. *Rev.* 1. 5. *Rev.* 7. 14. ſo muſt this blood be applyed to every individual ſoul that hath the power of believing; this blood waſhes white, yet muſt there be waſhing before whiteneſs. Pardon muſt be had, not onely from bloodſhed, but from blood ſprinkled. See *Eſa.* 52. 15. *Ezek.* 36. 25. *Heb.* 9. 13, 14. 10. 22. 12. 24. 1 *Pet.* 1. 2. Yet as the Spirit muſt beſprinkle thee, and apply this blood to thee, ſo muſt thou by faith waſh and beſprinkle thy ſelf, *Rev.* 7. 14. *They have waſhed their robes and made them white in the blood of the Lamb.* God hath fore-appointed Chriſt to be the propitiation for our ſins, yet is it not before believing, but through faith in his blood. *Rom.* 3. 25. Faith is the hand of the ſoul, and the ſoul by faith puts her hand into Chriſts blood, and ſo waſhes off its guilt, *Zach.* 13. 1. Chriſts blood is reſembled to a *Fountain opened for ſin and uncleanneſs*, but its not ſtanding by the Fountain, but the waſhing with the water thereof that will cleanſe, hence *Luk.* 7. 49, 50. *Thy faith hath ſaved thee, go in peace.*

2 To obtain pardon there muſt be repentance. As there is a faith unto life, *Joh.* 6. 47. A juſtification to life, *Rom.* 5. 18. So is there repentance unto life, *Act.* 11. 18. *Ezek.* 36. 25, 26. With Gods ſprinkling clean water, there's a taking away the ſtony heart: where God gives repentance he alſo gives forgiveneſs, and appoints his Appoſtles to preach repentance and remiſſion of ſins together, *Luk.* 24. 47. Some doctrines of theſe latter times ſuppoſe a forgiveneſs, not onely before repentance, but alſo before the ſinner was born, nay ſome go as high as to ſay from eternity, if it was ſo, to what purpoſe was it then for Chriſt to preach repentance and remiſſion together?

Reaſons why pardon follows upon repentance.

1 Faith that looks on Chriſts blood ſhed for us, looks at the ſame time on its own ſin, as the cauſe of its ſhedding, and every believing ſinner is at the ſame time a repenting ſinner,

ſinner, *Zach.* 12. 10. Thou ſayeſt thou haſt faith that apprehends pardon and applyes Chriſt, if thou doeſt this rightly, thy faith is a repenting and a mourning faith, *Zach.* 13. 1. *There's a Fountain ſet open in that day*, in what day? not ſimply in that day when they ſee him, but *when they ſee him and mourn for him.*

2 God walks by his own rule: now Chriſt bids that upon a brothers repentance we ſhould forgive him, *Luke* 17. 3, 4. So upon our repentance God will forgive, 2 *Sam.* 12. 12, 13.

3 From the rule of juſtice, it ſtands not with juſtice for God to forgive ſin to a man that goes on in a purpoſe of ſin, therefore at the time God gives pardon he gives repentance.

4 The want of aſſurance of pardon doth greatly diſquiet, as well as the want of pardon. Suppoſe a perſon upon believing have his pardon, yet is it but dim, he cannot lightly be aſſured of it until he do repent, upon repentance God gives the aſſurance, and ſeals it to the conſcience, *Zach.* 3. 3, 4. As the Lord takes away the filthy garments from *Joſhua*, ſo to *Joſhua*'s conſcience heſpeaks, *I have cauſed thine iniquity to paſs from thee.* Preachers muſt take heed, they do not preach remiſſion to faith without repentance.

The ſumme of the Goſpel is, that whereas we are all dead men in *Adam*, remiſſion of ſins is tendered to all that do believe and repent, this is ſignified in baptiſme and the ſupper, which are ſignes on Gods part to confirme unto us his faithfulneſs in remiſſion, and ſignes on our parts to binde us to believe and repent.

We ſee in this petition, 1. who forgives, even God. He to whom a debt is own can onely forgive it, *Eſa.* 43. 25. *I, even I am he that blotteth out thy ſins for my own Name ſake.* Others may remit the wrongs that concern themſelves, or they may remit declaratively, they are to preach.

preach deliverance to captives, *Eſa.* 61.1. *Luk.* 4. 18. The ſtate of a man unpardoned is like the ſtate of a man impriſoned, as the words, ſhutting and opening, and keyes, *Matth.* 16. 19. import: now when perſons repent, preachers ſay to ſouls, as *Nathan* to *David*, 2 *Sam.* 12. 7. *The Lord hath put away thy ſin.* The Lord hath done it, I onely declare it. Chriſt ſpake to his Apoſtles, *whoſe ſins ye remit, they are remitted*, but firſt he ſaid, *receive ye the Holy Ghoſt*, for it is the Holy Ghoſt puts away ſin, and not you.

God onely forgives authoritatively. Chriſt gave the power of teaching to his Diſciples, but kept the power of forgiveneſs to himſelf. Now for the ground upon which pardon of ſin is founded, it is the meer mercy of God, its for his own Name ſake, the graces that are in us are not cauſes that God forgives ſin to us, but evidences thereof, for the onely groundis mercy, which is ſeen,

1 In that he hath found out and appointed a way to ſatisfie his juſtice, even Chriſts ſatisfaction, *Rom.* 3. 25. *Eſa.* 53. 6.

2 In his acceptation of that ſatisfaction, and not requiring the debt of us, *Eſa.* 53. 11.

3 In giving us to Chriſt, *Joh.* 6. 37.

4 In giving us grace to receive Chriſt ſo tendered in the Goſpel, *Joh.* 1. 12.

5 In that there was nothing in us to move him thereto but our miſery, ſo that as tender hearts ſhow mercy to perſons in miſery, ſo did God. What was there in *Paul* when he was going to *Damaſcus* to perſecute?

For Application, 1 begg forgiveneſs of ſins of God. Reprobate men may have other mercies, this onely belongs to the elect, *Eſa.* 33. 24. *The people that dwell therein ſhall be forgiven their iniquity.* Though Saints have prayed for removing judgements, yet have they ſpecially prayed for pardon of ſin, 2 *Sam.* 24. 10.

Grounds

Grounds of begging pardon.

1 From the painfulneſs and anguiſh that is in unpardoned ſin lying on the conſcience, compared to a *thorne in the fleſh*, Pſ. 38. 3. *There's no reſt in my bones becauſe of my ſin*: to a *heavy burthen*, Pſa. 38. 4. To the *breaking of the bones*, Pſal. 51. 12. To a *Serpents ſting*, 1 Cor. 15. 56. Yea to *the ſtinging of an adder*. Prov. 23. 32. To a *ſcorching heat*. *Pſal.* 32. 4. 5. Freedom from wrath, law, ſin, death, are eaſily ſpoken, but to feel the fruit of it in agony of conſcience, and to apply it to a mans ſelf, is very hard. *Luth. Tom.* 4. *Fol.* 149.

2 The comfort and content that is in the ſoul when ſin is pardoned; it is as if you ſhould take off a talent of lead or a heavy weight from the ſoul, *Matth. 9. 2. Be of good cheer, thy ſins are forgiven thee.* Look upon a poor debtor that ought a thouſand pound and was ready to be caſt in priſon for it, the creditor ſhall not onely forgive the debt but cancell the bond: how doth this cheer the debtor? ſo did Chriſt for us. *Col.* 2. 14. *Blotting out the hand writing of ordinances that was againſt us, he took it out of of the way and nayled it to his Croſs*, ſo that it can never be pleaded againſt us. Hence when God would comfort *Mary Magdalen* weeping, he doth it from this ground, *becauſe her ſins were forgiven*, Luk. 7. 38, 9, 49, 50. Matth. 9. 2. To the Palſey man Chriſt ſaith, *Be of good cheer, thy ſins are forgiven thee.* Eſa. 40. *Comfort ye my people*, but how? *tell them their iniquity is pardoned.*

Object. But drooping ſouls cry out; Hence I doubt my ſins are not pardoned, becauſe I have ſo little peace in my ſoul.

Anſw. 1 Though comfort ariſe from pardon, yet muſt God make us to hear the voice of it, *Pſalm* 51. 8. *Make me to hear the voice of joy and gladneſs.* God makes the voice to ſpeak higher or lower as he thinks good.

2 The more even the ſoul walks without back ſliding, the more doth the Lord ſpeak peace to the ſoul, *Pſalm* 85. 8. *The*

8. *The Lord will ſpeak peace unto his Saints, but let them not turn again to folly*; as if he ſhould ſay, If they relapſe or turn to folly, their peace will be interrupted.

3 Obſerve whether thy conſcience ſpeak truly or ſcrupulouſly; If thy trouble come from thy conſcience witneſſing that thou liveſt in ſin, as *Cain*'s conſcience did, *Gen.*4. 13. this muſt needs deſtroy all comfort and peace, but if thy conſcience ſpeaks onely ſcrupulouſly in time of temptation, as *David*'s conſcience did, *Pſalm* 31.22. *I ſaid, I am caſt out of thy ſight.* Be not diſcouraged when thou knoweſt the conſtant tenour of thy life to be holy.

4 According to our care of keeping our Evidences clear; ſo peace and comfort is wont to abound in the ſoul, and fears and doubts are wont to vaniſh, *Iſai* 48.18. *O that thou hadſt hearkened to my Commandments, then had thy peace been as a River, and thy righteouſneſs as the waves of the Sea.* By Righteouſneſs the Prophet ſeems to mean the manifeſtation of righteouſneſs, *Iſai* 32.17. *The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs ſhall be quietneſs and aſſurance for ever.*

5 Pour out thy ſoul to the Lord in melting Prayers, for in ſuch God in wont to come in with comfort, as in *Hanna*, 1 *Sam.*1.18. *David*, *Pſal.6.*8.

6 Conſider what it is that turns the conſcience out of its peace, and removes it, as ſometimes thou ſlighteſt Prayer. It may be ſome injuſtice is upon thy conſcience, committed by thee in thy natural ſtate, for which thou haſt not made reſtitution, confidence in thine own righteouſneſs, conſcience calls upon thee to do ſome duty, and thou wilt not for fear or ſhame do it: to finde out what that is and to remove it is the way to rejoycing, *Gal.6.*4. but if upon ſearch thou canſt finde nothing, then chide thy heart for thy cauſleſs fears and doubts, and ſay, *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Pſal.*42.11.

3 The third ground to be earneſt in begging pardon of

ſin,

ſin, is taken from the evils of ſin, which are, 1 General, as,

1 Filthineſs of it, it's compared to Excrements, as to a Dogs vomit, 2 *Peter* 2.22. to a menſtruous cloath, to loathſomneſs, *Prov.*13.5.

2 Guiltineſs; this twinges the ſoul like ſo many Furies, whiles it bindes over the ſoul to puniſhment. Guilt is compared to a Dart that ſtrikes through the Liver, *Prov.*7. 23. Guilt purſued *Adam*, *Gen.*3.10. it's like bodily ſickneſs which will never let a man be in eaſe, till it be expelled, *Iſai* 48.22.

3 The weariſomneſs of it, *Jer.*9.5. *Hab.*2.13. what a wearineſs to be under the ſlavery of covetouſneſs, pride, uncleanneſs, and ſometimes to have contrary luſts domineering in us that the ſoul knows not which to ſatisfie?

4 The puniſhment of it both here and hereafter. Here it brings ſickneſs, poverty, diſgrace, croſſes in wives, children and ſervants, now when God forgives he forgives all. Papiſts miſtake to think that God forgives the ſin, but the ſinner muſt ſuffer the puniſhment, which is changed by Chriſt onely from an eternal to a temporary puniſhment, which muſt be ſuffered here or in Purgatory: but we ſee the contrary, the King frankly forgave all that the Debtour ought, even though they were ten thouſand Talents, *Matth.* 18.32. that is, both ſin and puniſhment. And though God chaſten his People for ſins after Pardon, as *David*'s childe born in Adultery died, 2 *Sam.* 12.13. alſo God forgave the Peoples ſins, but *took vengeance of their Inventions*, *Pſalm* 99.8. yet theſe puniſhments were not ſatisfactions to divine juſtice, but cautions to themſelves and others, that whiles they ſmarted ſo bitterly for their ſins, they might not dare to commit them, 1 *Cor.*11.32.

5 The particular evils in it, as, 1 It's the greateſt evil, becauſe if not pardoned it deprives of the greateſt good, even of God himſelf, *Iſai* 59.1.

2 Sin is more filthy than the Devil, becauſe ſin made the Devil to be what he is, being formerly a glorious Angel.

3 Sin is the cauſe of all inward and outward troubles.

4 Sin turns away the good things that we have, and withholds the good things that we want. See *Jer.* 5.25.

5 Sin is that that takes away all the content of the ſoul, and fills the Soul with diſcontent and amazement.

6 The bitterneſs of ſin after commiſſion is infinitely more than the ſweetneſs thereof in and at the commiſſion of it, *Job* 1.20. 12.13.

7 The ſhame of ſin, ſinners are aſhamed, as a thief is aſhamed, *Jer.* 2.26. See it in *Adam, Gen.* 3.10.

4 Ground, pardon of ſin eats out the ſlaviſh fear of death. That death which is as the king of terrours to ungodly men, *Job* 18.14. becomes leſs and leſs to pardoned perſons, *Heb.* 2.15 *Luke* 2.29. *Pſalm* 91. 5,6. *Not affraid of the arrow that flies by day or night.* Death to Saints is like *Sampſon*'s Lion out of which came ſweetneſs. No preparative for death can be like this, hence *Job* 7.21. *Job* ſaith, *Why doſt thou not pardon mine iniquity? for now ſhall I ſleep in the duſt.* Thou wouldſt willingly have nothing trouble thee when thou comeſt to die, O get then thy ſin pardoned and nothing then need trouble thee.

5 Ground, the ſuddenneſs and inexpectancy of death, by it men are taken as birds in a ſnare and fiſhes in a net, *Eccleſ* 4.12. Now what a fearfull thing is it then for to die in thy ſins? *John* 8.21,24. It's a fearfull thing to die in a Goal, yet a man ſo dying may go to Heaven, but if he die in his ſins the ſoul goes to Hell.

6 Till thou gets thy ſins pardoned thou art in a curſed and wofull condition, *Gal.* 3.10. Conſider how dreadfull ſin unpardoned was in the conſcience of *Judas* and *Achitophel,* ſo will it be in thy conſcience when thou comeſt to die, if it be not pardoned. I ſay, if conſcience be enlighten-

ed

ed or awakened, for its poſſible for ſome men from a ſtupid and ignorant eſtate, though their ſins be unpardoned, to dye in peace, becauſe they know not their danger, *Pſal.* 73. 4. *there are no bands in their death.* Ignorance of a danger, and a deliverance from a danger breed a like confidence but not a like ſafety. A man would wonder how any ſoul that is awakened can dye in his right wits, when he knows nothing of the pardon of his ſin, ſeeing the day that he dyes he goes to Hell into utter darkneſs, *Matth.* 22.13.

7 Pardon of ſin ſweetens all other things, 1 Comforts to us. I have wife and children, and credit, &c. but what are theſe without a reconciled God? what comfort hath a condemned man in friends, relations, lands, dwellings, till he get a pardon? *Pſal.* 32. 1.

2 It ſweetens croſſes. If a man be to dye at a ſtake, as *Steven* was, and can behold Chriſt by faith as his, what cares he for the ſtones thrown at him? ſo the thief on the Croſs, *Paul* and *Silas* when they were in the ſtocks, praiſed God when their ſins were pardoned, *Act.* 16. 25.

8 If we get not pardon of ſin now, we ſhall never get it. There's no forgiveneſs in another world. There's no place of repentance, there's no effect of ſatisfaction then, as *Cyprian* ſaith: for that place, *Matth.* 12. 32. *Whoſoever ſpeaketh againſt the holy Ghoſt it ſhall not be forgiven him,* neither in this world, nor in that which is to come, therefore ſome ſins are forgiven in the world to come. *Cont. Demetrium.*

Anſw. Mark expounds it that ſuch a one hath never forgiveneſs. *Mark.* 3. 29. *Matthew,* to aggravate the ſin againſt the holy Ghoſt, uſes a Periphraſis, as if we ſhould ſpeak of a ſick man, he can ſleep neither day nor night, that is never, or as if we ſhould ſay the grace of faith can never be bought with mony, neither in this life nor in the life to come, that is never.

For that place, 1 *Pet.* 3. 18, 19, 20. *Being put to death in the fleſh, but quickned by the Spirit,* by which alſo he went to

preach to the ſpirits in priſon, which ſometimes were diſobedient, when once the long ſuffering of God waited in the dayes of Noah: therefore, ſay ſome, the Goſpel was preached in the world to come for forgiveneſs, there is a miſunderſtanding of three things in this text. 1 the Word πνεῦμα, by which they underſtood the ſoul of Chriſt, as by fleſh his body; the body they held to dye, but the ſoul to remain alive, in which ſoul, ſay they, he went and preached, but by the fleſh of Chriſt is meant his humanity, according to this he is ſaid to be put to death, but by his ſpirit is meant his divinity, *Joh.* 4. 23. By the power of this ſpirit and divinity he was raiſed from the dead, 2 *Cor.* 13. 4.

A ſecond word miſunderſtood is this [*to the Spirits in priſon*] Where the Word [*are*] is to be underſtood, or the word being they underſtood [*were or had been*] which words are referred to thoſe men that in the time of *Noah* were unbelievers, and were then in the world, now in *Peters* time their ſouls were in Hell, for by the priſon is meant Hell, *Rev.* 20. 7. There they are kept to the day of judgement.

The third word which almoſt deceived all, was the word [*Going or went*] which they underſtood of his going out of the world into Hell, when it was meant of his going out of Heaven into the world, and ſpeaking then by his ſpirit in the miniſtry of *Noah* to theſe rebells that were now in Hell in Saint *Peters* time. Now that no ſins are forgiven in the world to come, appears,

1 Becauſe in this life onely are tenders of grace 2 *Cor.* 6. 2. *Behold now is the accepted time, now is the day of ſalvation.* When the maſter of the houſe hath ſhut to the door of this life, and ye ſtand without and knock, and ſay, Lord, Lord, Chriſt will ſay, *Depart from me, I know you not, Luk.* 13. 25. The gate of grace was wholly ſhut unto the fooliſh Virgins, *Matth.* 25. 11.

2 The time betwixt this and death is the time for repentance, patience, and conſtancy, and after death is the preſent

preſent receiving of the crown. *Rev.* 2. 10. *Be thou faithful unto death and I will give thee a crown of life.* The godly lamented *Stephen* at his death, but never prayed for him, *Col.* 1. 14.

9 The grievouſneſs of that priſon whereinto unpardoned ſins will caſt us. 1 We are afraid to be caſt into a ſtinking priſon for debt, yet may there be hope one way or other to get out, by ſatisfaction, or compounding, or the creditours pity, but none of theſe can befall thee if thou dyeſt in thy ſins, and be caſt into that priſon: thou canſt not come out by ſatisfaction, becauſe that is of force onely by Chriſt his ſatisfaction in this life, *Act.* 13. 39, 40. *Col.* 1. 13, 14. nor yet by compoſition, for thou muſt lye there till thou haſt paid the utmoſt farthing, *Luk.* 12. 59. nor by the creditours mercy, becauſe after death the wicked ſhall have judgement without mercy, *Jam.* 2. 13.

2 There will be no running away from this priſon, becauſe the priſoner is bound hand and foot, *Matth.* 22. 13. *Bind him hand and foot and take him away and caſt him into outer darkneſs. Kept in everlaſting chains, Jude* 6. Pſal. 49. *Like ſheep that are driven into the fold, ſo are they driven into Hell, ver.* 14. *Luk.* 16. 26.

3 In other priſons we have friends come to viſit us, but here not onely friends, but alſo all other comforts ſhall be removed, yea the damned ſhall be deprived of the preſence of God. If the deprivement of the ſight of God by faith be ſo grievous, how grievous will the deprivation of the beatifical ſight in glory be? 2 Theſſ. 1. 9.

4 The perpetuity of it: to be condemn'd to perpetual impriſonment and that in ſome loathſom dungeon, is terrible, yet death may ſet us free thence, but from the priſon of Hell there's no getting out. *The worm never dyes, nor the fire never goes out.* Mark. 9. 44, 45, 46, 47, 48. Its five times ſet down [*the fire that never ſhall be quenched*] which are not idle repetitions, but to aſcertain us of the perpetuity

ty of the torment. If the damned had hope after some millions of years to have their torments ended, it were something, but the burnings are everlasting, *Isai* 33. 14. *Isai* 30.33. the Worm everlasting, *Isai* 66.24. the Fire everlasting, *Revel.* 20. 10. the contempt everlasting, *Dan.* 12. 2.

Object. But by what right will God punish temporary faults with eternal punishments?

Answ. 1. Sin is committed against an infinite Majesty, and so deserves infinite punishment; now because man is a finite creature, and cannot suffer for it at once, therefore he must suffer for it successively to all eternity.

2 Because in unpardoned sinners so dying there's a wicked habit, that should they live ever they would sin ever, the sinner sins in his eternity and God punishes in his eternity.

3 Punishment is to be measured, not by length of time the offence is in committing, but by the greatness of the offence: Murder and Adultery are soon committed, shall the Offender be no longer punished than the offence is committing?

4 As we are to look upon the perpetuity of this Prison, so upon the darkness of it. *Jude* 6. the rebellious Angels are reserved under darkness, chains of darkness, 2 *Peter* 2.4. to the wicked the mist of darkness is reserved for ever, 2 *Peter* 2.17. Light is most comfortable, but in Hell there's fire without light, ἄδης *quasi* ἀειδής, because the damned see not.

10 Together with pardon come all other blessings, *Ezek.*36.25,26,27. *I will sprinkle clean water*, what more? the cleansing from filthiness, a new heart, the putting of the Spirit within us, writing the Law in the heart. Power over sin follows pardon of sin, *Rom.*7.15. 8.2. yea all good things here, *Rom.* 8.32. and glorification in Heaven hereafter; *Whom he justified, them he gloried, Rom.* 8.30.

11 True

11 True happineſs conſiſts in forgiveneſs of ſins: the World counts them happy that have great Eſtates, that have the Princes ear, but the Lord tells us thoſe are happy that have ſins pardoned, *Pſalm* 32.1. *Bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſin is covered.* I am covered under the ſhadow of the wings of Chriſt, and live ſecure under the moſt broad heaven of Remiſſion of ſins which is ſpread over me, *Luth. Tom.*4.76.

Now that happineſs conſiſts in forgiveneſs appears thus,

1 Sin expoſes us to all miſery, both in this life and hereafter, *Rom.*3.23. now it's a happineſs to be freed from this miſery.

2 The bleſſing cannot come upon us, till the curſe be removed, *Gal.*3.13,14. now we are not freed from the curſe till our ſins be forgiven.

3 Where God forgives there's none can condemn, *Rom.* 8.1. 33.34. now it muſt needs be a ſtate of happineſs to be free from condemnation.

4 Without forgiveneſs there's no reconciliation, now we can never be happy till God and the ſoul be reconciled. That reconciliation goes with forgiveneſs, appears, 2 *Cor.* 5.19. *God was in Chriſt reconciling the world unto himſelf,* not imputing their treſpaſſes unto them.

2 *Uſe.* Triall whether God hath forgiven thy ſins.

1 There will be then a writing of Gods Law in thy heart, becauſe the branches of the new covenant are inſeparable, *Heb.*8.10,12. where God remembers ſin no more he ſo writeth Gods Law in the heart.

2 The ſealing of the Spirit manifeſted to Gods people in Prayer, *Epheſ.*1.13. *After ye believed ye were ſealed.* Every comfortable anſwer in Prayer doth help to clear up pardon to the ſoul.

3 A thankfull frame of heart in the receipt of this priviledge, *Pſalm* 103.1,2. *Bleſs the Lord, O my ſoul,* why? *who forgiveth all thy ſins. Hezekiah* praiſes God for this mercy,

Iſai.

Iſai 38.17. *Behold for peace I had great bitterneſs, but thou in love to my ſoul haſt delivered me from the pit of corruption, for thou haſt caſt all my ſins behinde thy back.* 1 *Tim.* 1.13, 14,15.

4 With pardon there is a ſubdument of the reigning power of ſin, *Mic.* 7. 18, 19 *Rom.* 6.14. *Rom.*8.1,2. *Jebuſites* will dwell in the Land whether you will or no, onely they are conquered and become tributary, *Joſh.* 17. 11,12.

5 Pardon of ſin is accompanied with ſanctifying grace: as the Lord took *Joſhua*'s filthy garments off, ſo he gave him change of raiment, *Joſh.* 3. 3,4. *Ezek.* 16. 9, 10, 11. There's ever a love goes to the Lord. *Luke* 7.47. ſpeaking of *Mary Magdalen* he ſaith, *Her ſins which are many are forgiven her, for ſhe loved much.* Her love was not the cauſe of remiſſion, but a declarative ſign thereof: the Phariſee findes fault with Chriſt for ſuffering a ſinner to be ſo familiar with him, Chriſt anſwers, She is no ſinner, he proves it, becauſe her ſins were forgiven her, but how proves he that? why, *ſhe loved much.*

And as it is accompanied with the grace of love, ſo with the grace of fear, *Jer.*32.40.

6 Repentance and Forgiveneſs goes together, *Luke* 24.47. *Acts* 2. 38, 39. *Acts* 3. 19. *Acts* 5. 31. Therefore whatſoever evidences Repentance evidences Forgiveneſs.

7 Pardon of ſin is accompanied with ſovereign love to God, 1 *John* 4.19. We love him becauſe he firſt loved us, and for the degree ſee *Matth.*10.37. ſo *Mary Magdalen*, *Luke* 7.38. compared with *v.*47. Love is in true Faith as the Fruit in the Root.

8 Peace of Conſcience is an evidence, *Rom.*5.1. being juſtified by Faith we have Peace with God. I mean ſuch a Peace as ariſes after trouble or deliverance from danger, and frees the ſoul from ſlaviſh fears.

9 A de-

9 A deſire of more and more aſſurance. This is an Argument that we have taſted the ſweetneſs of Pardon in ſome meaſure. There are three things proper to Saints, they think they can never be humbled enough, nor thankfull enough, nor aſſured of Gods love enough. Hence *David*, after *Nathan* had come to him and aſſured him of pardon, prays, *Pſalm* 51.8. *Make me to hear joy and gladneſs that the bones which thou haſt broken may rejoyce*, and not being ſatisfied herewith *v.*12. he prays, *Reſtore unto me the joy of thy ſalvation.* Onely if the evidence of the Spirit ſhew not it ſelf always in the ſame meaſure, we muſt have recourſe to thoſe Evidences God gives ſometimes, knowing that theſe Evidences which come from the Spirit, as a cauſe, and the fruits of ſanctification, as effects, are occaſional refreſhings for the ſoul in its way to Heaven, but not daily food for the ſoul to feed upon. Feaſting is not for every day, except the Feaſt of a good Conſcience, that the Conſcience witneſſes we live not in the omiſſion of a known duty, nor in the commiſſion of a known iniquity.

10 We know it by theſe three witneſſes, the blood of Chriſt pacifying the conſcience. 1 *Joh.* 5. 9. the witneſs of water altering our natures, and the teſtimony of the Spirit ſaying, *I am thy ſalvation, thy ſins are pardoned*: ſuch teſtimonies ought to be carefully kept, even as a malefactor carefully keeps a pardon under ſeal, which he means to produce for his life at the next aſſizes: between the Lord and a true believer, there is as it were a mutual contract, Faith ſets to its ſeal that God is true in that he promiſeth, *Joh.* 3. 33. And God by his Spirit ſeals unto the believer that he ſhall be undoubtedly brought to the ſalvation he hath believed.

11 When thou canſt produce ſome promiſe that doth diſcharge thee, which the Spirit hath made over to thy ſoul, as that *Eſa.* 43. 25. *Joh.* 3. 16. Its not bare remembring

promiſes is ſo comfortable, as thoſe promiſes made over to thy ſoul, wherein thy ſoul reſts and received comfort. If a man have paid his debts, he is able to produce his acquittance that they are paid. When we have ſuch promiſes ſo made over to produce, they are as it were acquittances under hand and ſeal. Suppoſe that without the in-come of the Spirit in the promiſe thou ſhouldeſt believe (which I doubt of) yet through the in-come of the Spirit in the promiſe thou mayeſt know that thou doſt believe. As the pipes of a conduit convey water hither and thither, ſo doth the Spirit in the promiſe believed convey grace and comfort into our hearts. Yet ſome think that when God gives a particular promiſe, it is not to meaſure our condition by, but to uphold the ſoul in the condition of deſertion or temptation. Hence though *Hezekiah* had a particular word for deliverance, the three children had not.

3 Uſe, to believe the forgiveneſs of ſins, and labour after aſſurance thereof. Wherefore came Chriſt into the world? Wherefore hath he carried our nature into heaven and there appears for us? Why hath he given us his oath? *Heb.6.* Why hath he given us the ſignes of the Covenant? Why have we ſo many commands to believing and ſo many reproofs of unbelief? Why have we, beſides the ſealing of the promiſe with the bloud of the teſtator, the ſealing with the ſpirit of promiſe, as a pledge, a pawn and an earneſt, but onely to urge us to believe? Though we will not believe a mans word or bond, yet upon ſufficient pawn we will deal, though the man be but weak, and ſhall we not truſt God for that for which we have ſo good a pawn as his Spirit?

And in order to this thy aſſurance of thy pardon get more and more earneſt of the Spirit. Men that deal in great matters love to get as good earneſt as they can; the fuller earneſt the more ſecurity. Again, people keep and eſteem an earneſt more then other mony, becauſe it hath reference to further

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ther matters which other mony hath not: So ſhould we eſteem the Spirits teſtimony as ſealing us up unto the future inheritance in heaven, at which day it ſhall ceaſe to be any further an earneſt, as earneſt mony ceaſes to be earneſt when the whole ſum is paid. Mean time till we come into that glory, the Spirit though it do not always confirm us to preſent ſence, yet doth it confirm us to preſent experience from the former workings thereof which we have felt, as the former movings of the infant in the mothers womb confirm the mother that ſhe is with childe, though at the preſent ſhe feel no moving at all thereof.

Obj. But the heart is deceitful.

Anſ. The Spirit in us is too holy to deceive, and too wiſe to be deceived. When there is an object to be ſeen, and an eye to ſee, and light to diſcover the object to the eye, ſight muſt needs follow, ſo in a believer there is grace to be ſeen, and an eye of faith to ſee it, ſo is there a light of the Spirit diſcovering that grace to the ſoul.

Obj. But ſome, as Papiſts and others, think there can be no aſſurance of remiſſion of ſins and of ſalvation.

A. That we may be aſſured herein, appears,

1 The Word bids *us make our pardon and ſalvation ſure:* 2 *Pet.* 1. 10. *Heb.* 6. 11. 10. 22. which were in vain if ſuch a thing could not be.

2 The Saints have been aſſured hereof. *Job* ſaith, *c.* 19. 25. *I know that my Redeemer liveth, and that I ſhall ſtand up with him on the earth at the laſt day, and I ſhall ſee him, not with other, but with the ſame eys.* 2 Cor. 5. 1. *Paul* ſaith, *We know if our earthly tabernacle were diſſolved we have a building of God. Abraham, Rom.* 4. 21, 22. 1 *John* 3. 14 1 *John* 5. 14, 15. We know we are tranſlated from death to life; we know we have the petitions deſired. 1 *Pet.* 5. 1. *I am alſo a partaker of the glory that ſhall be revealed. Peter* ſpeaks of himſelf in this life.

Obj. But what theſe Saints had they had by ſpecial revelation.

Anſw. No. For the Saints *Peter* writes to, *had obtained like precious faith with himſelf*, 2 *Pet.* 1. 1. And *Paul* ſaith, *I am perſwaded that neither life, nor death, -- ſhall be able to ſeparate us from the love of God.* See he names other believers as well as himſelf. *Rom.* 8. 38, 39.

2 All the Saints have the ſame Spirit of faith, 2 *Cor.* 4. 13. though not in the ſame degree. *Timothy* ſaith, *I know whom I have truſted*, 2 *Tim.* 1. 12. See there is a certainty in knowledge. The Hebrews knew in themſelves *they had a better and enduring ſubſtance*, which was the ground they not only patiently ſuffered, but alſo *joyfully endured the ſpoyling of their temporal ſubſtance*, *Heb.* 10. 34. They did not onely conjecture it, but knew it in themſelves. *Peter* when Chriſt asked him whether or no he loved him, he did not anſwer, Lord thou knoweſt we cannot tell truly, whether or no we love thee, but appeals unto Chriſt ſaying, *Thou knoweſt all things, thou knoweſt that I love thee*, *John* 21. 15, 16, 17. *Peter* mentions it three times, ſhewing the undoubted aſſurance he had thereof.

3 The Scripture bids us prove our ſelves as concerning our eſtate to Godward, *Gal.* 6. 4. *Let a man prove himſelf that he may have rejoycing in himſelf alone.* 1 Cor. 11. 28. *Let a man examine himſelf and ſo let him eat.* 2 Cor. 13. 5. *Examine your ſelves whether you be in the faith.* This bidding us ſearch our conſcience according to the rule, and the declaring that rejoycing followes thereon, doth denote unto us that aſſurance of remiſſion of ſins may be had. It is ridiculous to think that the Spirit ſhould bid us ſearch for that which cannot be found.

4 That certainty and aſſurance of ſalvation may be had, appears from the many ſignes and evidences the word of God ſets down of our being in Chriſt, of our having the Spirit of our regeneration, uprightneſs, confidence: to ſay that he that hath theſe graces is not ſure whether he have them or no is a great miſtake, for do not I know that I love

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the Lord better then any thing, that I love my brother, yea mine enemies, that I combate againſt all ſin, hunger after righteouſneſſe, that my heart cloſeth with every command of God, that I hate all ſin? do not I know that I have comfortable anſwers from God in prayer, when I have them? Comfortleſſe is the aſſurance of hope ariſing from humane conjecture allowed by Papiſts, and differs from Theological or divine hope ariſing from faith.

5 The doctrine of doubting of remiſſion of ſins, or conjectural hoping for ſalvation is a comfortleſſe doctrine, for,

1 It kills our joy and thankfulneſs; for how can I joy in, or be thankfull to him, who, for ought I know, may damn me another day; and how can I joy in a thing which I know not whether I ſhall have or no?

2 This doctrine of doubting ſtuns and hinders our proceeding in a godly courſe. How can a man have a heart to go on, when he cannot tell whether all he doth will come to any thing yea or no? The Scripture ordinarily exhorts to duty from the knowledge we have that our labour will not be in vain, *Gal.* 6. 9. *Be not weary in well doing, knowing in due ſeaſon you ſhall reap, if ye faint not*, 1 *Cor.* 15. 28. *Be ye alwayes abounding in the work of the Lord, foraſmuch as you know your labour will not be in vain.*

3 The doctrine of doubting muſt needs fill the conſcience with much anguiſh and anxiety. A man that is condemned and hath no way to eſcape but by a pardon muſt needs be in perplexity of mind till he know of his pardon, ſo muſt the ſoul needs be, that ſees its own loſt eſtate, and knows nothing of the pardon of his ſins.

6 From experimental feeling; when I truſt to a perſon promiſing to give or lend me any thing, I know I truſt to him and reſt on him, for what he hath promiſed, and ſhal I by faith reſt on Chriſt and know no ſuch thing?

7 From the teſtimony of the renewed conſcience, for our ſpirits regenerate witneſs our good eſtate, *Rom.* 8. 16.

Yea

Yea even this is witnessed, even in weak Christians, though with some fear of the contrary, the poor man cryed out, *Mark. 9. 23. Lord I believe, help my unbelief.* How could we say we believe, if we could not know it? we cannot speak that truly whereof we can have no certainty.

Take heed of expecting such inward witness of the spirit as some expect. *viz.* a discovering of your adoption without first discovering the signes of it, as if by an inward voice he should say thy sins are pardoned.

8 From the seal of the Spirit witnessing with our spirits, *Rom.* 8. 16. 2 *Cor* 1. 22. *Eph.* 4. 30. Its not enough onely to have a general foundation laid, that God and Christ bare good will to all believers, but the Spirit comes and saith, Christ hath a special good will to me, and stirrs up in me a liking to him again, and a willingness to take him with the parting with every lust and enjoyment. And to this there follows, after we have gone on in believing a while, a further sense of the Spirit, which is sometimes interrupted after sealing thereof, (through remaining unbelief and practical weakness) so far as to question our condition, but in some this seal of the Spirit is so clear and strong that the soul questioneth not its estate in grace ever after: conscience of unkindness to such a friend should much trouble us.

Now we may know this voice of the Spirit from delusion because it is given to us when the soul is humbled and melts in prayer, or forsakes some dear enjoyment for God, and it leaves behind it a holy self abasement in respect of our unthankfulness and our ill requiting the Lord, and a lifting up the head to think upon death and judgement as dayes of redemption.

We see then that besides the acts of faith, which is to take Christ and to cast our selves upon the mercy of God, there is the fruit of faith to be assured hereof: in order thereto the Spirit first gives us those graces and workings which are our evidences, then helps us to feel those evidences in our selves, and then raises comfort in the soul upon those discoveries.

Obj. But doth not the doctrine of assurance breed security, looseness, presumption?

Answ.

Anſw. The favour of God believed breedeth love of God: where there is love there is a fear of every thing that may divide betwixt the ſoul and God. Nothing more quickens a ſoul to chearful obedience, then the aſſurance of Gods love, 2 *Cor.* 5. 1. compared with *ver.* 15. He is a graceleſs child that will venture to offend his father, becauſe he knows he neither will nor can diſinherit him. So graceleſs ſhould we be, if knowing of Gods love to our ſouls, we ſhould preſume to ſin againſt him, *Rom.* 6. 1. compared with *ver.* 15. *Shall we ſin becauſe we are under Grace?* God forbid.

2 Thoſe that are ſure of ſalvation, though they need not fear damnation, yet may they fear to bring upon themſelves wrath, as ſickneſs, troub'e of conſcience, &c.

Obj. But we cannot be ſure of perſeverance, without which what is aſſurance?

Anſw. Yes, from theſe promiſes, *Joh.* 10. 28, 29. *None ſhall pluck them out of my hands, Joh.* 10. 28, 29. and from Chriſt his prayer, *Luk.* 22. 31, 32. *God will not ſuffer us to be tempted above the power of grace* to unſettle any habit, though to the unſettlement of ſome act, *Rom.* 8. 38, 39.

4 *Uſe* Seeing God forgives ſins, 1 pray for ſenſibleneſs and ſight of thy ſins, *Lam.* 3. 39. For daily we fall into, not onely ſin, but ſins.

2 For humiliation under them, 1 *Cor.* 11. 31.

4 For forgiveneſs of others. *Eph.* 4. 32.

5 Seeing God forgives ſins, 1 Take notice of Gods patience, that bears with our ſins from day to day, 2 *Pet.* 3. 9.

2 Note that humane ſatisfactions can be of no force.

3 That we ſhould not onely have a care of our own ſalvation, but of the ſalvation of our brethren, in asking pardon for them, if *we ſee them ſin a ſin that is not unto death*, 1 *John* 5. 16.

4 That even righteous and juſtified perſons ſtand need of being juſtified ſtill, *Rev.* 22. 11.

5 That

5 That our sins being called debts, we may see that all sorts of punishments are owing unto us for our sins, till God forgive them in Christ, and the sin being forgiven the punishment also is forgiven; hence that which *Luke* calls *Sins, Luke* 11.4. *Matthew* calls *Debts.*

6 Seeing God forgives sins and assures thereof, do not you from Satans temptations misdoubt those Evidences which you have seriously examined and found to be true. Suppose your Friend give you an Inheritance, and good Evidences to assure you of it, and a cavilling fellow shall come and tell you your Evidence is naught, will you upon his prattle judg your Title nothing? So the Lord hath forgiven your sins, and you have good Evidences thereof, will you then upon Satans cavils judg your Evidences nothing? When I die, I descend into Hell, I am undone, what shall I do? no help remains besides the Word, I believe in God, *&c.* We were created of the Word, and it behoves us to be returned into the Word. *Luth. in Gen.*37.

9 If we have not this assurance, we shall be in no better condition than Heathens, *who have no hope,* 1 *Thess* 4.13. *Ephes.* 2.12. So *Justin Martyr* speaks of *Socrates* these words, Now is the hour of going away at hand, for me to death, for you to a longer life, but whether of us go to a better estate is unknown unto all, save to God. *Cohort. ad Græcos, pag.*26. How much better spoke holy *Luther*? *The Devil in the hour of death will shew thee all thy wicked life, do not despair (which Satan desires) but believe, and say, I know all my life is damnable, if it should be judged, but God hath commanded me to trust, not in my life but in his mercy.* This wisdom we ought to follow in the hour of death, there the flesh trembles that it must go into a new life, and doubts of salvation, if thou follows these thoughts thou art undone, here thine eys are to be shut, and say with *Stephen, Jesus, into thine hands I commend my spirit,* then certainly

tainly will Jeſus be preſent with his Angels, and be the guide of the way. *Bernard*, when ſometimes he was ſick to death, founded no other thing than this, *I have loſt my time, becauſe I have lived wickedly, but one thing comforts me, thou wilt not deſpiſe a broken and a contrite heart.* Alſo, *Lord Jeſus, thou holds the Kingdom of Heaven by a double right,* 1 *Becauſe thou art the Son of God,* 2 *Becauſe thou haſt purchaſed it by thy Death, this thou keepeſt for thy ſelf by right of nativity, that thou giveſt me, not by the law of works, but of grace.*

As we forgive our Debtours] This is a motive, or, as ſome call it, a ſign, becauſe we frankly forgive our Debtours, therefore we deſire God to forgive us. From hence learn,

1 That unleſs we pardon the wrongs done to us, we deſire Gods vengeance againſt our ſelves.

2 That wrongs done by others to us make them Debtours to us, which though, in reſpect of the ſin againſt us, we are bound to forgive, yet in reſpect of the damage we ſuſtain in our Eſtates, we may require ſatisfaction.

3 It's an evidence that God hath and will forgive us, if we do freely without exerciſing private revenge forgive others, *Col.* 3.13. *Forgiving one another, if any man have a quarrel againſt any, as God for Chriſts ſake hath forgiven you.* In nothing do we more reſemble God, than in forgiveneſs of offences, and ſo much more when we do it readily, *Pſal.* 86. 5.

4 See a motive to pray to God for pardon with confidence; becauſe we finde our hearts inclining to pardon others who have damnified us in our Bodies, goods and Reputation.

5 This word [*As*] doth not denote the cauſe, degree, price or equality, but onely the kinde of remiſſion, as *Faius* well obſerves, or it's a Law whereto he will have all men bound, that look for pardon from God. For Chriſt is the cauſe of remiſſion. It's a qualification wherewith the chil-

dren of God must come before God in Prayer, if they would have pardon of God they must bring a minde to pardon others.

6 We may see our natural proneness to revenge, in that as often as we desire forgiveness of God, we must bring forgiveness of our Brother.

7 It's a way to true peace to obtain forgiveness of God, and to forgive others; there is therefore a necessity of union among Christians, without which we can never open our mouths to God.

8 That there must be universal forgiveness of all wrongs how great soever, for, if we keep some one wrong in the corner of our hearts, we desire that God would do the same against us, which if he should, how wofull would it be for us. It's to be feared by the carriages of many, that many who profess to forgive and shake hands, wait onely for an opportunity to vent their malice, hereby calling for the vengeance of God to fall upon them.

Quest. But are we absolutely commanded to forgive all wrongs?

Answ. As Christ in the fifth of *Matthew*, commanding to give like for like, informs his Disciples of their private duty, so here he doth not bid us forgive civil or natural Debts. If a man take away my goods or the life of my friend, I may prosecute against him, laying aside private and club-like revenge, except when publick good, or right reason require it.

Quest. Whether are Suits in Law here condemned?

Answ. 1 Such as proceed from malice, and private revenge, *Rom.* 12.19,20.

2 Such as tend to scandal, as to go to Law for trifles, 1 *Cor.* 6.1.

Contrarily we may go to Law, 1 In Justice and Charity, to get our own right, provided it be not for trifles. We reade of *Zenas* a Lawyer, a good man, who was never bid to change his calling. 2 That

2 That the party offending may be chaſtized and brought to repentance for his fault.

3 Law muſt be the laſt remedy, as Phyſicians uſe deſperate Phyſick when weaker will not ſerve, or as War is the laſt Refuge in a State.

4 If *Paul* appealed unto *Cæſar*, who was a wicked Tyrant, much more may we to Judges, who though not ſo good, yet perhaps not ſo bad as he.

Uſe. For application. Learn heartily forgiveneſs of offences done againſt you, for,

1 It's a matter of great difficulty; hence when Chriſt propoſes this duty, *Luke* 17.13. to forgive treſpaſſing brethren, the Diſciples pray, *Lord increaſe our Faith.* As if they ſhould ſay, without faith we can never do it.

2 All the Ordinances are profaned unto thee, if thou come to them with a revengefull heart. The *Corinthians* having ſtrife among them, came together for the worſe, 1 *Cor.* 11.17. Wrath and Revenge in Prayer condemned, 1 *Tim.*2.8. hence Chriſt ſaith, When you ſtand praying, forgive, *Mark* 11.25.

3 There can be no forgiveneſs with God, unleſs we forgive our Brother, *Matth.*6.14,15. *Matth.* 18.24,28,29,33. *q. d.* if thou forgives, I will forgive, if thou doſt not forgive, I will not forgive.

4 Our ſelves ſtand in need of daily forgiveneſs, both from God and men; from God, for we ſin againſt him daily; from men, *Col.*3.13. *Forgiving one another,* as he ſtands need of thy forgiveneſs, ſo doſt thou of thy Brothers.

5 Unleſs thy forgiveneſs of thy Brother be from thy heart, God reſpects it not, *Matth.*18.35. ſo likewiſe ſhall my heavenly Father do, if *ye from your heart* forgive not every man his Brother his treſpaſſes. Neither will it ſerve the turn, that perhaps thou never uſeſt this Petition in any of thy Prayers, for fear of calling vengeance upon thine

own head, yet still the Sentence of God remains firm, that if ye forgive not men their trespasses, your heavenly Father will not forgive you.

Object. But who are my Debtours whom I am to forgive?

Answ. Any one in the World thou hast a quarrel against, that is, a just cause of complaint, as *Paul* tells us, *Col.*3.13. yea even civil Debts, when men ow us Money, if they cannot be required without the destruction of our Neighbour, we are to forgive them, and so much more readily when the Debtour is cast into this poor condition, not through sloth, prodigality, or vicious practices, but meerly by the Lords hand. Cursed is that speech when the Creditour shall say, he will make Dice of such a Debtours bones.

6 It's a victory of an high nature to forgive offences. Many think they are bound to revenge themselves in point of honour; whiles they study to retain the name of Gentlemen, they fear not by God to be branded for Murderers, being ready to revenge even wrongs of a small nature by Duels, *&c.*

*V.*13. *And lead us not into temptation, but deliver us from evil.*

And lead us not into temptation] In this Petition Christ teaches us to pray, 1 That we may not be brought into temptation; we know not what weakness we may shew therein. God leads into temptation, 1 By bringing us where there are occasions of sin and objects, through the corruptions of our hearts that become temptations, *Deut.* 13.1,2,3. *A false Prophet works a sign to draw to strange gods, but thou shalt not hearken to him, for herein the Lord thy God proves thee.* The Lord set Wine before the *Rechabites* to try whether they would obey their fathers command, *Jer.* 35.5. 2 God removes Impediments that kept from sin, so he removes such a friend that was an example of good,

or

or a reprover, to dissuade us from sin, such a Magistrate, such a Father.

Obj. But *James*, *c.* 1. 13. saith, *Let no man say, I am tempted of God, for God tempteth not any man.*

Answ. It's one thing to tempt, another thing to be led into temptation. God tempts not to evil; For 1 it's our own lusts that tempt us, *v.* 14. 2 Every good gift comes from God, therefore no evil, *v.* 17. Now to counsel, perswade or advise to evil were sin; neither doth God tempt us by powring in wicked thoughts, nor by inclining our hearts to wickedness.

2 To be lead into temptation is an act of God, whereby he, by his providence, leads us where there are objects and occasions of sin, without any sollicitation from God thereto, so that Gods leading into temptation is nothing else, but a proof whether we will stand in our obedience, or no. So God tempted *Abraham*, whether he would part with his deareſt comfort for God, *Gen.* 22. 1. of this *Exod.* 16. 4. *Deut.* 8. 2. *Judg.* 2. 22. 2 *Chron.* 32. 31. God left *Hezekiah* to try him, that he might know all that was in his heart.

2 We in this Petition desire that if God do lead us into temptation we may not be overcome of it, nor catch'd by it. Many are like fishes and birds, which when a bait is set before them, fall to nibling at it, and so are ensnared in the net; for when God leaves the creature to a temptation, the creature sins necessarily but voluntarily. If God take away his restraint and assistance, corruption boyls out and we are ensnared and taken. It's dangerous upon presumption of our own strength to desire temptations, but rather pray against them, but if we cannot prevail so far, but that we must encounter with them, then that God would not leave us to be overcome of them, and Christ herein both warns us of our own weakness, and cautions us not to throw our selves into temptation.

Temp-

Temptations are, 1 Good, when God by proving a man makes manifeſt unto him what is in his heart, *Jam.* 1. 2. *Job* 23. 10. 2 Evil, which is a motion to ſin, as in ſtraits to uſe unlawfull means.

There's a twofold temptation, 1 Of trial. 2 Of ſeducement.

1 Of Trial, ſo God rain'd Manna upon the people, to prove them whether they would walk in his Law or no, *Exod.* 16. 4. *Thou ſhalt remember the way that God led thee in, to humble thee and to prove thee, and to try what was in thy heart, Deut.* 8. 2.

2 Of Seduction; Thus Satan tempted *David*, 1 *Chron.* 21. 1. and thus corruption tempts, *Eſai* 44. 20. a deceived heart hath turn'd him aſide that he cannot ſay, Is there not a lye in my right hand?

The former of theſe ways both God and Satan tempts us. Gods temptations of Trial are, 1 By abſtaining, when an object is ſet before us, that may be an occaſion of ſin, whether we will refrain from that occaſion: and ſo *Joſeph* being tempted by his Miſtreſs withſtood it. *Peter* refuſed *Magus* his money, *Acts* 8. 20.

2 By enduring and ſuffering, when though we be tempted with threatnings of baniſhment, impriſonment, loſs of goods, yet we will not violate our conſciences for the eſcaping any ſuch evils, *Rev.* 2. 10. the devil ſhall caſt ſome of you into priſon ten days, that ye may be tried, *But be thou faithfull unto death and I will give thee a crown of life, Jam.* 1. 12. *Bleſſed is the man that endureth temptation, for when he is tried he ſhall receive a crown of life, Heb.* 11. 35, 36, 37.

Now God in trying of us doth it not to better his experience of us, but 1 that the luſtre of our graces may ſhine forth to others, ſo *Abraham, Gen.* 22. 12. and *Job.*

2 That a man may ſee what is in his own heart, and ſo *Hezekiah* was tempted to ſhow his treaſures to the Embaſſadours

ſadours of *Babylon*, that he might know all that was in his own heart.

3 We know not the meaſure of our graces, nor the meaſure of our weakneſſes, till God diſcover them by temptations. No man is ſo good but God will let him ſometime fall into evil, for his further humbling, as we ſee in *Joſiah*; and no man ſo evil but God conveys goodneſs into him for his greater condemnation, *Greenham grave Counſels, p.* 7.

4 Moreover, this trial of us ariſes from the mixture of grace and corruption in regenerate men; for the purging away the droſſe of our natures, and for more and more purifying the principle of grace in us, we are caſt into the furnace of temptation. It will be our happineſs in heaven that we ſhall there have no trials, becauſe there will be nothing to purge out.

5 This alſo is the end God hath in our trials, that we being foiled in our trials may get ground of our corruptions by our falls, as we ſee in the foils that befell *David*, *Hezekiah*, *Peter*, and others, and after we have got ground more and more to come to that meaſure of refinement that God would have us to come to; we may come to that ſtate of glory where there will be no fear of being miſerable, becauſe no poſſibility of being ſinfull. Temptations are Gods embraces, without which we ſhould not ſeek God; but theſe temptations are ſo heavie to the fleſh, that oft they force tears, *Luth. Tom.* 3. 489.

And as God tempts for trial, ſo doth Satan, for could he know our thoughts (which are onely known to God, 1 *Kings* 8 39.) he would come directly upon us, but becauſe he knowes them not, he frames his temptation according to our temperatures and inclinations; the cholerick man he tempts to wrath, the phlegmatick man to ſloth, the melancholy man to ſadneſs, the ſanguine to mirth and jollity. He notes our callings, and tempts us with ſutable baits, the learned man he tempts to vain-glory, the poor man to diſtruſt

ſtruſt, the rich man to pride, the mighty man or prince to oppreſſion, the ſubject to tumultuouſneſs, the ſingle man to luſtfull deſires, the maried man to carking cares, the ſincere Chriſtian, from by-ends in duty, to judge himſelf an hypocrite. If we do good, he tempts us to be proud of it, if we do evil he tempts us either to ſlight it, or to be diſcouraged under it. Satans temptations are like the aſſaults of ſouldiers that ſtorm a City in ſeveral places at once, where he eſpies any weakneſs of defence, and though he have been once and again driven back, yet will he give a further onſet: ſometimes he aſſaults the ſenſes, ſometimes the reaſon, ſometimes the underſtanding, ſometimes the judgement, ſometimes the fancy, and whenſoever he aſſaults any of theſe faculties he doth withal aſſault the will.

The ſcope of all *Satans* temptations is, to draw us away from our duty, as we ſee in thoſe temptations wherewith *Satan* aſſaulted *Eve*, *Gen.* 3. 1. and *David*, 1 *Chron.* 21. 1. and Chriſt, *Matth.* 4. and *Ananias*, *Act.* 5. 3. and *Judas*, 13. 2.

Beſides temptations ariſe from men both wicked and godly: Chriſt was tempted by *Peter*, *Matth.* 16. 22. and from ungodly men, *Prov.* 1. 10. 1 by wicked examples, 1 *Cor.* 8. 10. 2 by wicked perſwaſions, *Prov.* 7. 13. to *ver.* 22. Moreover we are tempted from our own corruptions, *Sam.* 1. 14. 2 *Cor.* 12. 7.

Now in this petition we deſire, that God would either keep temptations from us, whether they come from himſelf or others, or keep us from being tempted above our ſtrength, according to that promiſe, 1 *Cor.* 10. 13.

Remedies againſt temptations.

1 Our Lord Chriſt was tempted in all points like as we, yet without ſin, *Heb.* 4. 15. *Matth.* 4. 3, 4. and one tempted Chriſtian is more profitable then a hundred not tempted, *Luth.* in *Gen.* 27.

2 That

2 That Christ is not onely able to succour tempted souls, *Heb.* 2. 18. for *that he himself hath suffered being tempted, he is able to succour them that are tempted*, but also is willing and ready, *Luk.* 22. 31. *Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee*, Rom. 16. 20. His promise is, *the God of peace shall shortly tread Satan under your feet.* Now he succours us, 1 by letting the soul see that what the soul is assaulted with is nothing else but a temptation.

2 By bringing in some promise to stay the soul, as *Gen.* 3. 15. *The seed of the woman shall break the Serpents head*, this is as an anchor and cable in a storme, *Heb.* 6. 18, 19.

3 By rebuking the tempter, *Zach.* 3. 2. *The Lord rebuke thee, O Satan, yea the Lord rebuke thee.*

4 Comforting the tempted, making over some Scripture to stay the soul against the temptation, 1 *Pet.* 5. 8.

5 By causing the temptation to grow less and less, till it be quite gone; as in temptations of blasphemy, self-murther, *&c.* in the children of God.

3 Set faith on work, to believe that Angels, nor principalities, cannot sever you from Christ, *Rom.* 8. 38.

4 Make resistance, *Jam.* 4. 6. *Resist the Devil and he will flye.* Were we in a city besieged, and knew that relief were near at hand, who would not stand it out? *Satan* besieges, but our God hath promised to be a present help in trouble.

5 Beware in time of temptation of concluding against your souls, as if you were not the Lords, because tempted; who more holy then Christ yet who more tempted? *Peter* tempted, *Luk.* 22. 30. *Paul* tempted, 2 *Cor.* 12. 7. Yea these afflictions of temptations are accomplished among all Saints, 1 *Pet.* 5. 8. *Satan* lets many wicked men go without temptation, because he hath them sure.

6 Make no preparations for temptation, neither by running your selves into harmes way, nor into wicked

company, as *Peter* did in the High Priests Hall, nor in time of Satanical temptations to go into places or conditions wherein you may give advantage to the tempter, either by being solitary, idle or ill imployed. Many persons by not acting their graces, as faith in the promises, and hope in the thing promised give way to temptations.

7 Be not discouraged with the length of the temptation; for this *Satan* doth to weary poor souls, he shoots his darts again and again, hoping in the end to weary us. As we see in Christ tempted three several times, and yet when all came to all, *Satan* left him not altogether, but onely for a season, *Matth.* 4. 10. Every temptation is an affliction, *Gal.* 4. 14. And in affliction we ought to be humbled, but not to be discouraged, how long soever it remain upon us. Never say, *My strength and my hope is perished from the Lord.*

8 Keep in the compass of your callings; for want of this *Peter* was tempted by a silly maid. We may look for protection in the wayes of our calling, *Psal.* 91, 11. Not out of those wayes, but in them, have the Angels charge to keep us. Whereas it is said, 1 *Joh* 5. 18. *A godly man keepeth himself, and the wicked one toucheth him not*, its meant either when he is in holy wayes, or if he then touch him, it is not to a prevailing.

9 Consider what *Satan* by himself and his instruments aimes at in temptations, which is, the surprizing of our faith: when *Satan* combated so with *Job*, what did he aime at? was it *Jobs* goods? nay, it was to make an onset on *Jobs* faith. The like he did with Christ, *Mat.* 4. First *Satan* tempts us to break Gods commands, and then tempts the soul to unbelief, as if there were no pardon for such a sinner. *Satan* knows if he can overcome our faith he hath taken our armour from us, 1 *Pet.* 5. 8. *Eph.* 6. Hence sometimes he draws souls away from the means of faith, if he cannot prevail so far, then to question the truth of what is spoken, if he cannot prevail to this, then he strives to bring souls

ſouls to put off promiſes, as belonging to others and not to themſelves, and to take all comfortable places of Scripture from us in an hour of temptation.

Remember, not onely Satan is reſiſted by our ſtedfaſtneſs in the faith, 1 *Peter* 5.8. but alſo Chriſt hath prayed that the Faith of Believers fail not, *Luke* 22.30,31. Faith is that piece of Armour which before all others we ſhould hold, *Epheſ.*6.16. *Above all taking the Shield of Faith*, by this Shield we ſhall hold out againſt all temptations ariſing from imperfection of obedience, the weight and number of our ſins, the want of outward things, *&c.*

Satans temptations are compared to fiery or poyſonous Darts, whoſe Poyſon lies burning in the fleſh, till they have deſtroyed a man, if they be not cured; even ſo do Satans temptations, as we ſee in *Judas*, *Matth.*27. 5. To keep off theſe Darts we muſt have a Shield, and, as they are fiery, the Shield of Faith in Chriſt, drawing ſtrength againſt them from Chriſt his Death, Reſurrection and Interceſſion.

10 Labour to diſcern a temptation to be a temptation, and that it is not the true ſtate of thy ſoul which Satan tells thee: he will tell thee thou haſt no grace, becauſe thy grace doth not grow to a hundred-fold, that thy Prayers are not heard, becauſe they are not every time evidenced to be heard, that thy faith fails, becauſe thou haſt ſometimes intermitted the acts thereof, though the habit remain; ſometimes he pretends to releaſe thee from all thy troubles. Satan does as Fowlers, who in Froſt and Snow ſhew Meat to the Birds that they may come to their own deſtruction. So Satan endeavours to bring ſouls out of poverty by injuſtice and deceit, out of trouble of conſcience by ſelf-murder, out of Priſon by denying the Truth, or deceitfull diſtinguiſhing thereof. When a tempted ſoul can ſee no way of eſcape, let him ſhut his eys and anſwer nothing, but commend his cauſe to God.

11 Complain to God againſt them, and pray for pati-

ence and power againſt them. If you cannot pray away the ſuggeſtion, yet ſtrive to pray away the conſent and delight. Condemned men make not ſuit to the Jailour but to the Judg, ſo in temptation go not to Satan but to the Lord, in whoſe hand is the entrance, the continuance, and the iſſue of the temptation. When Satan and his meſſenger came againſt *Paul*, he beſought the Lord thrice, 2 *Cor.* 12. 7.

12 Take heed of ſecurity; ſometimes Luſts tempt when we are ſecure, as *Lot* to drunkenneſs, when gone from *Sodom*. So doth Satan, when the Husbandmen ſlept the Enemy ſowed Tares. As in civil affairs nothing more expoſeth a State to danger than ſecurity, as we ſee in the affairs of divers States and Cities, ſo nothing more expoſeth the ſoul to danger than ſecurity. Security hath overcome them whom the oppoſition of temptation could not overcome. Our whole life is a temptation till we come in Heaven, therefore be not ſecure. Travellers are in continual danger to fall into the hands of Thieves, therefore not ſecure, ſo ſhould we. While *Noah, David, Peter* have through ſecurity been ſo overcome, let us fear always, *Prov.* 28. 13. *Bleſſed is the man that feareth always*. It's yet a day of Battel, not of Victory; we are yet at Sea not in the Haven.

13 Take heed of ſpiritual pride, which is ordinarily cured with a ſpiritual Fall. Hence the Devil prevail'd againſt *Eve*, *Gen.* 3. 5. When *David* grew proud of his Multitude of Subjects, he was left to fall to numbring them, 2 *Sam.* 24. When we fall to admire our ſelves, whether parts or graces, we are near a Fall.

14 Set againſt the motions that come from corruptions, and the ſuggeſtion that comes from Satan ſeverally and apart, before they joyn their forces together, and that you may do this take the temptation in the beginning. United Enemies become more hard to reſiſt.

15 Be

15 Be well informed in the methods and devices of ſin and Satan, 2 *Cor.* 2.11. The Devil methodizes his temptations: when he came to the firſt *Adam*, *Gen.* 3. firſt he comes to the Woman not to the Man, next he tells her by eating the forbidden Fruit ſhe ſhould be as God, next breeds a jealouſie that God meant not ſo well to her as he, and next by the deſirableneſs to the eye and taſte he tempts her to eat thereof. And as he hath methods ſo hath he devices, he is like a crafty man that with a Plum or a Counter will cozen a childe of all he hath. And ſo hath corruption devices; this is a little ſin, thou muſt do this or elſe thou canſt not live in the World. Firſt corruption drew *Peter* into a place of temptation, into the high Prieſts Hall, then to deny Chriſt: corruption drew *David* to ſloth, then to wanton gazings, then to carnal luſtings, then to Adultery, and then to Murder. Had corruption tempted *David* to Murder at firſt he would have trembled at it. Beſides our corruptions are like Touch-wood and Tinder that preſently takes fire.

16 Strive to get a diſtaſte of temptations, they ſeldom or never prevail againſt a ſoul that diſtaſtes them; ſo long as the ſoul diſtaſtes them, the will is averſe unto them, and where the will is averſe they can do us no hurt. As Chriſt ſaid to Satan, *Get thee behind me Satan*, *Matth.* 16. ſo let us. Diſtaſted Meats and Drinks are ſeldom received, no more will temptations when diſtaſted.

17 Put on Chriſtian Armour, even *the whole Armour of God*; why? *we wraſtle not onely againſt fleſh and bloud, but againſt principalities and powers*, *Epheſ.* 6.11. as,

1 The Girdle of Truth, that is a ſincere purpoſe of heart in oppoſition to hypocriſie, which as a girdle bindes our cloaths to us, which elſe the winde would blow about, ſo ſincerity holds together our graces which elſe would be carried away in time of temptation, *Luke* 8.13. Unſound men in time of temptation fall away.

2 The

2 The breaſt plate of righteouſneſs, that is of a holy converſation, this hath three branches. 1 For time paſt a teſtimony of conſcience excuſing us, that our converſation hath not been in fleſhly wiſdom, but godly ſincerity, 2 *Cor.* 1, 12. 2 For time to come, a purpoſe to avoid all evil, and do that which is good. *Pſal.* 119. 106. *Act.* 11. 23. 3 For time preſent, an humiliation in reſpect of daily wants, when *Satan* tempts us to ſin, we being covered with this breaſt plate his temptations fall down. Though there be armour for the breaſt, yet is there none for the back, run-aways that fly from the cauſe of Chriſt and duty, are cut down by *Satan* and wicked men.

3 Get your feet ſhod with the preparation of the Goſpel, that is, get an intention to confeſs Gods truth, notwith ſtanding ſufferings, this is called a preparation of the Goſpel, becauſe by it a Chriſtian is prepared to repell all temptations to the denial of Chriſt.

Now becauſe ſufferings are to our ſouls, as ſtones, thorns, and gravel are to our naked feet, let the affections of our ſouls be ſhod with this preparation: as leg-harneſs is uſeful in war, where the enemy ſticks ſtubs of iron, or iron harrows in the way, ſo is this intention of confeſſion of Chriſt needful, as part of our armour, where *Satan* in our way to heaven ſets ſo many pricks and croſſes, as reproaches, perſecutions, loſs of goods, liberty and life.

4 The ſhield of faith, that is a lively faith truſting on God for juſtification, ſanctification, and earthly things, *Pſal.* 84. 11. Alſo faith eying threatnings, promiſes, and commandments; this is called θυρεός of θύρα a door or gate. It's a long broad ſhield like a door, which was to cover the whole body from puſhes, darts, and arrows, ſuch muſt our faith be againſt all temptations: this raiſed up to Jeſus Chriſt, and acted aright againſt the tempter, is like a cordial to a fainting ſoul.

5 The helmet of ſalvation, περικεφαλαία, it covers the head

head all about; now when the head is well fenced we fear not arrows nor darts. Such is Chriſtian hope to the ſoul, when *Satan* ſhall tempt thee to diſcouragement, and tells thee thy ſins are unpardonable, becauſe ſo great and many, and tells thee it will never be otherwiſe then at preſent it is, and tempts thee to wiſh thy ſelf dead, and tells thee thou art caſt out of Gods ſight, and that thou ſhalt never overcome this luſt, nor get out of this deſertion, nor be delivered from this temptation, all that I do will but further my damnation, I have no mind any longer to uſe the means; againſt all theſe hopeleſs, hartleſs voyces raiſe up thy hope in God, hope for day though at preſent it be midnight.

6 Get the ſword of the Spirit, the Word of God, which as an armory hath all ſorts of weapons in it. Were we to go where enemies were, we would not go without our ſword, onely think not to out-brave *Satan* by ſaying a piece of Scripture in an hartleſs manner, but produce it believingly.

18 If temptations be violent, conferre with ſome Chriſtian friend, wiſe, and faithful, and able to retain a ſecret both from their wives and others, and diſcover to them that which perplexes your conſcience; and ſuch a perſon will be ready to diſcover to you the ſame, or like temptations: and this is meant by confeſſing our faults one to another, *Jam.* 5. 16. Onely if we can have eaſe from God, we need not confeſs our temptations to men. God ſometimes ſpeaks by a poor brother.

19 Make good your ground againſt the tempter, you muſt be able to ſtand againſt the wiles of the Devil, and having done all to ſtand, *Eph.* 6. 11, 13. As ſoldiers ſtand orderly in the fight, and neither run forth to danger, nor retire cowardly, ſo do ye. Cowards in battle are moſt commonly cut off, and there will be no mercy in *Satan*, if he overcome, nothing leſs then the blood of your ſouls will ſerve him; in order to this reſiſtance, beg help of the ſpirit who

who infuſes good motions, and excites the ſoul therewith, as *Satan* doth to evil.

But deliver us from evil] That is from the evil of the temptations which the Devil, World, or fleſh, worketh againſt us.

Hence obſerve, 1 That deliverance from evil ariſeth not from our own power or might, but from the Lord, 2 *Cor.* 1. 10.

2 Our own weakneſs; we are not able to deliver our ſelves in temptation, but Gods grace is ſufficient for us, 2 *Cor.* 12. 9, 10. *For his ſtrength is made perfect in our weakneſs.*

3 To learn watchfulneſs againſt *Satans* temptations, and againſt all temptations, 1 *Cor.* 16. 13. *Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.*

4 See the providence bridling tempters and temptations, that though they come never ſo violently upon us, they cannot prevail further then God permits: for *Satans* temptations, ſee *Luk.* 22. 30, 31. *Satan hath deſired to have you, that he may ſift you, but I have prayed for thee, Job.* 1. 12. *Rev.* 2. 10. And as Gods providence bridles *Satans* temptations, ſo doth it the temptations of wicked men, 1 *Cor.* 10. 13.

5 We do not onely pray againſt *Satan*, who is the great artificer of temptations, and is called ὁ πονηρὸς, the wicked one, 1 *Joh.* 2. 1 *Joh.* 5. but alſo againſt every thing that may either draw us to ſin, or hinders us from godlineſs, *Satan* is ὁ πειράζων the great Burgomaſter of Hell.

6 We are here taught that we are not yet in that eſtate, wherein we ſhall be free from all temptations: it will be the happineſs of Heaven that we ſhall neither have Devil nor luſt to combat with.

7 That God would temper all temptations according to the ſtrength we receive, either by increaſing our ſtrength,

or

or leſſening the force of the temptation, *Rev.* 3. 10. *I will keep thee from the hour of temptation.* 2 *Pet.* 2. 9. *The Lord knowes how to deliver the godly in time of temptation,* for want of which aſſiſtance unſound men in time of temptation fall away, *Luke* 8. 13.

8 See who are moſt apt to be tempted, even Gods children, who call him Father. The devil hath carnal men ſure, and ſo never tempts them, *Luke* 11. 21. *When a ſtrong man armed keepeth his palace his goods are in peace.*

9 See what a filthy nature we have which is ready to betray us to every temptation: If God withdraw his grace we are preſently ready to fall, as the ſtaffe doth when it is forſaken of the hand that held it. We ſee it in Gods children, *Sampſon, David, Solomon, Hezekiah, Peter, Noah, Lot.* Nay they forſaken of God not onely fall into ſin, but lye in it: how much more wicked men?

10 That as we deſire to be delivered by God from the evil of temptation, ſo it ſhould be our care not to run into provocations and occaſions. *Joſeph, Gen.* 39. 10. though *Potiphars* wife tempted him from day to day, yet he hearkened not to lye by, or to be with her, ſo not to go into houſes hanted with the devil upon any pretence of the ſtrength of our faith. This is as if we ſhould go within the reach of a Lion or mad Dog. Remember the ſons of *Sceva, Acts* 19. 14, 16. who going in the devils reach without a call, the devil both tore off their cloaths, and wounded their bodies, and therefore if godly people ſhall be invited to pray in ſuch a place, let them know they have no call to it.

11 We deſire not onely to be delivered from evils of wicked things, but that even good things, as riches, ſtrength, health, beauty, friends, may not become a ſnare to us.

For thine is the Kingdome, the power and the glory, for ever and ever] Theſe words are the concluſion, not expreſſed by *Luke.*

It contains three motives or encouragements to come to God in prayer, as,

1 *Thine is the Kingdome*, that is, all Kingdomes are thine, the Kingdome of providence or government of the world, the Kingdome of grace and glory, as if it were ſaid, Thou, O Lord, haſt all Kingdomes in thy own hand, and therefore thou art able to give all good things to thy ſubjects, whether grace or glory, even all things neceſſary for ſoul and body, and to deliver them from all evils, and to bring them to eternal redemption. Under the name of Kingdome is meant the power of right.

Now the Kingdomes are Gods, 1 Proprietarily, that none can lay claim to it in this manner but himſelf, alſo efficiently, *Pſal.* 95. 3, 4.

2 Derivatively or hereditarily, ſo the Kingdoms of the world are given to carnal men, *Dan.* 4. 25. and the Kingdomes of grace and glory to Saints; ſo Satan is called the *Prince of the power of the ayr*, *Eph.* 2. 2. becauſe devils are ſuffered there to rule and tempt, and to ſpeak to our ſpirits, but yet with ſubordination to the Lords providence.

The power] Here's another argument to ſtrengthen our faith in prayer, as his fatherly affection on the one hand, ſo his kingly power on the other may aſſure us that he is both willing and able to grant our requeſts. There is ſuch power in God that there is nothing too hard for him: thou haſt not onely *poteſtas* or authority of all things as a King, but thou haſt power, that is a working power, thou alone canſt grant us theſe things and no other can grant them, thou hindering them, therefore we come to thee for them. Alſo ſaying, *Thine is the power*, we learn that his power is not derived from any other: the power of creation is thine, and the power of ſuſtentation of all things, *Heb.* 1. 3. and in particular the power whereby he ſuſtains his Church, 1 *Chr.* 29. 11, 12. *Thine, O Lord, is the greatneſs, and power, thou raigneſt over all, and in thy hand is power.*

The

The power of God is ſeen in theſe things.

1 In making Heaven and Earth, *Pſalm* 124.8.

2 In that he made it without matter. Man cannot work without matter, God made the World of no matter that doth appear, *Heb.*11.3.

3 In making them ſo eaſily, even by the word of his mouth, *Gen.*1.

4 This power in God is ſeen in raiſing up the Body of Chriſt, and the bodies of Saints, which roſe with him, and the bodies of Saints which ſhall ariſe, *John* 5.28. *Epheſ.*1.

5 In bringing over a ſoul to believe. *Epheſ.*1.19. God inclines our wills whither he willeth, having them more in his power than we our ſelves. A man may ſit under Ordinances all his life and not be converted if this power put not forth it ſelf.

This power in God is twofold, 1 Abſolute, and that is twofold,

1 Independent, in that none hath power to call him to account, *Job* 33.13. *He giveth not account of any of his matters.* None hath power to ask him why he makes one crooked another ſtraight, why he calls one and paſſes by another, why he gifts one and not another, why one is a King and another a Slave, this power is authority.

2 Infinite and unlimited, whereby God is able to do more than he doth: he never ſo puts forth his power but he could put it forth further if he pleaſed, *Matth.* 9. *God is able of ſtones to raiſe up children to* Abraham, he hath made a World and could make more if he pleaſed, *Matth.*26.55. *Thinkeſt thou not that I could have prayed to my Father, and he would have given me more than twelve Legions of Angels?*

2 There is an actual power in God whereby he is able to do whatſoever he will, as to beget a Son equal to himſelf in all things, and could he not do this he were not omnipotent, this he doth, 1 Immediately, *Pſalm* 115.3.

2 Mediately, uſing the means of his own appointing.

Uſe. For application. 1 To blame our darkneſs that cannot conceive this power of God.

Object. But if there be ſuch a power in God, why do we not perceive it as we do bodily force?

Anſw. Becauſe it works inviſibly, as the influence of the Heavens doth upon the bodies of men and beaſts.

2 The brighteſt Light while it ſhineth in a thick Cloud is not beheld, ſo the power of God whiles it worketh in our weakneſs is not beheld ſo powerfull as it is in it ſelf.

2 To tax them who limit this power, *Pſalm* 78.18,19, 20. *Iſrael* angred God, ſaying, *Can God prepare a Table in the Wilderneſs? Can he give Bread? Can he provide Fleſh?* They did not ſay, he could not, but onely queſtioned his power, *They limited the Holy One of* Iſrael, *v.*41. This was *Moſes* ſin, *Num.*11.19. to 24. when God ſaid he would feed 600000 men with fleſh a whole moneth, he could not believe it. *Martha* could not believe *Chriſt* was able to raiſe up *Lazarus* being dead four days, *John* 11.39. So when *Eliſha* propheſied of ſuch a plenty, next day, the Noble-man ſaid, *If the Lord would make Windows in Heaven, might this thing be?* 2 *Kings* 7.19,20.

2 Information, 1 That there's nothing too hard for God, *Gen.*18.14. *He hath brought Light out of Darkneſs,* 2 *Cor.*4.6. Good out of Evil, *Gen.*50.20. Men may make good out of natural evil, as out of poyſonous Ingredients, but not out of moral evil. We are too apt to draw a ſcantling of God by our ſelves.

3. Conſolation to Gods people, 1 In ſtraits, *Gen.*22.10. When *Abraham* was ready to ſlay *Iſaac* God appears to him out of Heaven and bids him hold his hand, *Gen.*22.14. When *Eſau* came againſt *Jacob*, Gods power was ſeen in turning his heart to *Jacob*, *Gen.*33.10. *I have ſeen thy face as the face of God*, that is, I have ſeen God in thy loving looks.

looks. So in Queen *Heſters* time. God ſtill puts forth his power in behalf of upright men, 2 *Chron.*16.9.

2 In ſad and forlorn conditions. Are you in danger? He is *a preſent help, Pſalm* 46. 1. Are you indiſpoſed to good? He that can bring beautifull flowers out of ground ſeemingly ſapleſs in Winter, can do ſo in grace. Are luſts ſtrong? God can ſubdue them, *Mic.*7.18. Are Enemies potent? God can make them Friends, *Prov.*16.7.

4 Terrour to wicked men that have ſuch a powerfull God againſt them. God can arm all creatures againſt thee; Worms to eat up *Herod, Acts* 12.23. Flies and Lice to infeſt *Pharaoh, Though hand joyn in hand the wicked ſhall not be unpuniſhed, Prov.*11.21. See *Judges* 2.15. Whither ſoever they went the hand of God was againſt them for evil, but eſpecially in another World, *Rom* 9.17,22. There God will make his powerfull wrath known, *Pſalm* 90.11.

5 Exhortation, 1 To make this powerfull God thy Friend. Men ſtrive to make powerfull men their Friends, make God thy Friend, *Pſalm* 27.1. *Iſai* 51.12,13. and fear to offend him. We are affraid to offend men of power, much more fear to offend this powerfull God. See notable place, *Joſh.*4.23,24.

2 To go about all your actions in the power of God. In this power *Aſa* went againſt a million of men, 2 *Chron.*14. 11. *It's all one with thee to ſave, whether with many or few. Jehoſaphat,* 2 *Chron.*20.12. *We know not what to do, but our eys are upon thee againſt ſpiritual Enemies:* alſo be ſtrong in the power of his might, *Epheſ.* 6. 10. *Phil.* 4.13. *Pſalm* 71.16.

3 Labour to know this power. We love to know the ſtrength of perſons or things to which we truſt, 2 *Tim.* 1. 12. *I know whom I have truſted.*

4 Believe this power, without belief hereof we cannot believe the Creation of the World, the forgiveneſs of ſins, Reſurrection of the Body.

His

His power is ſeen,

1 In that he can do whatſoever is poſſible to be done. An Angel can do what belongs to an Angel, an Ox or Horſe what belongs to them, but they cannot do the works of a man, but God can do what is poſſible.

2 He can do what he will, *Pſalm* 115.3. Whatſoever the Lord pleaſed that did he, *Iſai* 46.10. *Matth* 8.2.

3 He can put forth his power more in one than in another, as he puts forth his power more in ſcalding Oyl, that it burns more ſtrongly than ſcalding Water, the Fire is more in the Cyl than in the Water, ſo the power of God is more in Saints than wicked men, more in one Saint at one time than another, more in *Paul* than in the reſt of the Apoſtles, more in ſome part of a duty than another part of it.

4 His power is not tyed to means. He works without means, at the blowing of Rams horns the Walls of *Jericho* fell, *Joſh.6.20. Judges 6.12. Gideon* by three hundred men overcame an Army of above an hundred and twenty thouſand, yea, he works againſt means, bringing his people through the Red Sea, *Exod.* 14.21.

5 Whatſoever he doth he doth it without labour or wearineſs, *Iſai* 40.28. The Creatour of the ends of the Earth fainteth not, neither is weary.

6 He is always powerfull. Princes are powerfull but they may die, or their power be diminiſhed or reſiſted, not ſo with God, *Deut.* 32.39. *None can deliver out of his hands.*

7 All the power that any Creature hath is in God, whether power of authority, or power of force, *John* 19.11. *Thou couldſt have no power,* neither of authority nor force, *unleſs it were given thee from above,* ſaid *Chriſt* to *Pilate.* When an Enemy lifts up his hand to hurt us he hath the power of his ſtrength from God; if we ſaw a Bear or Lion in the hand of our father we need not be afraid.

8 His

8 His power can fruſtrate and annihilate all other power, as the *Babel*-builders. The *Egyptians*, God took off their Charet-wheels, *Exod.* 14.25. and the Sea over-whelmed them, *v.* 26. *Haman*'s combination againſt the Church, all power coming againſt God, his cauſe, and people is as if a Pitcher ſhould riſe againſt a ſtone-wall, or as if the Thorns and Briars ſhould put themſelves in arms againſt the Fire, *Iſai* 27.4 *Job* 9.4. 1 *Cor.* 10.21.

Object. But I doubt not of his power but of his will.

Anſw. His will is ſeen in his promiſe. If we be confirmed of his power and believe his promiſe, you need not be troubled.

Object. But if this power be ſo comfortable, how ſhould I know it?

Anſw. Believe it. Chriſt would not ſhew miraculous power where unbelief hindered, *Matth.* 13.58.

2 See God in the Glaſs of his Word, *Jer.* 32.17. and works, as in making the World, *Rom.* 1.20. in binding in the Sea, *Jer.* 5.22. by the Sand.

3 Pray God to open thine eys to behold it, as *Eliſha* prayed for his Servant that he might behold Gods power, 2 *Kings* 6.15,16,17.

4 Look on thine own weakneſs, 2 *Cor.* 12.9,10. *Col.* 1. *ult.*

5 Have recourſe to experience when this power helped us in a fatherleſs and friendleſs condition, *Pſal.* 27.10. *When father and mother forſook us he took us up*, delivered us from a Bear and a Lion, 1 *Sam.* 17.34. to 38.

6 Get into covenant with God. When perſons are ſo in covenant together then follows their power to be imployed for one another, as in *Ahab* and *Jehoſaphat*, I am as thou art, my people as thy people.

7 If we would have Gods power improved for us we muſt ſerve him with all our power, 1 *Chron.* 29.2. *David* ſaith, *I have prepared with all my might for the houſe of my God*: he improving his might and power for God, God

aſſiſted

aſſiſted him in all his Battels with his power and might.

8 Conſider the belief of the power of God is a means to ſtabliſh us in the belief of the promiſe; if a man promiſe never ſo much to us, if he have not power, we regard not his promiſe: hence when God would ſtrengthen *Sarahs* faith, he ſaith, *Is there any thing too hard for the Lord? Gen.*18.14.

Object. But my caſe is like no mans, I am in Priſon and cannot come forth.

Anſw. 1 Thou art not yet in the Lions Den, nor in the Whales Belly, nor fiery Fornace, others hav ebeen lower than thou.

2 What is not that God able to do, that's able to make a World?

3 Perſons that have been at the point of deſpair, have been helpt, 2 *Cor.* 1. 8, 9, 10. Some that have loſt their Eſtate, and Health, and Friends, and Children, as *Job, cap.* 6.9,10. others that have loſt their credit, as *Joſeph*, and *David*, 1 *Chron.*29.28.

And the glory] Here's a third argument or motive for God to grant the things we pray for, *viz.* becauſe it makes for his own glory, *q. d.* thou alone oughteſt to be worſhipped and called upon: children ſhould ſeek their fathers glory, thy glory is perfect in it ſelf, but thou requireſt that we hereby declare it by acknowledging thee the fountain of all our happineſs.

We may ſee, 1 To refer all things to Gods glory, 1 *Cor.* 10. 31. *Rom.* 11. 31. *Rev.* 4. 9.

2 To ſtir up our Faith in prayer, that God will grant what we ask, becauſe it is for his own glory.

3 See that as it is the glory of God to hear the prayers of his people, *Pſal.* 65. 2. *O thou that hearest Prayers*, ſo ſhould we give him the glory hereof.

4 To aſcribe all glory to him, as a God of ſuch power and majeſty, and not to glory in our ſelves, or any thing we have

have, whether wiſdome, ſtrength, or wealth, *Jer.* 9. 23. 1 *Cor.* 1. 29, 31. 2 *Cor.* 10. 17. give him the glory of his faithfulneſs, as *Abraham* did, *Rom.* 4. 20. and of his mercy and free grace, which we behold in the glaſs of the Goſpel, 2 *Cor.* 3. 18. and of our parts, 1 *Cor.* 4. 7. which we have received from him.

For ever and ever] This ſhowes 1 That God hath, had, and ſhall have all glory due unto him from everlaſting to everlaſting, *Pſal.* 90. 1.

2 To diſtinguiſh the glory of God from the glory of earthly Princes, that ſhines for a few years and then the light goes out and is removed to others, and withers like a flower, but this is everlaſting.

Amen] For this word ſee my obſervations on *Matth.* 5. 22. It's as it were a deſire whereby we deſire theſe things to be done and our ſelves to be heard. It's a profeſſion of our confidence that God hears our prayer. Alſo a wiſh that thus it may be what our tongues and heart hath requeſted. The *Septuagints* on *Pſal.* 72. *ult.* render this word γένοιτο, let it be done, as our deſires were formerly expreſt: ſo here is our ſeal whereby we believe the grant of them in general, and to each of them in particular we alſo ſet our ſeal. Hence prayer ſhould be in a language that we underſtand, that all may ſay *Amen*, 1 *Cor.* 14. 16. Yea there ought to be care in him, that is the mouth, not to powr out any requeſts of his private ſpirit and principles, but that to which all believers may ſay *Amen*, and prayers being ſo powred out, let us all ſay, *Amen*, with a loud voice, and therefore none ſhould pray in a Church but thoſe that know how to powr out requeſts aright for matter.

V. 14. *For if you forgive men their treſpaſſes, your heavenly Father will alſo forgive you;*

V. 15. *But if ye forgive not men their treſpaſſes, neither will your heavenly Father alſo forgive you.*

Chriſt ſhows here that pardon of ſin is given and con-

tinued unto us, upon the condition of repentance and new obedience, one branch whereof conſiſts in gentleneſs in forgiving wrongs, which men do againſt us, and ſo much more becauſe we are ready to aggravate other mens faults, as ſlow to confeſs our own; therefore that we may be pitifull herein Chriſt bids us ſet our own faults before our eys. Chriſtians ought greatly to endeavour after peace, that they may not offend one another, or if it fall out that they do offend one another, that they be ready to forgive.

This command doth not deſtroy the diſcipline of families towards children and ſtubborn ſervants, nor doth it hinder Magiſtrates from puniſhing Malefactors, though in all execution of judgement gentleneſs ſhould appear, but
Deut. 19. 13. the Lord herein would have our hearts free from revenge, ſo that we ſhould never deſire juſtice of the Magiſtrate, nor of God to ſatisfie our revenge, but rather do theſe enemies good and pray for them, as Chriſt bids, *Matth.* 5. 44. *Luk.* 23. 34. and *Stephen*, *Acts* 7. 59, 60. and *Joſeph* to his brethren.

Now this remiſſion of men their wrongs is not a cauſe, or price, or merit of our remiſſion at Gods hand, but a ſigne or teſtimony of our remiſſion, and in ſome ſence an antecedent, though in other ſence a conſequent of remiſſion: it's a conſequent or an effect, becauſe we cannot forgive any man his ſins till we be warm'd with the ſence of Gods love to us in forgiveneſs, and it's an antecedent to continued and renewed forgiveneſſes which we have daily through Chriſt his advocation in heaven. Chriſt doth not receive us to pardon, but on this condition, that we forgive men their offences. Men that will not forgive do what in them lies to make God implacable towards them. Our forgiveneſs is not a cauſe but a condition.

That therefore we may lay aſide our revenge, Chriſt brings two reaſons,

1 From the profit, If we forgive, God will forgive,
v. 14. 2 From

2 From the danger or loſs. If we forgive not, neither will God forgive.

To conclude, our forgiveneſs of men is not a cauſe of Gods forgiveneſs of us but a condition, hence the words in the text are not, *Becauſe* you forgive men their treſpaſſes your father will forgive you, but, *If* you forgive men their treſpaſſes.

Obj. But, if forgiveneſs of our brother be a condition of our forgiveneſs with God, then the merits of Chriſt are not the alone condition upon which forgiveneſs depends.

Anſw. There is a two-fold condition, 1 Antecedent, which goes before juſtification. Chriſts merits are this condition. 2 Conſequent, which followes after juſtification, *Joh.* 15. 14. *Ye are my friends, if ye do whatſoever I command you.*

Or 2 there's a two-fold condition, 1 For which we are forgiven, this onely is Chriſts righteouſneſs, and thus we ſay neither repentance, reſtitution, forgiveneſs of men, nor univerſal obedience are conditions, that for theſe we do obtain pardon.

2 There is a condition without which, ſo Chriſt ſaith not, you ſhall live for your repentance, but, *Unleſs you repent you ſhall dye*, *Luk.* 13. 5. If a King offer to thee, both a poor man and his enemy, both his grace and Kingdome for a gift, requiring ſome things of thee, *viz.* that thou wilt be ſorry for the wrongs which thou haſt done to him, and that thou wouldeſt forgive others which have offended thee, and if thou haſt offended any one that thou ask them forgiveneſs, will you ſay that this King hath forgiven you your offences and given you this Kingdome for your deſerts or of his meer grace? ſurely of grace. So is it in this caſe.

To conclude, we muſt conſider forgiveneſs two ways, 1 As it was a ſecret agreement betwixt the Trinity that Chriſt his atonement ſhould be for the ſins of ſuch and ſuch perſons: this is before our forgiveneſs. 2 There is the for-

giveneſs in our conſcience, before this our forgiveneſs may go.

But I rather incline to the firſt, that pardon of ſin is held to us upon condition of repentance; now that perſon that hath an abſolute purpoſe of revenge againſt his neighbour doth not repent, becauſe he goes on in a purpoſe of ſin, and ſo no pardon can belong to him; neither is there any true faith in any ſuch ſoul where there is a purpoſe of ſin.

V. 16. *Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for they diſfigure their faces, that they may appear unto men to faſt.*

Here Chriſt reforms a third corruption of the Phariſees, wherein, 1 A reprehenſion of their faſting, 2 A direction to a right faſting.

Chriſt here treats not of publick faſts, but of private. *Grotius* obſerves that ſome of the Phariſees faſted two days in a week, ſome four dayes, and did not eat any thing till the ſetting of the Sun, and then they onely fed upon hearbs or eggs: they lay hard in their beds. Now foraſmuch as they aim'd at the glory and praiſe of men herein, Chriſt doth not diſallow their faſting, but onely the vain-glory therein ſought for.

That is not faſting when a perſon out of poverty ſuffers hunger, or by reaſon of ſickneſs cannot eat, nor to refrain from fleſh is faſting. But the word *νηστία faſting*, is derived of the privative particle, *νὴ* and *ἐσθίειν not to eat*, ſo that to faſt is, not to take meat; or to refrain from meat, that we may ſerve God in ſpiritual ſervices. Without which holy end, or the like, as the weakning of the fleſh, *&c.* it comes under the kinde of bodily ſervices which profit not, 1 *Tim.* 4. 7, 8.

So that Chriſt condemns not faſting as a Levitical cereremony, being ſeveral times practiſed in the New Teſtament, *Matth.* 17. 21. *Acts* 14. 23. 1 *Cor.* 7. 5. 2 *Cor.* 11. 26. but onely taxes the ſuperſtition and hypocriſie of the Phariſees,

Phariſees, who did not refer faſting to its right end, but either reſted in it, as counting godlineſs to conſiſt in pinching and pining the body, and referring it to their ambitious ends, to gain an opinion of holineſs, and not to ſtir up fervency in prayer, or to chaſten the fleſh.

When ye faſt] Chriſt eſtabliſhes faſting. Chriſtians, that prayer may be more fervent, may and ought to uſe faſting.

Be ye not as the hypocrites, of a ſad countenance] σκυθρωποὶ of σκυθρὸς *ſad*, and ὤψ, that is, *in countenance.*

Faſting dryes up the body, and makes men melancholick, but eating makes men ſweet and pleaſant; therefore they that would perſwade hard things to others, do not go to them faſting, but after dinner, becauſe then they are pleaſant and merry, now theſe hypocritical Phariſees would put on a ſad countenance that they might ſeem to have faſted, but Chriſt warnes them to lay aſide all ſuch disfiguring, whether by bending their brows, hanging down their eyes, or blacking their faces, and that they would ſhow pleaſant countenances, which was a token of mirth. The word uſed for disfigure is ἀφανίζουσι, in Engliſh they darken, by affecting ſeverity, paleneſs and grief in their countenances. Carnal men wil give much bodily ſervice to God, yet wil they not part with their ſins, ſo they may but retain their ſins they will do any thing. So that Chriſt his meaning is, not that on a faſting day, we ſhould carry our ſelves as on a feaſting day, *Eſa.* 22. 12, 13. Neither means he that in private faſts we ſhould carry the matter ſo cloſely that none of the family ſhould know it, for that can hardly be, but Chriſt means that when God calls to faſting we ſhould be far from ſeeking praiſe of men herein, as if we were not at all about ſuch a buſineſs.

V. 17. *But thou, when thou faſteſt, anoint thy head, and waſh thy face, that thou appear not unto men to faſt, but unto*

unto thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.

But thou, when thou faſteſt, anoint thy head and waſh thy face] Againſt the Phariſees boaſting of their faſting, Chriſt ſhows that our geſtures in a private faſt are ſo to be compoſed that men may not mark us to faſt: he names theſe geſtures of anointing the head from the manner of that country, *Ruth*, 3, 3. *Ruth* anointed her ſelf when ſhe went to *Boaz*, *Pſal.* 23. 5. *Thou anointeſt my head with Oyl.* Luk. 7. 46. *My head with Oyl didſt thou not anoint.* Much leſs muſt we think as if faſting under the New Teſtament conſiſted in pleaſures and delights, or as if pride could not lye hid under mean apparrel.

Not as if indeed we ſhould anoint our head, but that we ſhould avoid all boaſting in faſting, and that we ſhould do as they who anoint their head, who rather hold forth mirth and gladneſs, then grief and ſadneſs.

The ſcope of Chriſt herein is to teach us to conceal our private faſts from men, and to approve our hearts to God in our faſting, and as all other exerciſes of devotion betwixt God and us ought to be kept private, ſo ought this.

Thy father which ſeeth in ſecret ſhall reward thee openly] Theſe words are a reaſon of the performance of the duty, *i. e.* thy Father ſees in ſecret, and will one day acknowledge thy ſincerity. *Eſa.* 38. 3, 5. He ſaw *Ezekiahs* tears, and *Cornelius* his prayers, *Act.* 10. 4.

2 As he ſees thy ſecret faſting, ſo he will reward thee openly, not by way of deſert, which is onely proper to Chriſts obedience, but he by his Spirit will in the ſincere performance of this duty ſtirre up in thee mortification of the fleſh, and affliction of the Spirit, together with a devout intention in the exerciſe of repentance, and we ſhall underſtand this, not onely at preſent, but ſpecially at the day of

of judgement. Mean time know, God is not a debtor to thee, for thou canſt deſerve nothing at his hand, *Luk.* 17. 10. *Rom.* 11. 35. The ſame way that a reward is given to him that prayes, it is given to him that faſts, but the reward is promiſed to him that prayes, *of grace, not of deſert*, Therefore ſo it is given to him that faſts, and that not ſimply to him that faſts, but to him that joyns prayer with his faſting.

Thus we ſee how Chriſt reprehends the Phariſes Hypocritical faſting, who did inſtitute their faſts as to the outward part of it, in imitation of the Fathers and holy people, who were wont to ſit on the ground, and to be covered with ſackcloth and aſhes, which were ſignes of their true ſorrow, but to the inward part, which was hearty grief for ſin, and an earneſt breathing after reconciliation, this the Phariſees altogether omitted.

From the words thus expounded,

Obſerve, that Gods people ought, as in other duties, ſo in faſting, to avoid corruptions, and to perform it in a right manner.

I will open, 1 The kindes, 2 The manner.

There's a twofold faſt, 1 publick, which is when Gods people meet together, either to deſire pardon for ſome great ſin committed, or to turn away judgement, as in *Jezabels* time they met together in reſpect of a ſuppoſed blaſphemy, ſo when the men of *Ai* had ſmit thirty ſix men, *Joſhua* and the elders of *Iſrael* faſted, *Joſh.* 7. 6, 7. So the men of *Iſrael* having loſt two ſet battles againſt the men of *Benjamin*, *Judg.* 20. 26. faſted untill the even; ſo when there was a famine coming, the Lord calls to the Prieſts to gather all the people of the land to faſting and prayer, *Joel.* 1. 14. ſo when *Moab*, *Ammon* and *Mount Seir* came againſt *Jehoſhaphat*, he ſeeks to God by prayer and faſting, 2 *Chr.* 20. 3.

2 Private when we humble our ſelves, for ſome evils lying

lying upon our perſons or family. So *David* humbled himſelf for the child, 2 *Sam.* 12. 16. Of this Chriſt ſpeaks, when the bridegroom ſhall be taken away from them then ſhall they faſt, *Matth.* 9. 15. So when in private we humble our ſelves for ſome evil lying upon the Church, ſo did *Nehemiah, cap.* 1. 4. for the affliction of the Jews. And *Daniel* ſought the Lord for the Jews, that God would bring them out of their ſeventy years captivity, *Dan.* 9. 3. Sometimes one friend faſts for another, ſo *Jobs* friends, *Job.* 2. 12. ſometimes for enemies, *Pſal.* 35. 13. And ſo *David* faſted for the recovery of the health of his enemies.

2 The manner of faſting, 1 it muſt be with preparation to get off the hardneſs of the heart; as in all prayer preparation is to be uſed before it, ſo much more in this ſolemn duty, *Levit.* 23. 29, 32.

2 It muſt be with humiliation and affliction of Spirit, *Pſal.* 35. 15. *Levit.* 23. 29. *Ezra.* 8. 21.

3 Removed from hypocriſie. *Anoint thy head, and waſh thy face.* As in the text. Thou art not to be proud, becauſe thou haſt been humbled, but to be humbled becauſe thou haſt been proud.

4 Free from cenſoriouſneſs of others that faſt not when thou faſteſt. *Johns* Diſciples when they faſted cenſured the Diſciples of Chriſt for their not faſting, *Mat.* 9. 14. In the ſame family one may have cauſe of faſting when another hath cauſe of rejoycing, 1 *Cor.* 7. 5.

5 In performance of reading and expounding the Word. *Nehem.* 9. 3. one fourth part of the day was ſpent in reading the word and opening the ſame. *Baruch* on the faſting day read the Word of the Lord by *Jeremiah*, *Jer.* 36. 6. Another fourth part of the day they ſpent in prayer, wherein confeſſion of ſins was moſt inſiſted upon, *Neh* 9. 3.

6 In ſeparation of the ſoul and body from ſundry comforts, wherewith at other times we do refreſh our ſelves, as from ſtately apparrel: the King of *Nineveh* laid aſide his princely

princely robes, *Jon.* 3. 6. Such apparrel is fitteſt at a faſt as moſt ſhows the abaſement of our Spirits, onely let it not be affected, alſo then refrain from pleaſures which are then both unlawful, *Eſa.* 58. 3. *Joel.* 2. 16. *The bridegroom then muſt go forth of his chamber, and the bride out of her cloſet*, alſo they are unſutable; God complains that when he called to *weeping, mourning, and girding with ſackcloth*, then *behold joy and gladneſs*, *Eſa.* 22. 12, 13. Yea on a faſting day we are to refrain from the ordinary works of our calling, *Eſa.* 58. 3. *Behold, in the day of your faſt ye exact all your labours.*

Alſo abſtinence from Meat and Drink, 2 *Sam.* 3. 35. *David* did not taſte Bread or ought elſe till the going down of the Sun. Onely note this abſtinence is ſo far forth requiſite as it helps forward our inward humiliation. If the forbearance of food prove an hinderance to humiliation it is not to be uſed, and ſuch as cannot abſtain, though through weakneſs they cannot keep a faſt, yet may they keep a day of humiliation and prayer. Onely,

1 Beware of a pretended neceſſity inſtead of a true, for if it be pretended God findes out pretences, *Prov.* 24. 12. *Doth not he that pondereth the heart conſider?* If it be a real neceſſity, then *God will have mercy rather than ſacrifice.*

2 Though thou canſt not abſtain wholly, yet abſtain from ſo much as uſual, or from food of ſuch a kinde. *Daniel* ate no pleaſant bread for three weeks, *Dan.* 10. 3. *A tanto, à toto,* or *à tali,* in ſuch bodily abſtinence we judg our ſelves unworthy of the creatures.

7 Conſider the petitions you would commend to God in prayer, and the ſins you deſire to acknowledg, and the judgments you deſire to have removed, and the mercies you deſire to obtain, and inſiſt eſpecially upon them; when the Church would have a bleſſing upon *Paul*'s Miniſtry they uſed faſting, *Acts* 13. 2. ſo for a bleſſing upon

ſtated Elders, prayer and faſting was uſed. *Ezra* to have a right direction for the people in their coming from *Babylon*, ſought God by faſting and prayer, *Ezra* 8.21. in all theſe faſts they inſiſted upon the matter in hand. When *Peter* was to encounter at *Rome* with *Simon Magus*, the *Roman* Church on the Sabbath-day faſted. *Auguſtine* when he ſaw his City beſieged by the *Vandals* gave himſelf to prayer and faſting, and died in that Siege, as *Poſsidonius* mentions.

Ang. ad Caſul.

8 Beware that thou turn not thy faſt into a matter of penance. Perſons when they do penance in formal and idolatrous Churches are glad when it is over, though they never ſhew any true repentance; ſo perſons are glad when the faſting is over, though their hearts have never melted throughout the duty. The end of a thing is that for which a thing is, the end of faſting is to get off hardneſs of heart, and to get a melting frame and communion with God: now to what end is thy faſting, if you attain not the proper end thereof?

9 Beware of the Rocks thou mayſt daſh thy ſelf againſt in thy faſting, as,

1 To think thy faſting any ſatisfaction to divine juſtice, as ſome Hypocrites ſeem to make it, *Iſai* 58.3.

2 Beware that thou make not that a matter of gain which God hath made a matter of puniſhment, hence what thou ſaveſt from thy family give to the poor. *Iſai* 58.6,7. The faſt that God hath choſen is, *To loſe the bands of wickedneſs, and to deal thy bread to the hungry, and bring the poor that are caſt out to thy houſe.*

3 In thy faſts look not primarily at the removing of judgments and obtaining of mercies, but primarily look at the return of Gods face and favour to thy ſoul, and then at theſe benefits in the ſecond place.

4 If God in thy faſting ſhall at any time give thee enlargement of heart, beware thou be not lifted up with it,

and

and ſo thou grow careleſs, and thine heart harden upon a preſumptuous conceitedneſs that thou haſt found favour with God. This was *Hezekiah*'s caſe, 2 *Kings* 19.15. compared with 2 *Chron.*32.25.

5 Think not faſting to be enough without turning from thy particular iniquity, *Iſai* 58.6. *Thou muſt looſe the bonds of wickedneſs.* In not turning from ſin with thy faſting, but retaining it, thou muſt look to be plagued as *Jezabel* was after the faſt in *Jezreel*, 2 *Kings* 10. who profaning ſuch an Ordinance came to have a more ſeared conſcience and hardened heart after her faſting than before.

6 Beware of feeding thy ſelf without fear, before or after a faſt, for Satan may lay ſnares both ways.

7 Seen not to men to faſt, but to thy Father *who ſees in ſecret, and will reward thee openly*, by granting thee that which thou prayeſt for, and a Crown of Glory hereafter.

8 Do not forbear the duty becauſe of the painfulneſs of it when God calls thee to it. *Auguſtine* ſaith, *What Storms are Merchants expoſed to to get wealth? what Heats, and Colds, and Dangers do Hunters ſuffer, from Horſes, Ditches, Precipices, from Rivers and wilde Beaſts? what hunger and thirſt? what ſtraits of moſt mean meat and drink that they may take the beaſt? and ſometimes the fleſh of the beaſt proves not fit to eat. To what torments almoſt of daily ſtrokes is the tender age of boys ſubject? with what troubles of watching and abſtinence are they exerciſed in their Schools, not for to learn wiſdom, but for wealth, that they may learn numbers?* he means figuring and cyphering. *I ſay, if men will ſuffer ſuch hardſhips for earthly things, ſhall not we follow the Lord in painfull duties?* Aug. de verbis Domini. Serm.9.

V. 18. *Lay not up for your ſelves treaſures on earth, where Moth and Ruſt doth corrupt, and where Thieves break thorow and ſteal; but lay up for your ſelves treaſures in heaven, where neither Moth nor Ruſt doth*

corrupt, and where Thieves do not break thorow nor ſteal; for where your treaſure is there will your hearts be alſo.

In the words two things, 1 A prohibition, *v.*18. *Lay not up for your ſelves treaſure upon earth.* 2 A precept, but *lay up for your ſelves treaſures in Heaven.* For both which there are three Reaſons,

1 From the corruptibility of all earthly things: Ruſt and Moth corrupts them, and Thieves ſteal them.

2 From the incorruptibility and certainty of heavenly things, neither Moth nor Ruſt doth corrupt them, nor Thieves ſteal them.

3 From the proneneſs of the heart to be where the treaſure is, *v.*20.

Lay not up for your ſelves treaſure on earth] Not as if Chriſt forbad the enjoyment of riches, houſhold-ſtuff, apparel, but he here condemns, 1 A love of earthly things immoderately, either by ſetting the heart upon them, *Pſal.* 62.10. *If riches increaſe ſet not your heart upon them*, or delighting, *Job* 31.25. and rejoycing in the bare poſſeſſion of them, *Luke* 12.19,20. or tenaciouſly holding from good uſes, as the rich man that fared ſumptuouſly every day, but had nothing for *Lazarus*, or through unbelief, not diſpoſing them to good uſes for fear our ſelves or ours ſhould come to want.

1 *Where moth and ruſt doth corrupt*] Here's the firſt reaſon why we ſhould not there lay up treaſure on earth but in heaven, becauſe earthly treaſures can hardly be kept, but heavenly treaſures will eaſily be kept; earthly things can hardly be ſafe there are ſo many caſualties to deſtroy them, ruſt, moth, thieves, *Jam.* 5. 2, 3. *Your riches are corrupt, and your garments moth eaten, your gold and ſilver is cankred, and the ruſt of them ſhall be a witneſs againſt you.*

But lay up for your ſelves treaſure in Heaven] That is God, and Chriſt, and good works, 1 *Tim.* 6. 17, 18.

Ready

Ready to diſtribute, laying up in ſtore a good foundation againſt time to come, Luk. 12. 33. *Sell that you have and give alms, provide for your ſelves bags that wax not old, a treaſure in the Heaven that fades not.* It's a folly for a man to lay up treaſure there whence he is to go, and not to ſend it thither whither he is to go.

It will appear that our treaſure is not on earth, but in Heaven, 1 when our conſciences witneſs with us that we love God ſoveraignly, *Pſal.* 73. 25. *Whom have I in heaven but thee? whom is there on earth I deſire in compariſon of thee.*

2 When the heart is ever and anon at ſpare hours running after God, *Pſal.* 73. 28. *It's good for me to draw near to God.*

3 By the diſſatisfaction the ſoul hath in any thing without God, but when God comes into the ſoul, the ſoul as it were runs over, *Eccleſ.* 5. 10. *He that loveth ſilver, ſhall not be ſatisfied with ſilver*, give ſuch a man all the world he is not ſatisfied till God come in: the ſouls of good and bad men reſt in their treaſures.

4 By the tendency of our endeavours, as carnal men are ſtill laying up one pound after another, one field after another, ſo a Chriſtian is laying up one good work after another, *fruits that may abound in the day of account*, *Phil.* 4. 17. And theſe not one or two, or a few good works, but many, for a treaſure is made up of much riches heaped together.

5 By our vaſt deſires after God: when we can never have enough of him, we never are ſatisfied with aſſurance enough, we never have anſwers of prayers enough, we can never have communion with God enough. Carnal men have vaſt deſires after the world, becauſe their treaſures are there, *Pſal.* 42. 1, 2.

6 By the conſolation the ſoul takes in God and heavenly things. *Pſal.* 4. 6. Wordly men ſay, *who will ſhew them*

any

any good? But a gracious heart ſaith, *Lord, lift up the light of thy countenance upon me.* As carnal men draw their chief comfort becauſe they have ſo much goods, ſo much in gold and ſilver, ſo much in Bills and Bonds, ſo a Chriſtian drawes his comfort from his ſpiritual treaſure. I (ſaith he) have ſo many anſwers from God, ſuch a meaſure of the ſpirits ſealing, ſo much peace of conſcience, ſuch and ſuch promiſes made over to my ſoul.

7 By your pains in getting, care in keeping, and fear of loſing. Gods people ſpend much pains to get this heavenly treaſure, *Joh.* 6. 27. They labour for the food that endureth to everlaſting, they will take pains with their ſouls and bodies, they go from ſtrength to ſtrength till they appear before God in *Sion*, *Pſal.* 84.7. Alſo they have a care to keep this treaſure, as men hide here and there, and put lock upon lock for to guard it. *Achan* he hid his two hundred ſhekels of ſilver and wedge of gold in the earth, *Joſh.* 7.21. So Saints carefully keep their conſciences pure, carefully nouriſh communion with God, carefully eſchew ſin, *Pſal.* 119. 11. called the hidden man, 1 *Pet.* 3. So they are afraid of loſing their treaſure, leſt any luſt ſhould rob them of God or of peace of conſcience.

8 By the longings of the ſoul. Whatſoever is the ſouls treaſure the heart longs after it, whether it be riches, honour, praiſe; ſo if heavenly things be thy treaſure thy ſoul will vehemently long after them; if the Lord be thy treaſure thy ſoul will long for him. *Pſal.* 63.1. *My ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and barren land wherein no water is.* The whole earth is as a barren land when the ſoul cannot enjoy God.

9 By the references of the ſoul. Men uſually make all their references ſerve for their treaſure, their buying, ſelling, chopping, changing: ſo if heavenly things, as Chriſt, and grace, be thy treaſure, all will be refer'd to theſe, *Rom.* 14. 7, 8. 1 *Cor.* 10. 31.

10 Trea-

10 Treaſures are prefer'd before all other things. In any ſtraits or difficulties perſons are carefull to preſerve theſe, though with the loſs of all their goods, ſo if Chriſt and grace be thy treaſure, thou wilt ſell all for him. *Matth.* 13. 44. *The Kingdome of heaven is like a treaſure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath and buyeth that field. Paul* counted all things dung in compariſon of Chriſt. *Phil.* 3. 8. *Gal.* 6. 14. *God forbid I ſhould rejoyce in any thing ſave in the croſs of Jeſus Chriſt.*

11 By the contentation the ſoul findes in it. Whatſoever treaſure the ſoul hath it is contented in it, and not without it, ſo if the Lord and heavenly things be thy treaſure, thou wilt be content with him and them, *Pſal.* 16. 3, 4. *The Lord is the portion of mine inheritance and my cup, thou maintaineſt my lot: the lines are fallen unto me in pleaſant places, yea I have a goodly heritage.* See how contented he was in having God for his treaſure, *Lam.* 3. 24.

2 *Uſe*, And as it ſerves for Trial, ſo, 2 for Caution, not to lay up treaſures on earth. Not that earthly treaſure is ſimply unlawfull, *Pro.* 21. 20. *There is treaſure to be deſired in the dwelling of the wiſe, but a fooliſh man ſpendeth it up.* Chriſt had his bag, which *Judas* bare. There was treaſures in the houſe of God, 1 *Kin.* 15. 18. We finde ſundry godly Princes have had treaſures, as *David*, 1 *Chro.* 29. 3, 4. and *Aſa*, 1 *Kin.* 15. 18. There was a treaſury into which the poor Widow threw her mite, *Luk.* 21. 1. the Wiſe men that came to Chriſt had treaſures of gold and other precious things: But Chriſt here taxes the inordinate treaſuring up of earthly things, as, 1 an unboundedly immenſe and exceeding large multiplying of earthly things. The Prince himſelf was commanded not greatly to multiply to himſelf ſilver and gold, *Deut.* 17. 17. much leſs muſt private perſons, that have not half thoſe wants that Princes have. *Jam.* 5. 3. Some rich men had ſo much gold and ſilver lying

ing by them, that it cankered and rusted, yea they heaped up treasure together to the last day. Some persons having but one or never a childe heap up earthly things in as great a measure as if they had twenty children.

2 The loving of earthly things soveraignly, as the young man who left Christ rather then his estate, *Matth.* 19. 22. and *Demas*, who forsook *Paul* to embrace this present world.

3 When we shall seek earthly treasures primarily, *Matth.* 6. 33. *First seek the Kingdome of God.*

4 When we treasure them up ultimately or restingly, as that wherein our souls rest. The Glutton thus fill'd his Barns and his soul rested in them, *Luk.* 12. 19. *Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* The Apostle bids, *love not the world*, 1 *Joh.* 2. 16. The word is, ἀγαπᾶτε, of ἄγαν and παύεσθαι, *greatly to rest in it.*

5 When we treasure them up unnecessarily; for we are onely to desire things necessary for the state and condition wherein God hath placed us for us and ours, for the present and for future, 1 *Tim.* 6. 8. *Having food and raiment let us therewith be content.* Against this the Wise man speaks, *Eccles.* 4. 8. *There is one alone, and there is not a second, yea he hath neither childe nor brother, yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he for whom do I labour and bereave my soul of good?* Men that thirst for abundance can hardly keep conscience pure.

6 Lay not up treasures on earth with neglect of spiritual graces and comforts. The wicked had abundance of wealth, *Job* 21. 10, 13. Hence *v.* 14. *Therefore they say unto God, depart from us, for we desire not the knowledge of thy wayes.*

7 When we onely lay up treasure to our selves. Men that labour with their hands are not onely to treasure up for themselves and families, but also to give to him that lacketh,

eth, *Eph.* 4.28. much more others. Men that lay up treaſure to themſelves and theirs onely are called fools, *Luke* 12.21. ſo is he that layeth up treaſure for himſelf and is not rich towards God. We ought to have the cauſe of God, and poor Saints, and godly uſes to lye upon us as well as family wants: the ſame commandement of God that tyes us to our children, tyes us to the poor and to other good uſes, though not in the ſame meaſure of miniſtration.

Grounds why we ſhould not lay up treaſure on earth.

1 Thoſe that have had the moſt of them have confeſt a vanity in them, *Eccleſ.*2.8. *Solomon* gathered Silver and Gold, and had peculiar Treaſures, yea *v.*9. he was increaſed more than all that were before him in *Jeruſalem*, yet *v.*11. he ſaith, *All was vanity and vexation of ſpirit.*

2 Earthly Treaſures are liable to conſume and periſh, Thieves, Moth, Ruſt conſume them. It is not our calling them Fee-ſimples, Inheritances, Perpetuities, or the Conveyance of them to us and our heirs for ever that will make them durable. They are like fugitive Servants which oft run from one Maſter to another. For all the *Babylonians* had Gates of Braſs and Bars of Iron, to defend their Treaſures, yet ſays the Lord to *Cyrus, I will break in pieces theſe Gates, and cut aſunder theſe Bars, and I will give thee the Treaſures of darkneſs, and hidden riches of ſecret places. Iſai* 45.2,3. If your treaſure be in Silver and Gold, Thieves may ſpoil them, if in Garments Moths may eat them, if in Ships Sea may ſwallow them, if in Cattel Rot may ſeize them, if in Buildings and Furniture Fire may burn them, if in Lands War may diſpoſſeſs them, when a War comes if you fall not on the right ſide your Lands are gone; beſides crackt Titles, Inundations of Waters ſpoil ſome men of their Lands. *Job* ſaith of goods in the general, *that they flow away in the day of Gods wrath, Job* 20.28.

3 From the inability of earthly things, as, 1 They cannot bring us ſundry goods, not pardon to the ſoul, nor

health to the body, nor a good nights reſt, not a good repute in the hearts of good men, they cannot redeem a ſoul, nor give to God a ranſom for it. *Pſalm* 49.7. *A man may gain the whole world and yet loſe his ſoul, Matth.* 16.26.

2 There are many evils they cannot remove. Earthly treaſure can neither drive away diſeaſes from the body, nor diſquiet from the conſcience, nor can they ſecure againſt poverty, as appears in *Adoni-bezek*, and other Princes, who have come to poverty before they died: yea, when not ſanctified, earthly treaſures drown the ſoul in perdition, as the Ship when it's overladen ſinks, unleſs unburdened of ſome of its lading.

3 *Uſe.* Exhortation to lay up treaſure in Heaven. Conſider, 1 The excellency of the object. As it's a mans miſery to have his treaſure here below, to be like Eels mudling in mud, ſo it's the ſouls happineſs to mount up to have his treaſure in Heaven; as the Sun draws up the vapours, ſo ſhould the glorious things of Heaven draw up our hearts. We ſhould be like thoſe fiſhes that having fins ſwim above the water. *Amor meus pondus meum, illuc feror, quocunque feror.* My love is my weight, thither I am carried where ever I am carried.

2 The unchangeableneſs of it; neither Moth nor Ruſt corrupts it. Grace is incorruptible, the hidden man of the heart is incorruptible, 1 *Peter* 3.4. and ſo is the Kingdom of Heaven, 1 *Peter* 1.4. and ſo much more is God himſelf, *Heb.* 1.12. *They ſhall wax old as doth a Garment, but thou art the ſame.*

3 The eternal woſulneſs to be miſtaken in the chief treaſures. Perſons reflect upon their folly when they have been cheated to think they have had treaſure from Witches, and it hath proved nothing but Leaves and Chips: what will it be then to be miſtaken in this treaſure? yet it's the miſery of all worldly men. See *Pſalm* 4.6. *Who will ſhew us any good?*

4 The

4 The exceeding happineſs of having God for our treaſure. When Friends fails, life fails, he knows where to go for comfort, and he being our treaſure can make up all our wants.

*V.*20. *For where your treaſure is, there will your heart be alſo.*

Heart is taken, 1 For the deſire of the heart, *Deut.* 24.25. *The hireling ſets his heart upon his hire,* that is, his deſire.

2 Heart is taken for the affections of the heart, as love, joy, delight, and ſo here, *Pſalm* 57.1.

3 Heart is taken for the light of the underſtanding and conſent of the will, *Joel* 2.12. *Turn to me with all your heart,* that is, not onely that you underſtand what is your duty, but that you conſent to give your wills to me.

4 For the devices of the heart, *Iſai* 32.6. the Prophet ſaith, *A wicked mans heart worketh wickedneſs,* that is, the devices of the heart are for it.

5 For the thoughts of the heart, *Pſalm* 139.23. *Try me, and know my heart, ſearch me and know my thoughts. Sampſon* told *Dalilah* all his heart, that is, all his thoughts, *Judges* 16. 17. *Pſalm* 45.1. *My heart is inditing a good matter,* that is, the thoughts of my heart are inditing.

6 Heart is taken for the purpoſes of the heart, 1 *Kings* 8.17. *It was in the heart of my father* David *to build a houſe for the Name of God,* that is, it was in the purpoſes of my heart.

The meaning is, if God and Chriſt be our Treaſure, then our deſires, yea the whole ſtream of affections will be for him, as our love, joy, yea our underſtandings to conceive, and our wills to make choice of him as the chiefeſt good, yea the contrivances of the heart will run Heaven-ward, yea the thoughts of the heart will be often with God, and the purpoſes of the heart always with him.

But if the World, or ſome darling luſt be our chief Trea-

ſure, the ſtream of the will and affections, devices, thoughts and purpoſes will go after that.

*V.*22,23. *The light of the body is the eye, if thine eye be ſingle thy whole body ſhall be full of light;*

But, if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs?

The words are an Allegory.

Queſt. What is meant by the light of the body.

Anſw. Some by eye underſtand the light of reaſon, and by the body all the actions of the body, then the ſenſe will be that we ſhould not in a blinde courſe follow onely our ſenſe but act according to right reaſon.

Others by eye underſtand a ſincere intention eying God, and ſingling out God from all other objects, if that be right the whole body will be full of light, but if thy intention be hypocritical and wicked, thy whole body ſhall be full of darkneſs.

Others by eye underſtand an enlightened underſtanding. Look as the body is guided by the eye, ſo are all the actions of the ſoul by an enlightened underſtanding, but where the underſtanding is vicious, all a mans practiſe is corrupt; a corrupt underſtanding is as a falſe Looking-glaſs. If the minde be blinded with earthly things, as Gold, Silver, treaſures, *&c.* to think them the chief good, then will men think that to be lawfull which is unlawfull, and that to be profitable which is hurtfull.

Others by eye underſtand the judgment, and by the body underſtand the minde, if this Light be dark, blinde affections, and unbridled paſſions, and corrupt actions muſt needs follow ſuch a judgment. I take it the two laſt are here meant, where the underſtanding is enlightened to diſcern aright of heavenly treaſure, that it's the onely precious and incorruptible treaſure, and the judgment determines and gives ſentence herein, there follows an holy and hea-

heavenly converſation, but where the underſtanding is clouded, and the judgment miſguided, all our actions are full of darkneſs. We ſhould have no leſs care to have a clear diſcerning underſtanding and judgment, than to have our natural eys kept clear, for as we cannot go without ſtumbling, if we want bodily ſight, no more can we go in the way of ſalvation unleſs our underſtandings be enlightened.

Obſ. An enlightened underſtanding, and a ſanctified judgment are of abſolute neceſſity to guide us in an holy practiſe, without theſe we cannot diſcern the excellency of heavenly treaſure above earthly treaſure, without theſe we ſhall make *Martha's* choice and not *Maries*, *Luke* 10.41. Mary *hath choſen that good part.*

Reaſ. The Reaſon is, 1 Becauſe without theſe we can neither ſee ſin nor grace in their right colours, we ſhall be ready to call evil good and good evil, we ſhall put darkneſs for light and light for darkneſs, bitter for ſweet and ſweet for bitter, *Iſai* 5.20. we ſhall be ready to call ſanctification ſingularity, zeal preciſeneſs, holineſs hypocriſie, ſincerity ſcrupulouſneſs.

2 Becauſe an enlightened underſtanding and a ſanctified judgment do not onely propoſe unto us duty, but alſo direct us to the practiſe thereof; hence it's compared to the guidance of the eye to the body, and without theſe we know not whither we go, *Johh* 12.35.

Uſe 1 Pitty thoſe who want both an inlightened underſtanding and a ſanctified judgement; ſo Chriſt was moved herein, *Matth.* 9.37.

2 Beware you follow not in your practice falſe guides, the light that leads moſt men is meer darkneſs in their religion they are led by the examples of others, *Joh.* 7.48. *Have any of the Rulers or Phariſees believed on him?* Or by the laws of the land and command of the Prince, *Dan.* 3.7. *As ſoon as the King commanded they all fell down to wor-*

ſhip;

ſhip, in their eating and drinking they are led by their cheer, in buying and ſelling led by their gain, others are led by their good meanings, *Joh.* 16. 2. They meant to do good ſervice when they killed his Saints, ſometimes by opinion, 1 *King.*18. 21. *Paul* meant well when he compelled perſons to blaſpheme Chriſt, *Act*, 26. 9. Oh then get an inlightened underſtanding, and in order to it ſtudy the Word, which when thou goeſt it ſhall lead thee, when thou awakeſt it ſhall talk with thee, *Prov.* 6. 22, 23. Its reſembled to a lantern which ſhows us the way, *Pſal.* 119. 105. and to a counſellor, *Pſal.* 119. 24.

3 Follow after an inlightened underſtanding and a ſanctified judgement, without theſe we can no more guide our courſe towards heaven then the ſea travailer can guide his courſe without his compaſs, or the land travailer without ſun or moon. For want of theſe many men are like a Millhorſe that goes round round, thinking he is in the rode way when he is but where he was: without this illumination we are ready to think all things alike lawful, as in the King of *Moab* who ſacrificed his Son, and in *Manaſſes* who built altars to all the hoſt of heaven, 2 *King.* 3. 26. 2 *Chron.* 33. 5, 6. Its the wiſdom of the prudent to underſtand his way. *Prov.* 14. 8.

4 Ceaſe to wonder why ſo few wiſe and learned men ſeek after heavenly things, 1 *Cor.* 1. 26, 27. They want an inlightened underſtanding and a ſanctified judgement. As the bruit beaſts knowing no higher then things ſutable to their own nature and ſo ſavour onely ſuch, ſo do Carnal men, *they ſavour onely the things of the fleſh*, becauſe they know no higher, *Rom.* 8. 5.

5 Learn a rule how to lay up your treaſure aright, both here and hereafter, get an inlightened underſtanding and a ſanctified judgement, *Pſal.* 4. 6, 7. without this we ſhall be ready upon pretence of lawful cares to be ſwallowed up of the world.

6 Joyn

6 Joyn to an inlightened minde a diſcerning judgement, in order to a regular government of your converſations. *Job.* 6. 30. *Cannot my taſte diſcerne perverſe things?* that is godly men have an ability to diſcern holy actions from perverſe and crooked actions. A wiſe mans heart diſcerneth both time and judgement, *Eccleſ.* 8. 5. without this ſanctified judgement, notwithſtanding all brain knowledge, we ſhall never be able to diſcerne ſpiritual things, 1 *Cor.* 2. 14. for want of theſe both Chriſt and his wayes are condemned of the world, *Job*, 21. 13, 14. and by theſe choſen of Chriſtians, *Phil.* 3. 7, 8.

Motives.

1 This inlightened underſtanding and ſanctified judgement will be as uſeful to thy practice as a bright ſhining light, whether torch or candle, will be to thy foot-ſteps, which keeps thee from ſtumbling, *Luk.* 11. 36. If thy whole body be full of light having no part darke, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light: for want of light we are apt to ſtumble, *Joh.* 11. 9. but where we have this light there's none occaſion of ſtumbling becauſe we abide in the light, 1 *Joh.* 2. 10. Wiſdom is rightly to underſtand the knowledge of faith and doctrine of Chriſt, underſtanding is to take heed of the ſnares of the devil, hereticks, *&c.* and all deceits propoſed under the name of the word, *Luth. Tom.* 4. 324.

2 The woful falls we are expoſed unto; being without this light, we ſtand at the devils mercy. Judge what the great world would be were it deprived of the light of the ſun, ſo forlorne are our ſouls deprived of this ſpiritual light. Original ſin hath done with us as the Philiſtins with *Sampſon*, who put out his eyes, and then led him to the baſeſt drudgery, and this is the caſe of all till a new light be ſet up in their hearts.

3 The gradual proceedings both of light in the mind, and diſcerning in the judgement, alas they are at firſt very ſmall

ſmall ; we ſee the things of God, as the blind man, *Mar.* 8. 24. who ſaw men like trees, hence the Apoſtle prayes for the *Epheſians*, who had theſe in ſome meaſure, that they might have more of them, *Eph.* 1. 17, 18. ſo doth he for the *Philippians*, *cap.* 1. 9, 10. the ſight of an infant is not ſo ſtrong as the ſight of a grown man, ſo the light in weak Chriſtians is not ſo ſtrong as in grown Chriſtians.

Means to inlightning.

1 Remove the hindrances: the devil and world caſts duſt in our eyes that we cannot ſee, 2 *Cor.* 4. 4. *The God of this World blindes many*, the glory of the World dazles our ſight, clouding miſts, diſtilling humours and skins growing over, hinder ſight, ſo do miſts of ignorance and hardneſs of heart hinder ſight.

2 Cry mightily to God for light, *Pſalm* 119.18. *Prov.* 2.4,5,6. and bewail thy ignorance, as *Hagûr, I am more brutiſh than any man, Prov.*30,2.

3 Be often asking queſtions. A good Scholar muſt be ζητητικὸς a queſtioniſt. The woman of *Samaria* perceiving Chriſts abilities asks him diverſe queſtions, *Joh.* 4. 19. People ſhould be like the Queen of *Sheba* who poſed *Solomon* with hard queſtions, 1 *Kin.* 10. 1.

4 Caſt up thy gains thou haſt made, when ever thou hears or reads the Word ; look as you do when you have been at a market, you conſider what you have got. Good hearers ſhould be like ſieves that lets chaff go but retains the wheat. Many are a like a ſieve in the water at hearing or reading, when in the water its full, when its out of the water nothing remains in it.

5 Meditate of what thou reads or hears, ſo do godly men, *Pſal.* 1. 1. So did *Joſhua*, *cap.* 1. 8. and *David*, *Pſal.* 119. 15. 148. Thoſe that read and hear much, and meditate little, are like thoſe that have a ſharp appetite after food, but by reaſon of a cold ſtomack they cannot digeſt it. Meditation is to the ſoul as digeſtion to the ſtomach,

for

for want of which the word heard is as a writing writ in the ſand, which the firſt blaſt of wind doth utterly deface.

6 As the light of the ſun or ſome other light muſt meet with the light of the eye before ſight can follow, ſo in order to ſpiritual light God muſt ſhine in our hearts, 2 *Cor.* 4. 6. Beſides the light of wiſdom in the ſoul, there muſt be the light of divine revelation. The inſpiration of the Almighty gives underſtanding, *Job*, 32. 8. I will make known my words unto you, *Prov.* 1. 23. *Matth.* 16. 17. Fleſh and blood hath not revealed this unto thee, but my Father which is in Heaven.

V. 24. *No man can ſerve two Maſters, for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other; yee cannot ſerve God and Mammon.*

Chriſt to the end of the chapter ſets down 2 things, 1 a dehortation from worldlineſs and carking cares, from *ver.* 24. to *ver.* 33. 2 an exhortation to true carefulneſs, *ver.* 33.

For the dehortation, it is confirmed by divers reaſons, the firſt is from the impoſſibility of ſerving God and the world, or loving God ſoveraignly, and the world ſoveraignly.

No man can ſerve two maſters] Mammon, as *Aretius* and many others obſerve, is a Syriack word, and ſignifies wealth, or as *Heſichius* interprets μαμωνᾶν a treaſure. This Mammon or wealth is ſaid to be a Lord or Maſter, not as if it were ſo by nature or in deed, but onely in the eſtimation of men, and becauſe it poſſeſſes the chief ſeat in the hearts of earthly minded men. Not as if it were unlawful to have Mammon or wealth, for Chriſt bids us make to our ſelves friends of the Mammon of unrighteouſneſs, *Luk.* 16. 9. But he bids we ſhould not make an Idol of it, to ſerve it as covetous men do, who ſet their hearts upon their wealth and make a God of it. *Abram*, *Iſaac*, *David*, *Solomon*, had wealth, but ſet not their hearts on it.

We may ſee what it is to ſerve Mammon, by conſidering what it is to ſerve God. To ſerve God is to acknowledg him, to reverence him as our Lord and Saviour, to obey him, to truſt in him alone, to lift him up in our hearts above all creatures and enjoyments, when he and they ſhall come in competition, to ſeek and promote his glory onely; all or moſt of this covetous and earthly men aſcribe to wealth, now God will be worſhipped alone or not at all.

Now whereas covetous men object, we can ſerve God and the World together, we can have leaſure for Gods worſhip and our own gain. I confeſs I am eager to get wealth, but I will not omit the worſhip of God. To this Chriſt anſwers, *No man can ſerve two Maſters, for either he will love the one and hate the other.* This Proverb means it of Maſters in the whole, as the Lawyers ſay, there cannot be two Lords or Maſters of one and the ſame thing.

2 No man can ſerve two Maſters, that is, commanding contrary things at one and the ſame time, for elſe we may ſerve divers Maſters ſubordinate one to another, as the Council here and thoſe that derive power from them, and thoſe who derive power to them. 1 *Peter* 2. 12, 13. and two Maſters that are in equal power.

Beſides immoderate love of the World will alienate the heart from God, yea, getting a reign in our heart it will throw God out of government there.

Ye cannot ſerve God and Mammon] *Irenæus* derives *Mammon* of *Mum*, that is, a ſpot, and *Hon*, that is, Riches; ſo that *Mammon* is the ſpot of Riches, ſuch is covetouſneſs, which hides Riches up that they are eaten up of Ruſt and Moth.

From the words Ile gather one Obſervation.

Obſ. The love of God and the love of the World cannot in any ſovereign and eminent degree be in one and the ſame ſoul at one and the ſame time, *James* 4.4. *O ye adulterers and adultereſſes, know ye not that the friendſhip of the world*

world is enmity with God? 1 *John* 2.16. *If any man love the world the love of the Father cannot abide in him.*

Reaſ. 1 From the contrariety of one to the other.

2 Becauſe God, among all the affections of the ſoul, challenges our love, *Matth.*22.38. yea, and that in a ſovereign degree, *Matth.* 10.37. therefore the World cannot have it. When we give up our ſovereign love to him, then he gives us back ſome of it that we may beſtow it upon Wives, Children, Eſtate; with this intention, that we love them ſubordinately to himſelf.

3 From the abſurdity of placing God and the World in one and the ſame Throne. It's all one as to joyn light and darkneſs together, which cannot have communion, 2 *Cor.* 4.14. To be tranſlated out of the World, and to love the World cannot be together in one and the ſame ſubject; it's an argument *à repugnantibus.*

Uſe. 1 For information. See how far they are from Chriſtianity whoſe hearts are knit to any earthly thing more than God.

1 Theſe earthly things thou ſo affects are not able to fill thy ſoul. God only fills the ſoul, *Eccleſ.*5.10. *He that loveth Silver ſhall not be ſatisfied with Silver.* He ſpake like a Fool that ſaid, *Soul take thine eaſe, eat, drink, and be merry.* You may as ſoon fill a Cheſt with Grace, as a Soul with Gold.

2 Conſider for whom God placed the affection of love in thee, was it not for himſelf? As the eye was made for colour, ſo was our love for God. To fall in love with the World and not with God is as if a man having a beautifull, virtuous, noble and rich virgin offered him, he ſhould ſlight her and fall in love with ſome baſe and beggerly ſtrumpet.

3 The love of the World will eat out the love of God, 2 *Tim.*3.4. *Lovers of pleaſures more than lovers of God.* The more love to God the more remiſs about earthly things,

and the more love to earthly things, the more remiſs to God and his ſervice.

4 All earthly things thou ſo affects are not the true good, *Matth.*19.17. *Why calleſt thou me good? there is none good ſave one, that is God.* Chriſt himſelf, though nearer to good than any creature, yet if men had ſet their affections on him as a creature, they had done amiſs. When worldly men ſay, who will ſhew us any good? meaning from Corn and Wine, the Prophet judging theſe not to be the true good, ſaith, *Lord lift up the light of thy countenance upon me, Pſalm* 4.6,7. as if he ſhould ſay, The Lord and the light of his countenance is onely the true good.

5 Earthly things cannot make us happy, but God can. That God can make the ſoul happy appears, *Pſalm* 16.11. *In his preſence is fulneſs of joy. Pſalm* 17.15. *I ſhall be ſatisfied, when I awake, with thy likeneſs. Pſalm* 30.5. *In his favour is life. Acts* 2.28. *Thou wilt make me full of joy with thy countenance.* Now fulneſs of joy muſt needs procure ſatisfaction.

Now earthly things cannot make us happy. 1 They cannot free us from miſery. *Belſhazzar, Dan.*5.6. for all he had wealth and honour in abundance, yet ſeeing the hand-writing he was ſtartled, his knees ſmote one againſt another. When the rich mans Barns could not hold his Corn, the Devils carried his ſoul to Hell. So the rich man *Luke* 16. who lived like a Gentleman yet died and went to Hell; and for temporal evils, there are ſome evils earthly things cannot turn away, as War, trouble of conſcience: ſuppoſe they turn away ſome evils, what avails it to have one evil turned away, and another as bad lying upon us?

2 Earthly things are not proportionable: nothing fits the ear but ſounds, nothing fits the ſmell but odours, nothing is proportionable and fit for the ſoul ſave God. Hence God to *Abraham, Gen.*15.1. *I am thy exceeding great reward.*

reward. Men that have the moſt of earthly things, God puts ſometimes a ſecret diſproportion betwixt them and their eſtates, that they have no comfort therein.

3 They are not everlaſting: nothing can be called happineſs which is not everlaſting. Now earthly things are like a flock of birds in your backſide which on a ſuddain take wing, *Pro.* 23. 4, 5. Crowns and ſcepters are not for ever, *Prov.* 27. 24. *Riches are not for ever, and the crown doth not endure to every generation. Adonibezek, Belſhazzar,* and many others have loſt their kingdoms: he that rides the multitude rides a skittiſh horſe that knows not how ſoon it may fling him. *The world paſſeth away and the luſts thereof,* 1 *Joh.* 2. 17. παράγεται the word is, like a ſwift flowing river. That all earthly things are *periſhing food, Joh.* 6. 27. appears in *Hamans* honour, *Jobs* riches and Ægypts pleaſures, called onely *pleaſures for a ſeaſon, Heb.* 11. 25. and ſuch are all your pleaſures and delightful acts, any of you have had in uncleanneſs, revenge and drunkenneſs, for not onely the world paſſes away but the luſts thereof, 1 *John* 1. 17.

2 Reprehenſion of the inordinate love, men have to the world, ſeen,

1 In their exceeding joy in the having of them, and their exceeding ſorrow in the loſs of them. *Laban* when he ſaw the bracelets and ear-rings *Eleazar* had put on *Rebekkahs* arme, ſaith he to a ſtranger he never ſaw before, *Come in thou bleſſed of the Lord, Gen.* 24. 30, 31. *Job* did not thus rejoyce in his goods, *cap.* 31. 25. thus to rejoyce is to rejoyce in a thing of nought, *Amos.* 6. 13. like *Jonas* in a gourd. We have a command for remiſſeneſs of joy herein, 1 *Cor.* 7. 30, 31. Theſe exceſſive joys procure exceſſive ſorrows. *Jobs* wife having loſt her goods falls to rating her husband for his uprightneſs, and provokes him to curſe God.

2 In that they can rejoyce to ſee their children worldly,

to

to ſee them inclined to any other vice they are grieved at it, not for this.

3 In their eager purſuit of earthly things. How eager was *Balaam* for the rewards of divination for *Balaks* gold? ſuch were thoſe wicked teachers, *Jude ver.* 11. who *ran greedily after the error of Balaam*: now what is this wealth men ſo run after? What is gold and ſilver but white and red earth called thick clay? *Hab.* 2. 6. What are Diamonds but the beams of the ſun (as ſome think) incloſed in a piece of earth? What are Margarites but the excrements of ſhell-fiſhes? What is purple but the blood of a fiſh of that name called purple? What is ſilk, but onely the ſpinnings and webs of wormes? *Bern. Balaam* had a denial from God to curſe the people of God, yet the deſire of gold ſo tranſported him that he would make one eſſay more, to ſee whether he might curſe *Iſrael, Numb.* 22. 10, 11, 12. compared with *ver.* 18, 19, 20.

4 In their penurious pinching and ſcraping, as the Emper *Veſpaſian*, who made a gain of urine: hence came the proverb, *ſweet is the ſmell of gain, that comes from any thing.* Some call ſuch men *cuminovreſtas*, that is ſuch as will not give a whole cummin ſeed, but divide it in two. Theſe perſons baſely withhold from themſelves and families; *There is a man* (ſaith *Solomon*) *that wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, Eccleſ.* 6. 2. How much more do ſuch withhold from good uſes? The Lord hath need of their aſſe, but they will not let him go, *Matth.* 21. 3. The poor want their dues, *Prov.* 3. 27. but they are like unfaithful ſtewards that keep the ſervants wages in their hands.

5 In their multitudes of imployments above the reach of, 1 their capacity: no man in the world, his parts never ſo large, is able to go through that buſineſs which ſome one man of meaner parts hath, and retain communion with God; how then can he of mean parts retain his communion?

munion? Every mans ſoul is like a veſſel which being once full is able to hold no more.

2 Above the reach of their time, as *Pharaohs* ſeven lean kine did eat up the fat, ſo their time for worldly imployments eats up the time due for Gods ſervice. As he is *a lover of pleaſures more then a lover of God*, who ſuffers paſtimes to devour his time for holy duties; ſo he is a worldling, who ſuffers worldly imployments ordinarily and uſually to hinder him from religious exerciſes. Such were the old world, and the *Sodomites*, *Luk.* 17. 27, 28. *They did eat and drink, they married and were given in marriage, they bought, they ſold, they builded, they planted.* Why? are not all theſe things lawful? Yes, but when mens hearts are ſwallowed up of theſe, when men follow theſe with the excluſion of religious duties, as they did the preaching of *Noah* and *Lot*, then they become unlawful and forerunners of great hardneſs and deſtruction.

3 Above the reach of Chriſtian liberty. The utmoſt of Chriſtian liberty is that we provide for us and ours in reference to an everlaſting life, having our hearts remiſs and looſe to earthly things, 1 *Cor.* 7. 29, 30.

6 In their ſollicitous cares for living: one ſaith what ſhall I do when I am old? another ſaith, husband, what ſhall I and my five children do when you are dead? what ſhall I do in a dear year, and from hence to be ſet on work to provide exceſſively? ſome have but one child or two, yet are they as full of carking, as if they had twenty; nay ſome have never a child, yet are they more ſcraping and more full of carking cares, then many that have a charge.

3 *Uſe* To diſwade us from inordinate love of earthly things.

Grounds to diſwade you.

1 This inordinate love makes means of grace become fruitleſs. When the King had made his feaſt, farmes and Oxen kept the perſons invited from coming. *Luk.* 14. 18.

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when *Ezekiel* preached unto miracle, that *his voice was as the ſound of a Muſical inſtrument*, *Ezek.* 33. 31. yet his hearers profited not by it, becauſe their hearts ran after their covetouſneſs, the thorny ground hearers brought no fruit to perfection, why? the thorns of earthly cares ſucking out the ſtate of their hearts choked it, as weeds let among corn ſuck out the ſtate of the ground, *Matth.* 13. 22. Yea worldlineſs makes men ſcoff at the Word. *Luk.* 16. 14. The Phariſees, who were covetous, heard all theſe things, and they derided him, or blew their noſes at him, as the Word ſignifies. Yea though they hear the Word, and conſent both to the truth and goodneſs of it, yet worldlineſs keeps men from cloſing with it, in the great duty of ſelf-denial, as in the young man, *Math.* 19. who went away, being ſorry he could not keep Chriſt and his poſſeſſions together.

2 It makes us diſ-reliſh heaven and heavenly things, and this is a wofull frame of heart, *Rom.* 8. 5. Contraries cannot ſubſiſt together in any eminent degree in one and the ſame ſubject.

3 *It pierces the ſoul thorow with many ſorrows*, 1 *Tim.* 6. 10. pinching the poor, griping the widow and fatherleſs, getting wealth unjuſtly or holding it unjuſtly, theſe pierce the ſoul as if a dagger went to a mans heart: How did *Judas* thirty piecesgall his conſcience? This eſpecially in an evil day, *Eccleſ.* 5. 17. he hath much ſorrow with his ſickneſs. Such men in the day of death are like a carriers horſe, which having carried gold and ſilver all the day, is disburthened of them at night, and put into the ſtable with a galled back: ſo ſhalt thou be in death disburthened of all thy gold and ſilver, and caſt into hell with a galled conſcience.

4 Love of the world inordinately will make us caſt off religion in time of trial. The Apoſtle ſaith, 1 *Tim.* 6. 10. *That ſome, having coveted after money, they have erred from*

the

the faith: the word is ἀπεπλανήσαν, have erred like wandring ſtars from the faith, and ſo *Jude* calls them: how difficult, nay impoſſible, is the command of ſelf-denial to a worldly heart? how would ſuch turn to any religion to ſave their eſtates, as one *Ecebolius*, that in the reign of *Conſtantine* was a Chriſtian, under *Julian* an heathen, under *Jovinian* a Chriſtian. God being a Chriſtians end, whatſoever intercepts communion betwixt God and the ſoul is to be caſt off.

5 Inordinate love of the world expoſes a man to many luſts and tentations, 1 *Tim.* 6. 9. *They that will be rich they fall into a ſnare and temptation*, that is the ſnare of tentation: they will be rich, its their onely ſtudy, hence they fall into many fooliſh and hurtful luſts, as ſtealing, witneſs *Achan*, lying as *Gehezi*, *Ananias*, *Saphira*, *Prov.* 21. 6. hence called Mammon of unrighteouſneſs, deceitful riches. Every creature naturally fears the ſnare, and ſhall not we fear ſuch a condition as will inſnare the conſcience? Earthly things are compared to thick clay, *Hab.* 2. 6. As our feet are apt to ſtick in the clay, ſo are our affections on earthly things.

6 Theſe things thou loves ſo inordinately cannot ſtand thee in ſtead in another world. When thou comes at Chriſts Tribunal, what will it profit thee that thou haſt left ſo much for every child? or that thy children ruffle up and down in ſilk and ſatten? or that thy poſterity have ſtately houſes, rich furniture, fare deliciouſly, and have a mighty train? will this mitigate thy torments when thou art in Hell? Perhaps they drink wine every day, and thou canſt not get a drop of water to cool thy tongue. Mighteſt thou carry thy baggs, thy lands, thy all into another world, it were ſomething; but as a certain Martyr in Queen *Maryes* time, when ſome offered her money, ſhe refuſed it, ſaying, I am going to a country where money will bear no price, 1 *Tim.* 6. 18, 19. *Paul* bids us to be *ready to diſtribute*,

bute, willing to communicate, laying up in ſtore, or as the word is, *They treaſure up unto themſelves a good foundation for time to come.* Works of mercy are called a foundation, becauſe as the one is hid, ſo is the other; and as from the foundation the houſe riſes up on high, ſo from theſe good works proceeding from faith the crown ariſes ſo much the higher.

7 Thy life conſiſts not in theſe earthly things thou doeſt ſo inordinately affect, but in God, *Luk.* 12. 15. Take heed and beware of covetouſneſs, for a mans life conſiſteth not in the abundance of things he poſſeſſeth. Thy temporal life conſiſts not in them, for thou ſhalt not live a day the longer, becauſe thou haſt a vaſt eſtate; nor thy ſpiritual life conſiſts not in it, for what duty is it but thou mayeſt do without them. Thou ſayeſt thou canſt not ſhew mercy. Largeneſs of affection rather then large gifts ſhows what the heart is, as in the widow that caſt in two mites into the treaſury. Thy eternal life conſiſts not in them, for all the treaſures in the world will not bring a ſoul to heaven.

Nay by theſe earthly things many times life is ſhortened, eſpecially if gotten by indirect means, *Jer.* 17. 11. *As the Partrich ſitteth upon Eggs and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and in the end ſhall die a Fool. The abundance of the rich will not ſuffer him to ſleep, Eccleſ.* 5. 12. Taking away ſleep they take away life, and *thus are riches kept for the owners thereof to their hurt, v.* 13.

It is with worldly men, as with the Bee, that goes from flower to flower to gather Honey, which when they have gotten they carry it to the Hive, in fine the Husbandman comes to take the Hive and Honey, and drowns all the Bees or ſome way deſtroys them. So the ſons of men are as buſie as Bees in ſucking earthly things, in fine death comes and takes them, and another enjoys the Honey.

To conclude, thy life and happineſs then is in God, thy wealth

wealth is in and from God. What is thy wealth without God, but Ruſt and Canker? Thy honour without God, but an heavy burden, which in the day of account will preſs thy ſoul? Thy eaſe without God, but a future deſtruction? *Eaſe ſlays the wicked, Prov.*1.32. *All the good and comfort that is in any worldly enjoyment is from God,* as the light of a candle is from the fire, or as a ciſtern of water is from the fountain. He that hath God wants not any good thing, *Pſal.*84.11. In having God we have all things, becauſe we have him that hath all things, without whom the whole World, if you had it, is like the Air without the Sun, a darkſom, comfortleſs body: to enjoy good in any thing we muſt enjoy God: for every creature is good to us onely as God comes in with it, not otherwiſe.

8 Thou ſhalt never finde reſt in affecting earthly things inordinately. Reſt is the centre at which all intellectual natures, as well as natural bodies, aims at; but worldly men finde no reſt. Other ſinners ſometimes finde reſt from their luſts, the Drunkard is not always drunk, nor the unclean perſon always commits uncleanneſs, but the worldling is ſtill in the World morn and night; the deſires of ſuch are compared to Hell, *Hab.*2.5. It's there ſpoken of the King of *Babylon*, who though he had gathered to him all nations and people, yea and their treaſures, *Eſa.* 10.13. as one gathereth eggs that are left, yet was his *deſire enlarged as Hell, and could not be ſatisfied*; a true character of the worldlings deſire, which is boundleſs and endleſs.

Queſt. But may we not lawfully deſire earthly things?

Anſw. I'le ſhow how far we may deſire them, 2 How far not.

1 We may deſire them with a deſire of reference, ſo far as they may be furtherances of us in our journey to heaven, as Mr. *Tindall* the Martyr ſaid, *I deſire theſe earthly things ſo far as they may be helps to the keeping of thy commandements.* As a paſſenger when he comes to a river, he

deſires a boat, not ſimply for it ſelf, but to paſſe over, for could he paſs over any other way he would not regard a boat. As the travailer deſires his Inne, not in reference to his Inne, but to his home, and as the Patient deſires Phyſick, in reference to health, ſo we may deſire earthly things, in reference to God and a good conſcience, and that we may have more freedom to Gods ſervice, and that we may bring up our children as hopeful plants, and that we may do more good to the Church of God.

2 With a deſire of ſubordination. Lord, ſaith the gracious ſoul, give me earthly things, yet not my will but thine be done. God as a wiſe Phyſician thinks it expedient to keep his patient with a ſhort dyet in order to cure his diſeaſe, ſo the Lord ſometimes keeps his people low to cure their pride and try their faith.

2 We may not deſire earthly things, 1 In reference to our luſts, *Jam.* 4. 3. *Ye ask amiſs that ye may conſume it upon your luſts.* Some deſire them in reference to the luſt of pride to bear down others, to have what they will, and do what they liſt, that they may have ſumptuous buildings, and magnificent titles, or in reference to revenge, to cruſh thoſe that ſhall affront them, or in reference to exceſs and delicacy, that they *may fare deliciouſly every day.*

2 We may not deſire them with vehement deſires. Many are ſo a *Gog* for the world, as *Balaam* was for *Balaks* gold, and *Ahab* was for *Naboths* Vineyard, ſuch deſires are often granted in fearful judgement, as the *Iſraelites* had the quailes which they luſted after, *He gave them their hearts deſire, but ſent leanneſs into their ſoul*, Pſal. 106. 15. *They were not eſtranged from their luſts, but while their meat was yet in their mouths the wrath of God came upon them, Pſal.* 78. 30, 31. Such deſires ſtand need of purging, not of ſatisfying. This is a woful frame of heart. Of ſuch the Apoſtle ſpeaks, 1 *Tim.* 6. 9. that they will be rich. The rich hath nothing of his riches but what the poor asks of him, food,

food, and rayment; but I eat dainties, the poor eats baſe, but are not both fill'd, the poor with baſe meat as the rich with dainties? But, ſaith the rich, mine relliſhes better: thou knows not how that ſavours which hunger inflames. I ſay not this to compel rich and poor to eat alike; rich men uſe choice meats, becauſe thou haſt been accuſtomed thereto, uſe thou ſuperfluities, give neceſſaries to the poor, *Aug. de verbis Dom. Ser. 6.*

3 We muſt deſire neceſſities ot ſuperfluities. *Pro.* 30. 8, 9. *Give me neither poverty nor riches, feed me with food convenient for me.* 1 Tim. 6. 8. *Having food and rayment, let us therewith be content*; but in this proviſion we may have reſpect to the condition wherein we are ſet, as Magiſtrate, Prince, Gentleman, *&c.* yet if God ſhall adde ſuperfluities, as the Prophet ſaith the Lord did to him, *Pſal.* 23. 5. *Thou anointeſt my head with Oyl, and my cup runs over*, as liberal Hoſts in *Judea* were wont to entertain their gueſts; we may receive theſe ſuperfluities with thankfulneſs, and are bound to do the more good therewith: and withall know, that many a gracious heart that onely deſired neceſſities from God, God in juſt wayes hath given ſuperfluities to him.

Queſt. But what remedies againſt this love of the world?

Anſw. Taſte the ſweetneſs, 1 of God, 2 and of the water of life.

1 Of God: all comfort is primarily, cauſally and originally in him; in the creature its effectively, ſecondarily and derivatively, *Hab.* 3. 16. *Though the Figg-tree ſhould not bloſſom, &c. Yet will I rejoyce in the Lord.* The cauſe why men ſtep out to every creature, is becauſe they ſee not a fulneſs in God, they are eager to lay up treaſure here, becauſe they ſee not treaſure there. The creatures, if God come not along with them, are but as a member cut off from the body.

2 Taſte

2 Taſte the ſweetneſs of the water of life, *Joh.* 4. 14. *Whoſoever drinketh of the water that I ſhall give him ſhall never thirſt*; He means not a natural thirſt, but a thirſting after the things of the world, that is ſo greedily, ſavorly, and unboundedly as worldlings do. A man that thinks he hath his ſins pardoned, and cannot be content therewith, it's a queſtion whether ever he had it. *Mary* having taſted the ſweetneſs of grace grew remiſs to the world, *Luk.* 10. 40, 41. Was *Solomon* content with wiſdom, and we not content with grace? and yet though God hath not promiſed to make any individual man rich, yet ſometimes he caſts in a portion of wealth to better the bargain. You found your ſelves companions in the way, he carries nothing, thou art overburthened, give him of that which thou haſt, and thou leſſens the weight, *Aug. ibid.*

2 Look upon the uncertainty of worldly things. *Solomon* left *Rehoboam* a flouriſhing Kingdom, in a matter of three or four dayes time he loſt about two parts of three or more. *Eli* was a rich man, a Prieſt and a Magiſtrate, his Poſterity was driven to crouch for a piece of ſilver, and a morſel of bread, 1 *Sam.* 2. 36. Men come to the world as to a lottery, there's many blanks for one prize; for one man that gets the things of the world, ten miſs.

3 Beware of Satans temptations, who is wont to let us ſee the glory of the world, but conceals the cares and troubles that attend outward things; ſo he did to Chriſt, *Matth.* 4. 8. All the glory of the world, as building, furniture, retinue, brave apparrel, Princes Courts, are but as the flower of the graſs, or like the transfigured glory upon the mount, which the diſciples beginning to affect, were overſhadowed with a cloud. How many fine houſes, pleaſant gardens, and coſtly apparrel hath the late cloud of war overſhadowed? *Eſa.* 23. 9. *The Lord hath ſtained the pride of all glory, and brought into contempt all the honourable of the earth.*

earth. But could Satan give the glory he pretends, yet ſhould you have it upon exceeding hard terms. He ſaid to Chriſt, *Fall down and worſhip me, and all ſhall be thine.*

4 As the Lines meet in the centre, and the beams of the Sun in a burning-glaſs, ſo let your ſcattered affections meet in God. *Solomon* having let his affections go out to pleaſures, mirth, wine, buildings, vineyards, gardens, pools of water, poſſeſſions of cattel, treaſures of gold and ſilver, muſick, *&c.* *Eccleſ.* 2.1,2,3,4,5,6,7. came to ſee the vanity, and to centre himſelf in the fear of God, and keeping his commandments, *Eccleſ.* 12.13.

5 Conſider, the things of the world which are ſutable to others, God can make them diſproportionable to thee. *Ahab* had a Kingdom, but could take no comfort in it, but was ſick for one poor Vineyard. *Haman* had wealth, honour, and the favour of the Prince in abundance, yet the want of a cringe from *Mordecai,* (a ſmall matter one would think) made all bitter. If inferiour cauſes can bring forth contrary effects, as the Sun can ſoften Wax and harden Clay, cannot the higheſt cauſe much more produce it? Many have vaſt Eſtates, but an unequal yoke-fellow, or the reproach of ſome ſin they have committed, or a guilty conſcience, takes away the comforts of them.

6 Conſider, it's a Chriſtians duty always to have a diſpoſition to leave all for Chriſt, *Luke* 14.26. Now how can we perform this duty, if our hearts be ſet upon the World? Thou ſayeſt thou canſt not leave thy ſtately dwelling and accommodations, thou doſt in effect ſay, I cannot be a Chriſtian. *Paul* ſaith, *Gal.* 6.14. *God forbid that I ſhould rejoyce, ſave in the Croſs of Chriſt.*

7 Be convinced of the vanity in all earthly things. Practiſe often follows conviction; there's a maſk upon riches, pleaſures, honours, which is falſe opinion, which muſt be pulled off. How was *Achan* cozened with a Wedg of Gold? and *Gehezi* with two Talents of Silver?

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The Labours of worldly men are not unfitly by ſome reſembled to the ſports of children, their buildings to the houſes children make of cards and trenchers, their gathering wealth to the others gathering ſticks, their immoderate ſorrow in the loſs of them, to the cry of children when their houſes are caſt down.

Whether it be a thing more to be laughed at or pitied, I ſhall not determine, to ſee man that hath an eternal ſoul and eternal objects to look at upon the terms of higheſt neceſſity, his eternal weal or wo, to ſpend the ſtrength of his ſpirit upon earthly vanities. We count them mad men who leaving ſerious things, are diſpoſed to play with pins and ſtraws, ſuch are worldly men. The Prophet ſaid, *He ſaw an end of all perfections, Pſalm* 119.96. May we not ſay the ſame, we have ſeen an end of all perfection, of beauty, ſave of Gods image Holineſs, of all perfection of pedegree, ſave ſpiritual adoption, of all perfection of wealth, ſave of riches laid up in Heaven, of all perfection of buildings, ſave of that City whoſe Builder and Maker is God, of all perfections of joy, ſave the joy of a good conſcience, which is a continual feaſt?

8 Beware of being deluded by worldly pretences, as, 1 the hardneſs of the times; in hard times let us be leſs worldly, then ſhould we open our hands freely.

2 The greatneſs of their charge; true, we are to provide for our charge, elſe we are worſe then Infidels, but thou provides for thy ſelf, being loath to part with any thing, till death put thy children in poſſeſſion whether thou wilt or not, nay if God take half their charge away, they are not more lib eral?

3 The great neceſſities of the Church, a faire pretence, if true; but conſider, what haſt thou done for the Church, do not thy proporti ons come ſhort, not onely of others but alſo of thy own ability? we read of ſome, who parted with all for the Church, but they were not men of this temper, *Acts* 4. 34, 35.

9 Be

9 Be much in prayer, that God would cure thy worldly frame of heart; ſay, Lord, I can ſavour nothing, but oxen and farms. If any man ſpeak a word of any heavenly diſcourſe, it's unſavory: I have a heart juſt like the Inn at *Bethlehem*, room enough for others, none for thee. Be large in thy confeſſions; ſay, Lord, this is a ſin that makes me ſometimes neglect duties of religion, and commonly chop them off: that makes me ſo many times in a week go to bed prayerleſs, and abroad in the morning prayerleſs. This ſin hath oft expoſed me to lying, over-reaching; for which I doubt I have not made full reſtitution; my own intereſt hath made me ſeek the ruine of the whole; this hath made me take a bribe in my office, to ſell juſtice in my magiſtracy, cheat in my weights and meaſures, flatter in my miniſtry, ſell things unlawful to be ſold; as the Chriſtians in *Tertulian*'s time, ſold images to the heathens. As a Land-lord I have rackt my Tenants, grinding their faces, becauſe I knew they muſt have my farms: as a labourer I have extorted, becauſe I knew they could not get another: As a ſervant I have cozened my Maſter now and then of a penny; as a Maſter, I have griped my Workmen, making them take ſo much in commodity at a racking price, becauſe I knew thy were tied to my Work: theſe confeſſions when they are feeling and not hiſtorical, will much take off the heart from the World.

10 Set your affections in Heaven: when a man is upon an high Pinacle, things below ſeem very ſmall; ſo get your ſpirits up on high, and the things below will ſeem ſmall: "The Chriſtians in *Juſtin Martyr*'s time (in his Epiſtle to "*Diognetus*) inhabited their own countreys as ſtrangers, "they had all things common with others as Citizens, but "ſuffered all things as ſtrangers; every ſtrange countrey "is their countrey, and every countrey is ſtrange to them; "they live in the earth, but have their converſation in hea-"ven. That which is the ſoul in the body, that are Chriſti-

ans in the World; the ſoul is diſperſed through all the members of the body, and Chriſtians are diſperſed through the Cities of the World; the ſoul dwells in the body but is not of the body, ſo Chriſtians dwell in the World but are not of the World.

Then are our affections in Heaven, when the ſoul is longing after the preſence of God; the ſoul is not ſo much there where it lives as where it loves. The ſoul, looking upon better things than the World, can eaſily bid adieu unto the World. It was a Chriſtian ſpeech of a certain Biſhop mentioned by *Auguſtine*, that when the *Gothes* had taken the City and ſpoil, he ſaid, *I am not ſorry for my Gold and Silver, thou knoweſt where my treaſure is.*

11 Believe the promiſes, in which God promiſeth, that *nothing good for us ſhall be wanting unto us*, *Pſalm* 34.10. 37.3. 84.11. *Matth.* 6.32. 1 *Tim* 6.8. *Heb.* 13.5. God knows what a charge of children you have, how hard the times are, how dear commodities are. Either earthly things are good for thee, or not; if they be good, God hath promiſed them; if they be not good, why doſt thou cark for them, nay, why doſt thou not pray againſt them? that every thing that hinders the perfecting of thy inward man may be removed. Beſides, is not Gods faithfulneſs as fully engaged for things of this life, as for things of a better? If we believe his faithfulneſs for eternal things, we tell an apparent Lye if we believe him not alſo for temporal things, wherein his faithfulneſs is no leſs engaged.

4 *Uſe.* Triall, whether our hearts go out inordinately after the World, onely I will lay down ſome cautions,

1 That there's too much worldlineſs in the beſt of us; hence *John* writes to young men, old men, *that they ſhould not love the World*, 1 *John* 2.16.

2 It is a very difficult thing to diſtinguiſh worldlineſs in the reliques, from wordlineſs in the reign, becauſe of the neceſſary cares and proviſion for us and ours required, and becauſe

cauſe of divers virtues that intrench upon it, as frugality, thrift.

3 That tender conſciences may not be ſcrupled, know that though there may be too much worldlineſs in thee, yet when thou mourneſt under it, and groaneſt to God againſt it, and prayeſt earneſtly for, and hungers after a liberal and an heavenly minde, this wordlineſs in thee is onely in the reliques not in the reign.

Trials hereof.

1 A conſtant and uſual ſavouring of earthly things, with a conſtant and uſual diſguſting and diſreliſhing of heavenly things, *Rom.*8.5. *They that are after the fleſh do ſavour the things of the fleſh, and they that are after the Spirit do ſavour the things of the Spirit.* Such men are preſently jaded in thinking of heavenly things.

2 A diſpoſition to hold the things of the World, notwithſtanding duty and a good conſcience call us to leave them; ſuch was the young man, *Matth.*19.22. the ſtony ground, *Matth.*13.21. The ſtony ground, though they had not a purpoſe to leave Chriſt when tribulation came, yet they had not a purpoſe to ſtick to Chriſt, if tribulation ſhould come.

We often, upon falſe grounds, count men worldly, as becauſe we ſee them laborious in their callings, when our ſelves are idle, when we ſee them have much buſineſs when our ſelves have little, or when they uſe moderation and frugality in their apparrel and houſe keeping, when perhaps our ſelves are too profuſe, or becauſe they will not beſtow upon ſuch objects as we would have them, or becauſe they have a diligent hand to provide for them and theirs; but theſe are not ſignes of a worldly heart, but contrarily when a man claſps his heart about his eſtate, and ſaith, I will not leave thee, I will not go from an high condition to a low, this argues a worldly heart: for as he is an heavenly Chriſtian who hath a diſpoſition to hold

Chriſt though he loſe all, *Phil.* 3. 8. So he is an earthly man, who reſolves to hold what he hath, though he loſe Chriſt.

3 By the hearts running habitually upon the world, *Phil.* 3. 19. *Whoſe end is deſtruction, who minde earthly things.* Some men ſo minde earthly things, that their end will be deſtruction. No ſpeech but of the world, no delight but in the world, *Amos*, 8. 5. *Even on the day of worſhip they cryed, when will the Sabboth be gone, that we may ſell wheat?* Their hearts run upon bargains, upon purchaſes, high places, *&c.* *Ahabs* heart ſtill ran on *Naboths* Vineyard, *Hamans* heart ran upon honour, he thought he ſhould be the man whom the King would honour, *Heſt.* 6. 1 *Joh.* 4. 5. *They are of the world, therefore ſpeak they of the world.* Thus the glutton, *Luk.* 12. 19. his ſoul ran upon his goods, thinking *he had much goods laid up for many years.* A poor condemned man ſhould not be thinking ſo much of meat and drink, as how to eſcape the ſword of the executioner; Thou comes into the world a condemned man; though thy thoughts may be of thy particular calling, how thou increaſes or decreaſes, yet ſpecially ſhould thy heart run upon heavenly things, and how thou mayeſt eſcape the wrath to come.

4 When the heart is exerciſed in covetous practices, 2 *Pet.* 2. 14. *Curſed children, and an heart exerciſed with covetous practices* are joyned together, as if he ſhould ſay, ſuch men, how ever magnified of men yet are curſed children. Thou thoughteſt perhaps God would never have given thee riches, had he not loved thee; oh! but if ye be covetous, you are curſed children, and God abhors you. Now the covetous practices of theſe men are many, as 1 haling and tearing away from others by any indirect means, as *Ahab* and *Jezebel*, *Achan*, *Judas*, and thoſe *Jam.* 5. 2. *Who defrauded thoſe of their wages who reapt their fields*, Hab. 2. 6. *Wo to him that increaſeth that which is not his.*

2 By ordinary ſaving: when God calls them to ſpend, they

they will give good words, be warme, be filled, but give not thoſe things which are needfull to the body, *Jam.* 2. 15, 16. as their hands are ſhut up, ſo are their bowels, 1 *John* 3. 17.

"It was a ſpeech of *Chryſoſtom*, *Hom.* 34. to the people "of *Antioch*, Whatſoever thou haſt above neceſſary relief "for thy ſelf and family (and Godly moderate, not un-"ſuitable and endleſs care) of providing honeſtly for our "families, (which who ſo doth not is worſe then an Infi-"del) is not ours now, but the goods of the poor, and "who ſo depriveth them of it, is a thief and a murtherer. I will not deny nor maintain this aſſertion, but leave it as I found it, but this I ſay, Its a ſigne of a covetous heart when thou haſt ſuperfluities, and thou ſhuts up thy heart to him which is in neceſſities, yea, which is worſe, to him that is in extremities.

Another covetous practice is, making bargains, ſo that ſtill they will have an hole to creep out at.

Another is in their entertainment of others. *Eat and drink ſay they, but their heart is not with thee*, Prov. 23. 7, 8.

Another is witty carnal excuſes to ſave their purſes, as that they cannot get in money owing to them, they have ſuch poor relations lying upon them, they have had ſuch loſſes, ſuch a charge, a hard farme, they have done as much as others, the pariſh or Church muſt look to them, thouſands of excuſes people have. So that as *the liberal heart deviſeth liberal things, and by liberal things ſhall he ſtand*, *Eſa.* 32. 7, 8. So theſe covetous churles deviſe covetous devices, and by his covetous devices ſhall he fall in the day of account.

5 When the heart is full of carkings how to live here, but few or no cares how to live eternally. What ſhall I do in old age when my limbs are gone; when a dear year comes? many ſouls are ſo haunted with theſe cares that they can take little comfort in any thing they have, and

theſe

theſe carkings are ſo much worſe, when they are in them who have either a competency, or abundance. This doth not directly prove the reign of worldlineſs, but is a ground for the heart to ſuſpect it ſelf.

Againſt theſe carkings oppoſe the care God hath for beaſts and fowls, and much more for men; he that cares for his enemies will much more care for his friends and children, if for his children when they ſought him not, much more when they ſeek him and find him. Carke not for future times, this day may conclude thy life.

On the contrary I'le give you ſome ſigns this ſin reigns not.

1 When we hunger and thirſt after an heavenly frame of heart, and groan under the frequency of earthly thoughts, and fewneſs of heavenly; here worldlineſs reigns not, but the ſoul may be bleſſed, though it be too worldly. *Bleſſed are they that hunger and thirſt after righteouſneſs*, Mat. 5. 6.

2 When, though we have too much worldlineſs in us, yet upon ſerious examination we find an habit to part with all lands and goods for the Lord, if they come in competition. Thus the diſciples, *Matth.* 19. 27. But the Young man could not do this, *ver.* 22.

3 When we can come cheerfully and willingly to a work of mercy, to the ability God gives us, 2 *Cor.* 8. 2, 3. The *Macedonians* were ready, to and beyond their power, praying *Paul* with much intreaty to take the care hereof.

4 When our ſoveraign affection and converſation is in heaven, *Phil.* 3. 20. *Col.* 3. 1. In all our converſings let Saints look to heaven as the city whereto they belong. All earthly things are deſired by ſuch in reference to Heaven and a good conſcience.

5 When we diſaffect Worldly affections. The fleſh ſometimes puts a godly man upon too eager purſuement of earthly things, and ſometimes upon ſome unworthy covetous prank, or penurious ſcraping; now when we can go to God and pray againſt theſe affections with a real hatred of them,

them, as *David* did, *Pſalm* 119.36. *Incline not my heart to covetouſneſs*, here worldlineſs reigns not.

6 When we deſire to be convinced of the *Quantum* or meaſure that God would have us to forgo, for ſuch a godly uſe or good cauſe; for example, in ſuch cauſe of Religion, as to the late Diſtreſſes of the poor Proteſtants in *Piedmont*, I part with ſo much as my proportion comes to and the generality of godly people give, yet, could I be convinced that God required a greater proportion of me, I would chearfully let it go even to the laſt Groat; and what though my children have ſo much leſs, yet Gods bleſſing is enough for them, and I will not damn my ſoul in the omiſſion of any known duty to make them rich. Moreover, the ſame command that bindes me to my children, ties me to other relations, to ſuccour them, though not in ſuch a meaſure.

Matth.6.25. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the Life more than Meat, and the Body than Raiment?

Here is a ſecond argument againſt worldlineſs and carking cares, taken from the greater to the leſs; he that hath given the greater will give the leſs; now your Father hath given you the greater, he hath given you your life and body, therefore will he give you the leſs, which is meat and raiment. He gave the greater without thy care, therefore without thy carking he will give the latter. Withall Chriſt puts us in minde of the Authour of our Life and Body, we are to look beyond our Parents.

We are not to think as if Chriſt forbad here a provident diligence and labour to procure things needfull for us and ours, as the ancient *Euchites*, who would always pray, but never work; but he forbids a fearfull diſtruſtfull heart-dividing care, *Pſalm* 34. 9,10. *Fear the Lord, ye his Saints, for there is no want to them that fear him, Pſalm* 84.11. 1 *Tim.* 4.8.

4.8. Hence Christ useth the word μεριμνᾶτε, because μερὶς ἡ νοῦν, because the desire of gathering riches divides the minde, and as it were distracts it, and cuts it into divers thoughts. This is that *Luke* calls μετεωρίζεσθαι, to hang like a Meteor in the Air, to hang betwixt Heaven and Earth.

In the words also there is a silent Objection thus.

Though I must not labour for superfluities, yet must I labour for things which nature desires, and which must serve me for my life, and then when I have got that I will be no more desirous of outward things. To this Christ answers, You think too meanly of Gods goodness, he both can and will provide us of things needfull though we should onely by the by look at those things we want, and should give our mindes wholly or for the greater part to godliness, *John* 6.27.

Obs. Christians ought to lay aside all distrustfull heart-dividing carking and sollicitude for the things of this life.

Reas. 1 Because we have God that cares for us, 1 *Peter* 5.7. *Casting all your care upon him, for he careth for you.* Children cast their care upon their fathers, *who lay up for their children,* 2 *Cor.*12.14. So let us, *Phil.*2.20,21. Thus is it done with us in all our life, we sleeping and being quiet and secure, all things are given us; we caring and being sollicitous nothing is given, *Luth. Tom.*3.383.

2 From our experience we have had of Gods goodness: he that hath given us the greater will also give us the less, he hath given us a body, therefore he will give us meat to sustain it, and raiment to cover it from the cold. The allegement of maintenance for life is but too oft a specious pretence for our covetousness.

Object. But there are lawfull cares we must have.

Answ. True, there are, 1 For spirituals, such a care had *Mary*, *Luke* 10.41. *Paul* had the care of all the Churches upon him, 2 *Cor.*11.28. The *Philippians* had care to mini-

miniſter to *Paul*, *Phil.*4.10. A godly Biſhop is to take care of the Church, 1 *Tim.*3.5. yea every Chriſtian muſt be full of care to maintain good works, *Titus* 3.8. yea this care is a fruit of repentance, 2 *Cor.*7.12. None ſo full of theſe cares as a Chriſtian, 1 *Cor.*7.32. *Who cares for the things of the Lord.*

2 There are cares for temporals, 1 *Cor.*7.33. *He that is maried careth for the World, how he may pleaſe his Wife. Joſeph* took care to provide Corn for *Egypt.* If we have not a lawfull care, we are worſe than Infidels, 1 *Tim.*5.8. God teaches us this care from the ſilly Piſmire, *Prov.6.6. Who provides her Meat in the Summer and Harveſt.*

Queſt. But what cares are they which are unlawfull?

Anſw. Diſtracting heart-dividing cares. *Paul* would have us attend upon the Lord *without diſtraction*, 1 *Cor.* 7.35.

Theſe diſtracting cares conſiſt in three things.

1 In a doubtfulneſs of the ſucceſs, notwithſtanding we uſe lawfull endeavours; the Promiſe is, *In all thy ways acknowledg him, and he ſhall direct thy ſteps, Prov.*3.6.

2 When earthly cares ſhall crowd in in holy duties, *Luke* 8.14. *The cares of the World choak the Word*, or cauſe us to neglect holy duties, as in *Martha, Luke* 10.40.

3 When we ſhall be immoderately thoughfull for livelihood for us and ours, ſo that our hearts become troubled with fear of want.

Uſe 1 Humiliation to Saints who have ſo many diſtracting cares upon them. Would we compare our few cares for Heaven, and our many cares for a livelihood, how ſhould we be cloathed with ſhame? Theſe ſeize on us in the morning and go to bed with us at night. God takes care of thee, who made thee, who cared for thee before thou waſt. We care for our ſelves, as if he that made us preſently went away, leaving us in our own hands. *Aug.*

1 Theſe dividing cares of thine ariſe from remainders of unbelief in thee, for men of eminent faith have been little troubled therewith, *Dan.*3.17. *We are not carefull to anſwer thee, O King, in this matter, if it be ſo, our God whom we ſerve is able to deliver us*, ſaid the Three Children.

2 Whatever burden thou haſt thou art commanded to caſt it upon God, *Pſalm* 37.5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.* Thou art not to take Gods work from him; thy work is dependance, Gods work is proviſion. *Pſalm* 55.18. *Caſt thy burden on the Lord, he ſhall ſuſtain thee.*

3 The care and proviſion God makes for all creatures, *Pſalm* 104. 10. to *v.* 31. he ſends Springs into Valleys, cauſes Graſs to grow for Cattel, makes Trees for Birds to neſt in, the Rocks and Hills a Refuge for Goats and Conies. Lions ſeek their Meat from God, *v.*27,28. *Theſe wait all upon thee that thou mayeſt give them their Meat in due ſeaſon; that thou giveſt them they gather, Pſalm* 147.9. *He giveth to the Beaſt his Food, and to the young Ravens which cry. Matth.* 10.29,30.

4 It's Gods good pleaſure to give you the Kingdom of Heaven, much more will he give you things of this life, *Luke* 12.32. *Fear not, little Flock, it's your Fathers good pleaſure to give you the Kingdom.*

5 The vanity and miſchief of diſtracting cares: the vanity of them is ſeen, becauſe all our carking will not better our condition. Do what thou canſt thou ſhalt not be rich, whom God will have to be poor, *Luth. Tom.*3.266. And their miſchief is ſeen in that they ſurcharge the heart, as Meat and Drink immoderately taken do the ſtomach, *Luke* 21.34.

2 *Exhortation.* To endeavour the riddance of theſe ſinfull cares.

Means.

1. Commit all your endeavours to God in Prayer, to be proſpered

proſpered and ſucceeded by him, *Phil.*4.6. *In nothing be carefull but in every thing let your requeſt be made known to him.* When you have commended the matter to God in Prayer, then let the peace of God keep your hearts, *v.*7. *Prov.*16.3. *Commit thy work unto the Lord, and thy thoughts ſhall be eſtabliſhed.*

2 Exerciſe faith in the promiſes, *Heb.*13.5. *I will never leave thee, nor forſake thee,* 1 *Tim.*4.8.

3 Covet not multitudes of buſineſs, for much buſineſs creates many cares, and ſo much the more when thy charge is but little.

4 Conſider, though God taketh care for all creatures, *Pſalm* 104.27. 145.15. 147.8,9. *He giveth to the beaſt his food, and to the young Ravens which cry,* yet his care for them not comparable to the care he hath for his children. 1 *Cor.* 9.9. *Doth God take care of Oxen?* Yes he doth, but not comparatively. See *Deut.*11.12.

5 The vanity and unprofitableneſs of all our carking cares; *which of you by taking thought can adde one cubit to his ſtature?* Matth. 6.17. Pſal. 127. 2. It's in vain to riſe early and go to bed late: *Except the Lord build the houſe, and except the Lord keep the city the watchman waketh but in vain.*

6 Conſider the unceſſancy of Gods care for us. The Land whither ye go to poſſeſs is a Land of Hills and Valleyes, and drinketh water of the rain of Heaven. A Land which the Lord thy God careth for, the eyes of the Lord thy God are alwayes upon it from the beginning of the year unto the end of the year, *Deut.* 11.11,12. *Pſal.* 40. 5. *Thy thoughts which are to us-ward they cannot be reckoned up in order unto thee. If I would declare and ſpeak of them they are more then can be numbred,* 1 Pet. 5.7. *Caſting* not onely ſome, but, *all your care upon him,* why? *He careth for you.*

*V.*26. *Behold the fowls of the ayr, for they ſow not, neither*

do they reap, nor gather into barnes, yet your heavenly Father feedeth them. Are ye not much better then they?

Here's a second Argument to dissuade from carking care, from the less to the greater; your Father nourishes the fowls, much more will he nourish you. *Behold the fowls of the Ayre.* He makes a distinction betwixt poultry and house fowls which are cared for by men, and fowls of the Ayr which are not cared for by men, *Psal.* 147. 9. *Job*, 39. 3. *Luke* instanceth in the Ravens, which men are so far from caring for, that they hate them, *Luk.* 12. 24. Christ compares men, not to Oxen but to Birds, that he may teach us as birds to fly from earth to heaven.

They neither sow, nor reap, nor gather into barnes] They neither sowing, nor reaping, are directed by the providence of God where there is food, and they thrive more then those which are nourished by the care of man. Yet is this no ground to patronize idleness, that because the fowls neither plow nor sow, therefore we must not, for the proportion is not in this, that they labour not, but in this, if God take care for more base creatures, much more for those which are more excellent.

In all likelihood the fowls making no provision in summer, should starve in winter, yet experience teaches that they are fatter in winter then in summer.

Obs. Its our duty now and then to look upon the creatures.

2 Its no disparagement to the providence of God to have a care of the fowls of Heaven, *Matth.* 10. 29, 30.

3 As the care of God reaches to the fowls of heaven, so much more to his children, for he that is their Creator, is thy Father.

V. 27. *Which of you by taking thought can adde one cubit to his stature?*

Here

Here is a third reaſon againſt carking care taken from the vanity of all ſuch carking: we by all our caring cannot adde any thing to the ſtature of our body, no more can we adde any thing to the meaſure of our eſtates which providence hath appointed us to come to.

Beſides, men through their pride are ready to aſcribe all their gettings to their care and diligence, hence Chriſt ſhows that all our care without Gods bleſſing is as vain as if a dwarf ſhould think to adde to himſelf the ſtature of a tall man. As God hath meaſured every man the meaſure of the ſtature of his body, ſo hath he meaſured to every man the ſtature and meaſure of his eſtate.

By taking thought] Thought-taking or ſollicitude is the ſickneſs or diſquietneſs of the mind by immoderate thinking.

Can adde to his ſtature one cubit] A cubit is the length of the arme from the bending of it to the end of the middle finger: now every man rightly formed, as ſome obſerve, is four Cubits of his own Cubits high, and four Cubits broad: if he ſtretch forth himſelf in breadth, he is as it were four ſquare, now by all his carking he is not able to adde a fifth.

Obſ. 1 God hath ſet down the meaſure of eſtate which he hath appointed for us. *Prov.* 22. 2.

2 We by all our carking cannot go beyond this meaſure, *Pſal.* 75. 6, 7.

3 Immoderate carking thoughts do not better us as to our outward condition.

V. 28, 29, 30. *And why take ye thought for rayment? Conſider the Lillies of the field how they grow, they toyl not, neither do they ſpin, and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe. Wherefore if God ſo cloth the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more cloth you, O ye of little faith?*

A fourth reaſon againſt carking, which is, God hath no leſs care of clothing us then of feeding us, therefore let us not carke. Chriſt proves it from the Lillies and flowers which are beautifully adorned, not by their own care or labour, for they neither toil nor ſpin, yet are they yearly new clad. Therefore will he much more cloath his children. If he cloath the graſs ſo, which is made to grow onely for the cattel, or for the oven or fire, or for dung, how much more will he cloath man, which is born to great things, to worſhip God, to hold forth his name, and to have an everlaſting life? Note Chriſt ſpeaks not of garden Lillies and flowers, which have mans induſtry beſtowed upon them, but of field Lillies.

Solomon in all his glory was not arrayed like one of theſe] Meaning when he ſat upon his Ivory Throne covered over with gold, 2 *Chron.* 9. 17, 18.

1 Becauſe *Solomons* glory was artificial, the rayment of Lillies and flowers was natural. Chriſt mentions *Solomons* garments, becauſe probably it was white and pourtrayed with Lillies, for Princes uſed to wear white garments, *Eccleſ.* 9. 8. and for ſculpture of garments with Lillies, ſee it in *Pauſanias* in *Eliacis, cap.* 5. *Marcellinus, lib* 14. So that Chriſt preferrs the beauty of Lillies before *Solomons* cloth of ſilver garments which were woven with Lillies, becauſe the one was natural and the other artificial. Art is onely natures ape, now as an ape imitates a man, but can never do actions ſo perfectly as a man, no more can art equal nature. Art is as it were the point or ſhadow of nature.

Beſides, what hath ſuch an orient colour as ſome kindes of gilly-flowers, and Tulips?

What Purple comes near the Violet, and what ſo white as the Lillie? What Princes garments like the Peacocks tail?

But that wherein all artificial things come ſhort in is that they want life.

So

So excellent doth Chriſt judg theſe, that he compares himſelf to the Roſe of *Sharon* and Lilly of the Valleys. *Song* 2.1. By the way Chriſt lets us ſee what mean things, ſilken, golden and purple Garments are; wherein many pride themſelves.

Shall he not much more cloath you, O ye of little faith] *q. d.* If he cloath ſuch baſe creatures with ſuch glorious array, will he not then cloath you? And therefore it argues your faith to be weak that ſo much cark about theſe things; ſeeing Gods promiſe is no leſs true concerning food and raiment than concerning remiſſion of ſins.

Queſt. Whether from Chriſt his vilifying of Apparel it be lawfull to wear any coſtly Apparel, ſuch as *Solomon* did?

Anſw. If theſe ornaments might not be worn, why hath the Lord given them? for perſons of great quality it is. *Joſeph* had a ring on his finger, and a chain of gold about his neck, *Gen.* 41. 42. *Mordecai* was arrayed in violet colour, as the margin reads it, and white, and with a great Crown of gold, and with a garment of fine linnen and Purple. *Eſth.* 8. 15. *Daniel* was cloathed with Scarlet, and with a Chain of Gold about his Neck, *Dan.*5.19. Alſo they that are in Kings houſes wear ſoft cloathing, *Matth.* 11. 8. The Angels appear in ſhining Garments, *Luke* 24.4. Chriſt in the Transfiguration, *Matth.*17.2.

We muſt not therefore throw down diſtinctions of degrees, yea even among Chriſtians.

Whereas the Apoſtle ſeems to forbid Gold, Pearls and coſtly array to Chriſtians, it ſeems to me not as if theſe things were univerſally unlawfull, but,

1. Becauſe many hereby are diſabled from works of mercy.

2. Coſtlineſs above their degree, when Tradeſmen are as fine as Gentlemen, Maid-ſervants as their Miſtreſſes.

3. Unſutableneſs, for Chriſtians in thoſe times, 1 Because

cause mostly poor, 2 Because the wants of the Church did exceedingly call for Relief, 3 Because Christians in those times were exposed to Persecution, and consequently unsutable for such times to the Worlds end, when Christians are exposed to the like condition.

4 All array is costly in some measure, if a man cloath himself in Leather, therefore the costlinesse here meant must be high-prized Apparel, the costlinesse whereof must be judged from the person that wears it and the In-comes he hath to maintain it, and the place and station he hath that wears it.

5 Look to expediency, as well as lawfulnesse.

Now whereas some bring Reasons for Saints to put upon their Garments no superfluous Trimmings and Ornaments, as,

1 From the present wants and straits of Saints, the feeding of whom is the feeding of Christ.

2 By their plainnesse of Apparel they would convince the World and adorn the Doctrine of Christ.

3 Else instead of honouring God with their Substance they will honour themselves, *Prov.3.9.*

4 Costly Apparel exposes to the temptations of Covetousnesse, Deceit and Injustice, with other Snares of Pride, as stately Houses, rich Furniture, whiles they endeavour to have every thing sutable. And hereby Christian assembling together and visiting is neglected, and much time is spent in providing and putting such Garments on.

5 The present affliction of the times wherein God calls to girding and sack-cloath, *Isai* 22.12,13. *Amos* 6.5,6,7.

6 Pride is a reigning sin in the Land, which Saints are to witnesse against, which they cannot do but by a contrary practise.

7 From the scandal and offence which such costly Apparel gives to some Saints, in which case *Paul* would not eat flesh, nor drink Wines, 1 *Cor.*8.13. *Rom.*14.2.

I hold

I hold these Arguments very considerable to perswade all Christians to great moderation in Apparel, and likewise I acknowledg Pride in Apparel is a very great sin in many Professours, and that against many all the cited Arguments fight, who hereby give offence and justifie Pride of Apparel by their proud Examples, and are hereby much disabled from works of mercy.

1 But these Arguments seem not to me to take away my Assertion, which is, that Apparel is made, not onely to fence us from the cold, but for distinction of Degrees, and that persons may wear Apparel sutable to their degree, provided they be not proud of it, and that it be not to the disablement of them to any work of mercy: onely in case of scandal I incline to think that Ornaments and fine Apparel are to give place, and I much desire all Christians to shew much moderation herein, that they may not become offensive, neither to those that are within or without: for the abuse herein my soul is grieved as well as the souls of others.

2 The excess of Apparel in Christians hath given advantage to the deluding Quakers,

1 By having so visible an evil to reprove, as there is in too many Professours.

2 By a seeming mortification of Apparel to delude ignorant people, whiles the pride of their words and carriages declares to judicious Christians the unmortified pride of their hearts.

Object. But what are the Superfluities you would perswade to?

Answ. The abatements of Superfluities, as to Ribbons, silver Laces, *&c.*

Obs. 1 God hath as great a care to cloath us as to feed us.

2 For immoderate thought-taking for earthly things we cannot comfortably give a Reason to the Lord.

3 It's an Argument that our Faith is but small to be very

ry ſollicitous and anxiouſly carefull for outward things.

4 That there are degrees of faith, little and great, *Matth.* 8.10,26. *Matth.*15.26. *Matth.*16.8.

1 Little or weak faith, which is when a man goes out of himſelf to lay hold on Chriſt's righteouſneſs, yet not without ſome doubtings about remiſſion of ſins and outward things, *Mark* 9.24. As there are differences of bodily ſtature, ſome are big ſome little, ſo in the ſtature of grace.

This weakneſs ariſes, 1 From weakneſs of knowledg, *Rom.*14.2. Some from weakneſs of knowledg feed upon herbs onely.

2 From a weak apprehenſion of promiſes of forgiveneſs, *Mark* 9.24. *Lord I believe, help my unbelief.*

3 From infancy in Chriſtianity or converſion. A Babe cannot be ſtrong as a grown perſon.

4 Want of experiences of Gods dealings, for experience breeds confidence, 2 *Cor.*1.10.

2 Great or ſtrong faith is when a man is full of knowledg of the Scriptures, and ſtrong to apprehend Gods love and to reſiſt temptations, and to cleave unto God in difficulties, 2 *Chron.* 14.10,11. *Heſter* 4.14. *Dan.* 3.17. *Pſalm* 23.4. 27.1. *Matth.* 8.10. *Matth.* 15.28. *Rom.*4.20. 8. 9. The growth of this ſtrong faith is like the growth of a ſtrong man, which is by degrees, after a good continuance and uſe of the means, after frequent witneſſing of the Spirit, after many experiences of the truth of our own hearts to God in reſiſting pleaſing and profitable ſins, and doing painfull and coſtly duties conſtantly, and ſuch as oft we had no thanks for of men.

The leaſt degree of faith is that which makes us willing to take Chriſt notwithſtanding all croſſes, loſſes and perſecutions. Now if a man ſtand queſtioning whether he had beſt take Chriſt or no, this is not faith.

Now faith admits of degrees in ſix reſpects.

1 In further perſwaſions of truths. I have Reaſons to perſwade

perſwade ſuch things are truths, and theſe overcome me, yet may I be further perſwaded by more Reaſons. We ſee an object by the light of one candle, but when more candles come, we ſee it the plainlier.

2 In the difficulty of things to be believed. As for *Abraham* to believe he ſhould have a Son, and after t obelieve that God was able to raiſe him up from the grave, as from a dead womb. *Martha* could believe the general Reſurrection, but not the particular Reſurrection of *Lazarus*.

3 In reſpect of means, when a man hath but little means and yet believes much: ſo the Centurion, *Matth.* 8. 10. and *Nathaniel John* 1. 48.

4 In reſpect of things revealed. The Apoſtles when Chriſt was on earth had a degree of faith, but when Chriſt was aſcended, they grew to an higher, not onely becauſe the habit was then more increaſed, but becauſe the revelations and objects were more.

5 In the the fruits of it, as ſenſe of Gods love, power to ſubdue paſſions, patience and joy in tribulations, conqueſts over temptations.

6 In reſpect of aſſent and conſent in cloſing with Chriſt; as in the act of Mariage, two Women take two Husbands, yet one takes an Husband with greater greedineſs according as her underſtanding cloſes with his proportionable fitneſs.

Uſe. Exhortation to grow from a weak faith to a ſtrong. *Nicodemus* firſt came to Chriſt ſecretly, after witneſſed truth openly. The leaſt degree of Faith is Faith, as a little man is a man as well as the greateſt; a little water is water as well as the Ocean; the leaſt bud drawes ſap from the root, as well as the greateſt branch, ſo doth weak Faith as well as ſtrong draw ſap from Chriſt. It's not the ſtrength of Faith that ſaves, but the truth of it, nor the weakneſs of Faith that damns, but the want of it. We

are not ſaved by the worth or quantity of our Faith, but by Chriſt who is laid hold upon by a weak Faith as well as a ſtrong. All that looked on the *Brazen Serpent* were healed, yet ſome lookt with a ſtrong eye, ſome with a weak, in like manner do we behold Chriſt, *John* 3.14,15,16.

Obj. But if a little Faith be ſo good; what matters it for a great?

Anſw. Though none are rejected for it, yet ſome are reproved. It's a blemiſh to have little faith after great means. A weak faith gets to Heaven, but it's with difficulty, eſpecially if God ſend great trials. Two men go up an hill, one of them in a Conſumption goes up pantingly, the other without panting; two ſhips come into a haven, one tatter'd and weather-beaten ready to ſink, the other with full ſail: ſo weak faith brings to Heaven, but with many doubts and fears. Beſides, we may have greater temptations than yet we have had, even fiery trials. What then will a weak faith do? Finally, the more we grow in faith the more we ſhall grow in peace and joy, *Rom.* 15.13. and have a fuller audience in Heaven.

2 *Uſe.* Labour after a ſtrong faith. Weak faith is a precious Jewel, 1 *Peter* 1.7. but ſtrong faith carries a man through the World as a Conquerour.

Queſt. What notes of it?

Anſw. 1 It contemns the temptations of multitudes, cuſtomes and examples. Let never ſo many be contrary-minded it moves not him. *Eliah* ſtood againſt four hundred.

2 Strong faith is not ſhaken with the apoſtaſie of great men, though Profeſſours, Preachers. *Paul* was not moved from the faith a jot, though all they of *Aſia* turned away from him, 2 *Tim.* 1.15. and though at his firſt anſwer before *Nero* all men forſook him.

3 Holy boldneſs in time of danger, *Pſalm* 3.5,6. *I will not fear ten thouſands that have ſet themſelves againſt me,* *Pſalm* 27.1,2. 46.1,2.

4 A mighty ſpirit of Prayer that will take no denial from God, *Matth.* 15. 28. The Woman of *Cana* would take no denial from Chriſt, hence Chriſt ſays, *O woman great is thy faith.*

5 A comfortable apprehenſion of Death and Judgment, which days are feared by weak Chriſtians, *Luke* 2.29. *Phil.* 1. 23.

6 To have a clear manifeſtation of Gods love without any queſtioning of his Eſtate, *Rom.* 8 38,39. and thereupon to triumph in Gods love over all both ſin, Satan, and afflictions, *Rom.* 8.33,34,35,36,37.

Queſt. Whether may not a man of great faith ſo decline that his faith may become weak?

Anſw. As ſome of weak have become ſtrong, ſo ſome of ſtrong have become weak, *Heb.* 11.34. *Aſa* had a great faith that he feared not a Million of *Ethiopians,* yet after became weak. See 2 *Chron.* 16. 7,8. yea, ſo weak that we might queſtion his grace, did not the Scripture ſay, *His heart was perfect with God all his days,* 1 *Kings* 15.14. This is cauſed, partly from want of the means of grace, or diſuſe of them, as want of Preaching, Prayer and good company. Shut up a ſtrong man from food and diet him thus, and his ſtrength will decay. Partly from falling into ſome ſin againſt conſcience, *Pſalm* 51.10,11. or a frequent giving way to ones daily corruptions without lamenting and reforming of them, and partly from love of the World and multitude of worldly buſineſſes; hence many who have ſhewn much forwardneſs in their youth, have decayed in their affections to the Lord and to his people.

V. 31. *Therefore take no thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewith ſhall we be clothed?*

32 *For all theſe things do the nations of the world ſeek after.*

Here is a fifth argument againſt earthly ſollicitude, or carking,

carking, becauſe this inordinate carking for meat, drink, and apparel is proper to heathens, which are ignorant of God and his providence, and not to Chriſtians who acknowledge and experience both. The word is ἐπιζητεῖν which ſignifies a certain vehement deſire. As ye my diſciples differ in your profeſſion from the Gentiles, ſee that ye differ alſo in your practice; they are ſtill carking what they ſhall eat, drink, put on, but let your queſtions be, how ſhall we live for ever? Few of the heathens look for any happineſs after death, and therefore no wonder they are ſo eager after the things of this life; but you are born to better things, and called out from them, therefore though you have great charge, and perhaps but little means to maintain them, though you have now and then a croſs in the world, do not you diſtruſtfully ſay, as they ſay, *What ſhall we eat*, &c.

For your heavenly Father knoweth that ye have need of all theſe things] This is a ſixth argument againſt earthly ſollicitude, taken from Gods fatherly care of you; he knowes what your means and charge is, what the hardneſs of the times; the contingent charges that befall you; he is a Father, and therefore will not neglect his children, an heavenly Father, and therefore will give you the beſt of bleſſings: he is alſo your Father, one in whom you have a property, what need you then doubt? what childe is there that caſts not his care upon his father? It's the fathers reproach if he either will not or cannot provide for his children: will it not redound to Gods reproach when we ſhall be carking for our ſelves, as if we had no God to care for us, *Pſal.*23.1. *The Lord is my ſhepherd I ſhall not want.*

If we could conceive God were our Father and we his children, the world would be baſe to us, with all its glory, wealth, and pleaſures, we would not be ſollicitous for livelihood, we would not be ſo confident earthly things being preſent,

preſent, nor caſt away our confidence, they being taken away. *Luth. Tom.* 4. 127.

V. 33. *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.*

We have heard of Chriſts dehortation from worldlineſs and carking, now followes the exhortation to true care, *but ſeek ye firſt the Kingdom of God.*

In the words, 2 things, 1 a duty, *Seek ye firſt the Kingdom of God.* 2 The promiſe, *All theſe things ſhall be added.*

Seek ye firſt] Threefold firſtneſs, 1 of time, 2 of eſtimation, 3 of opportunity. He that forſakes opportunity, ſhall be forſaken of it. Opportunity is like a ſhip under ſail, to which you muſt call preſently, elſe it is gone. *Hannibal* when he could, would not deſtroy *Rome*, after he could not when he would. Though we are to give God our youth, *Exod.* 22.29. *Thou ſhalt not delay to offer the firſt of thy ripe fruits*, *Prov.* 3 9. *Honour the Lord with the firſt-fruits of thy increaſe.* Eccleſ. 12.1. *Remember thy Creator in the days of thy youth*, And thoſe that have been moſt eminent in grace, have been wrought upon young. *Obadiah* feared the Lord from his youth. *Samuel* was called when a childe, *Timothy* and many others, and it is a mans honor to begin to know God betimes: Yet this firſtneſs is not all, but we muſt underſtand a firſtneſs of dignity and eſtimation, that we prize ſpiritual things above temporal, thoſe temporal things are to be ſought in order to the Kingdom of God. Carnal men ſay, ſeek money firſt, and vertue afterwards: But Chriſt ſayes, ſeek grace firſt, if not, we ſhall be as fooliſh virgins who too late ſought for oyl, *Mat.* 25. So that here is a ſeventh argument againſt diſtruſtful care, *viz.* all temporal good things are the rewards of godlineſs, therefore cark not for them, *Pſal.* 34.9,10. *There is no want to them that fear him, they that ſeek the Lord ſhall not want any good thing*, 1 Tim. 4.8. Earthly things are added over and above, alluding

alluding to that, 1 *Kings* 3.11. *Because Solomon asked an understanding heart, and not long life, riches, or the lives of enemies, God gave him that which he did not ask over and above riches and honour.*

The Kingdom of God, and his righteousness] The Kingdom of God as the mark, righteousness as the way. So *Matth.*5.20. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of God.* He that seeks the Kingdom of God above all other things, and all other things for it, need not be sollicitous for other things, for they shall be added.

Also by Kingdom of God, understand right and title to the Kingdom of God.

And his righteousness] which is, 1 Imputative righteousness of Christ, which is also called the righteousness of God, *Rom.*1.17. *Rom.*3.21. *Rom.* 10.3.

2 The righteousness of sanctification, as integrity of love, hunger and thirst after doing Gods will, innocency, charity, and all other graces. Now that sanctification is called righteousness, appears, *Deut.*6.25. *It shall be our righteousness if we observe to do all these commandments, Job* 27.6. *My righteousness I hold fast and will not let it go.* That is, my sanctification and uprightness: but in this sence righteousness is onely an intentional conformity to the law of God, and no satisfaction to divine justice. Many seek the Kingdom of God, but few seek the righteousness thereof: but it's said of *Joseph* of *Arimathea, he was a good man and a just, and he waited for the Kingdom of God, Luke* 23.50,51. and *Zachary* and *Elizabeth, Luke* 1.6.

And all these things shall be added unto you,] The word προστεθήσεται signifies, shall be added as over measure. Godliness hath the promises of this life, and that which is to come, *Mark* 10.30. 1 *Tim.*4.8. It's a metaphor taken from cheap things which are given in in the buying of costly things, as paper and packthread are given in by Shop-

Shop-keepers, when we onely buy Stuffs or such commodities, *Psal.* 111.5. *He hath given meat to them that fear him, he will ever be mindefull of his covenant.*

Quest. But we see divers Godly persons are scanted as to outward things.

Answ. God hath promised outward things to us, but its onely when they are good for us. *Psal.* 34. 11. They that seek the Lord shall not want any good thing; sometimes God sees outward things in any measure not so good for us: as a Physician that hath seen our water, or felt our pulse, takes away such and such meat from us, because he sees it not good for us, so doth God; or as a father takes away a knife from his child, because he sees he is in danger to cut his fingers therewith.

2 Gods people sometimes abuse his blessings to pride, prodigality and excess: such children of God may justly fear to be pinched. God doth not by promise bind himself to give us outward things when we shall spend them upon our lusts, for so God should bind himself to unjust things; but though we begg such things of him, he denyes them, *Jam.* 4. 3.

3 All promise of outward things is with the exception of the Cross; so the cause of God standing need of witnesses, and for the exercise of the faith and patience of his people, sometimes precious Saints of eminent holiness have been scanted, *Heb.* 11. 37. *Such of whom the world was not worthy, wandred about in sheep skins, and Goat skins, being destitute, afflicted, tormented,* but their wants have been made up abundantly with inward comfort. See *Mar.* 10.30.

4 Unbelief (as to Gods promise for outward things) sometimes straitens Gods hand. We are bid to pray in faith for daily bread, now how can we do this unless Gods promise be certain and absolute. According to the faith of men it will be unto them, *Gen.* 3. 19. *In the sweat of thy brows thou shalt eat thy bread.* As it was a threatning and a

command, ſo was it a promiſe, that we ſweating and taking pains ſhall eat our bread. The perſons that are beggars and extream poor are wicked perſons, who joyn not themſelves to any Church but are diſſolute in life.

5 Though for abuſe of mercies, God ſometimes pinches his children, yet uſually he keeps them from famiſhing, for the abſoluteneſs of his promiſe in temporal things, which are no leſs abſolute then ſpiritual things (as I judge, leaving others to their light herein) as we ſee in ſundry temporal promiſes which are ſet down without any reſtriction. *Pſal.* 1. 3. *Pſal.* 37. 3. *Truſt in the Lord and do good, dwell in the land, and in truth and ſtableneſs thou ſhalt be fed*, as the Margin out of the Hebrew reads it. See alſo *ver.* 25. *Rom.* 8. 32. *How ſhall he not with him give us all things alſo?* Firſt mary Chriſt, then have all things with him. See many abſolute promiſes, *Pſal.* 84. 11. No good thing will he with-hold from them that walk uprightly, *Prov.* 28. 10. The upright ſhall have good things in poſſeſſion, and ſee the three large promiſes in the New Teſtament, this in the Text, and that, 1 *Tim.* 4. 8. and that *Heb.* 13. 5.

Queſt. But what will you ſay to poor Chriſtians? will you conclude them unbelievers?

Anſ. In no wiſe, but rather conclude they have failed in the condition, in the belief of the abſoluteneſs of temporal promiſes, or elſe they have failed in their duty, not working in their youth, but being negligent in their callings after they have been converted, or elſe they had an high mind and God was forced to pull them down, or elſe they have lived out of a calling, or been idle therein, and as God would not have his Church to relieve them that will not work, ſo neither will he himſelf relieve them, 2 *Theſſ.* 3. 10. *If any man will not work neither ſhall he eat.*

Uſe. Reprehenſion of thoſe who ſay they truſt God with their ſouls, but dare not truſt him with their bodies,

but

but they will uſe indirect means, but why are they ſo confident? Surely becauſe their faith is not ſo aſſaulted as to ſpirituals, as it is to temporals; were their faith to be tryed as to the Trinity, Reſurrection, belief of the Creation of the World, a Virgins bringing forth a Son, the day of judgement, *&c.* they would no leſs ſhew their unbelief of Gods Word herein, then they do of his Word as to temporal things.

2 Exhort; To have outward things, ſet your hearts to ſeek heavenly things, the other then will be added, when you know rightly to value ſpiritual bleſſings: depend on God for temporal things. So long as the ark was in *Obed-Edoms* houſe God proſpered it, 2 *Sam.*6. *Joſeph* was a good man and God made all that he did to proſper in his hand, *Gen.*39.3.

The contrary practice is that of the world who firſt ſeek earthly things, and think that upon their faint wiſhes when they are upon the bed of ſickneſs, death or other diſtreſſes, heavenly things will be added unto them, contrary to *Solomons* counſel, to *remember our Creator in the dayes of youth,* think that old age will be a fitter time, and prophane *Eſau* like, preferre a meſſe of pottage before a birthright and bleſſing.

*V.*34. *Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.*

Here is another Argument to take us off from carking for the morrow, that is, for all future time: becauſe to morrow or future time will have cares therein. It is not a part of wiſdom to trouble our ſelves with caring for thoſe things which muſt be cared over again to morrow. Chriſt alludes to the gathering of Manna, *Exod.*16.20. Some out of carking would keep of the Manna until the morning, and it bred worms and ſtank.

Future time or to morrow will have its trouble, there-

fore we need not gather the cares of two dayes into one, which being divided we ſhall more eaſily bear: we complain of many troubles and cares which our ſelves create, yet in forbidding care for the morrow he allows cares for the preſent. Not as if all care for the future were unlawful, for the diſciples of *Antioch* cared to ſend relief to the brethren of *Jeruſalem*, hearing of a famine, *Act.*11.29. And, if we ſhould not care for to morrow, we ſhould neither plow nor ſow, build nor plant; therefore Chriſt forbids here, 1 care that flows from unbelief and diſtruſt. *Heb.*13.5. *Exod.*16.20.

2 That care that hinders us from ſeeking heavenly things, *Luk.*8.14.

3 That care of earthly things which goes before our care for heavenly things and Gods Kingdom, which we ought to ſeek in the firſt place, *Heb.*12.16,17.

4 An afflicting care concerning future events, which are uncertain, and can neither be foreſeen nor hindred, and its well for us we cannot foreſee them; for could we foreſee all future cares our ſouls would be ſwallowed up of them. Beſides we know not whether we ſhall live till to morrow, and why then ſhould we ſo care for it? *Prov.*27.1. Boaſt not of to morrow, for thou knoweſt not what a day may bring forth. We know not what may be in the womb of the morning, or what it will bring forth, *Jam* 4.15,16.

5 A troubling and diſquieting care. Chriſt did not blame *Martha* for that ſhe was careful to provide, but that her care was ſo overmuch that it troubled her that ſhe could not attend upon Chriſts preaching, *Luk.*10.41,42. *Martha, Martha, thou art careful and troubled about many things, but one thing is needful.* As if he ſhould ſay, *Martha*, thou neglects a needful thing for a needleſs thing.

Uſe. Let every day have its due proportion of care and prayer. Lay not to morrows cares on the preſent day. As *Samuel* ſaid to *Saul*, 1 *Sam.*9.20. that he ſhould not ſet

his

his mind upon his aſſes that were loſt, when a kingdom was befallen him; ſo let us not ſet our cares on tranſitory things when we have great things to think upon.

2 Prepare for new troubles and cares every day of thy life. Earthly buſineſſes come upon us like waves of the Sea; this day hath cares, and to morrow brings cares, and hardly will a day of thy life be free, *Gen.*47.9. All the dayes of *Jacobs* Pilgrimage are ſaid to be evil.

3 Learn that, inſtead of immoderate thought taking, to commend thy matters to God in prayer: look unto him for bleſſing, ſucceſs, and direction: as the Marriner hath his eye upon the pole ſtar, as well as his hand upon the helme, ſo ſhould we acknowledge God in all our wayes, and he will direct our ſteps, *Prov.*3.5,6. *Pſal.*123.1,2,. *Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens,* Pſal. 37. *Commit thy way unto the Lord* (how difficult ſoever) *and he will bring it to paſs*, ver.5. Pſal.90.17. Unburthen all thy cares into his boſom. *Jer.*10.23. *The way of man is not in himſelf to direct his ſteps.*

CHAP. VII.

CHriſt in this Chapter proceeds in giving precepts conducing to faith and godlineſs.

*V.*1 *Judge not, that ye be not judged*] This is the firſt precept; not as if Chriſt did go about to take away judgements and Courts of Juſtice, either in Church or Common-wealth, which is eſtabliſhed, *Matth.* 18.15,16,17. *Rom.* 13. but he onely ſpeaks againſt raſh judgments.

Raſh judgement is a determinate opinion concerning the evil of another upon inſufficient grounds; though the thing be true that we judge, yet if the grounds upon which we judge

judge be inſufficient, our judgement is raſh judgement. Such was that of *Eli*, 1 *Sam.* 1. 13, 14. who judged *Hanna* to be drunk, becauſe her lips moved when ſhe was praying in her heart. Againſt this the Apoſtle ſpeaks, *Who art thou that judgeſt another mans ſervant?* *Rom.* 14. 13. alſo, 1 *Cor.* 4. 5. *Judge nothing before the time.* *Jam.* 3. 1. *Be not many Maſters.* Onely know that the reaſons may be too light to perſwade an ill opinion of one man that may be weighty and juſt concerning another. And thoſe that may be too light to a firm aſſent, may be ſufficient to ſtir up a ſuſpicion, whereby the minde ſtands in doubt, and inclines to neither part.

Grounds to take us off from raſh judgement.

1 It's contrary to that principle, *Matth.* 7. 12. *To do as we would be done by.*

2 Every man hath right to a good name, as to a good laid up in the heart of another; now by cenſorious judgeings this is taken away, and the perſon judged made contemptible, and ſo made unfit for offices and benefits.

3 Raſh judgement takes away Gods office, in that we will take upon us to judge thoſe things which belong onely to God, *Rom.* 14. 4. 1 *Cor.* 4. 5.

4 Raſh judging it feeds onely our own and other mens fleſh, in that we raiſe up to our ſelves an over-weaning conceit of our own goodneſs, or flatter others in a ſuppoſed goodneſs by ſpeaking of other mens evils, *Gal.* 6. 4. Things that are doubtfull we ought to interpret for the better part.

5 Thou canſt not judge aright of other mens actions, being ignorant of many circumſtances concerning them; for thou knoweſt not with what minde, or to what end the action was done, nor upon what temptation.

6 Sometimes thou thy ſelf haſt greater faults then thoſe thou judges: yea in the ſame kinde wherein thou judgeſt, he hath a mote, thou haſt a beam in thy eye.

7 Thoſe

7 Thoſe that are moſt apt to judge others, uſually are leaſt inſpective into themſelves. Our own weakneſs ſhould make us ſlow in judging others.

8 The uncertainty of our judgements. We can onely look on the outſide and not on the inſide, and ſometimes perſons mindes are better affected then their lives ſhow.

9 The ſafety of the errour on the ſide of charity in judging perſons to be better then they are, rather then worſe. This way is ſafe and the other dangerous, and he is not wiſe that will go a dangerous way when he may go a ſafe.

10 From the Law of like for like; *For with what judgement ye judge ye ſhall be judged, and with what meaſure ye mete it ſhall be meaſured to you again.* The words are a Proverb, as in other ſins God gives like for like, *Exod.* 22. 22, 23. 1 *Sam*, 15. 33. *Eſai* 33. 1. *Judg.* 1. 6, 7. 1 *Kings* 21. 19. ſo in this, 2 *Sam.* 16. 22. Its juſt that others ſhould do ſo to us, as we have done to others.

11 If we judge not others our ſelves ſhall not be judged: he means it not by God, as if our not judging were a mean or merit to hinder Gods judging, but of men, as *Luke c. 6.* 38. neither can God be overtaken with any raſh judgment, to judge us as we do others. But the meaning is, that God will requite our charitable moderation towards others with the ſame moderation of others towards us. This is ἐπὶ τὸ πολύ, *for the moſt part*, not *always*; for though Chriſt judged no man raſhly, yet was he judged by *Pilate* and the Jews moſt unjuſtly.

Many think to purchaſe to themſelves an opinion of innocency by darkning the reputation of others by raſh judgement, and ſuppoſe that the detraction from another mans reputation is an addition to their own, but Chriſt here tells them the contrary.

Uſe. Caution againſt raſh judgement. Beware we neither leſſen things well done or well ſpoken, nor interpret doubtfull things in the worſe part, nor aggravate light infirmities,

nor

nor be ready to receive ſcattered reproaches.

Obj. But is all judging here condemned?

Anſw. No: to judge a tree by the fruits is lawfull. It's not the minde of Chriſt that his Diſciples ſhould be blinde towards the evils of others, and not to cenſure and puniſh them, but that we bridle the corruption of our hearts which is much inclining to raſh judgement. Our hearts are like crooked rules that are ready to pervert ſtraight things.

Neither is credulity here commended; ſuch as was in *Jacob*, who erred in too much charity, thinking the wild beaſts had devoured *Joſeph*, when his ſons onely ſhewed him a blooded Coat which *Joſeph* wore.

Neither the judging in Churches, 1 *Cor.* 5. 4, 5, 12. or in Commonwealths, 2 *Chron.* 19. 6. is forbid.

Neither the judging of private perſons betwixt brethren, 1 *Cor.* 6. 5. is forbid.

But that judging is here condemned, which ariſes;

1 From pride and domination, *Jam.* 3. 1.

2 From ſpleen, diſcontent, envy, paſſion and hatred, whence mens narrow inſpection ariſeth.

3 From hypocriſie, when men endeavour to cover their own vicious practiſes by judging others; ſo the Phariſee, *Luke* 18. 12, 13.

4 To judge finally of any mans reprobation, having not committed the ſin againſt the Holy Ghoſt.

5 To be Lord and Law-giver to and of another mans conſcience, *Jam.* 4. 12, 13. *There is one Law-giver who is able to ſave and to deſtroy, who art thou that judgeſt another?* thus the ſtrong and weak did, *Rom.* 14. 3, 4. Thou art onely a fellow ſervant, therefore not a judge.

6 That judging which is uſed to get an opinion of holineſs.

Obj. But we finde even godly men and profeſſors to judge others?

Anſw. It's poſſible even for godly men to judge amiſs,

as

as *Abraham*, *Gen.* 20. 10, 11. and *Eli*, 1 *Sam.* 1. 14. and to inſult too much over unregenerate men, but uſually either

1 They judge themſelves, or

2 To preſerve themſelves from being acceſſary to other mens ſins, by a ſecret inviſible allowance of them.

3 Leſt Knaves ſhould go for honeſt men.

4 When men merely civil, or formal, or ſuch as live in ſome ſin are cried up by ſome time-ſerving flatterer, for good men; here a godly man may paſs his judgement of this wicked man, leſt ignorant perſons hearing him ſo commended might gather ſuch a dangerous principle, *viz.* That a man may be a good man, and yet live in ſome way of wickedneſs.

That ſilence is no leſs ſinfull which ſuffers a profane man to carry away the repute of a godly man, then that ſilence which ſuffers a godly man to be charged with hypocriſie, provided there be time and place for a wiſe and charitable contradiction.

V. 2. *For with what judgement ye judge ye ſhall be judged, and with what meaſure ye mete it ſhall be meaſured to you again.*

The ſecond reaſon why we muſt not raſhly judge others, becauſe God by his providence will afford us the like.

V. 3. *And why beholdeſt thou the mote that is in thy brothers eye? and conſidereſt not the beam that is in thine own eye?*

Here's a third reaſon againſt raſh judging, taken from the adjunct. Such perſons have beams or groſs ſins in themſelves, who are prone to cenſure motes or infirmities in others. Self love blindes many that they cannot ſee groſs ſins in themſelves, but can ſee ſuppoſed ſins in others.

V. 4. *Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?*

A fourth reaſon taken from unprofitableneſs and diſ-

honeſty, ſuch judgings do not tend to the amending but to the hardening of the ſinner. He that will judg others had need examine himſelf.

Queſt. Whether may not a Judg condemn thoſe ſins in another which he knows himſelf to have committed, or at preſent knows he liveth in?

Anſw. Yes, becauſe every Judg is bound to judg according to Law, where evils are proſecuted and witneſſed in any outward Court of men, but not where they are proſecuted and witneſſed in the inner Court of conſcience, for that Court onely belongs to God: and though the Apoſtle *Rom.*2.1. ſay, that ſuch men are inexcuſable who judg others for thoſe things themſelves do, it's meant onely in the Court of conſcience, or the Court of Heaven, not in the Courts of men, which looks upon all men as innocent, againſt whom there is no witneſs of guilt.

Beſides, how wilt thou ſay to thy Brother? that is, with what face? upon what ground of conſcience or honeſty wilt thou ſay? Let me pull out thy Mote, when thou haſt the Beam of a reigning ſin in thee, *Luke* 13.14,15.

Obſ. All ſins are not equal; ſome are reigning ſins, ſome are ſins of infirmity.

2 Many perſons, though guilty of great ſins, yet are not ſenſible of them; ſome have beams yet ſee it not.

3 Men that would reform ſmall ſins in others muſt firſt reform great ſins in themſelves.

V,5. *Thou Hypocrite, firſt caſt out the Beam out of thine own Eye, and then thou ſhalt clearly ſee to caſt out the Mote out of thy Brothers Eye.*

The words are an Anſwer to an Objection. It ſeems then I need not care how my Brother lives, whether well or ill.

Anſw. Yes, thou muſt.

Hence Chriſt adds *v.* 5. that we ſhould perform towards them the duty of admonition. See *Levit.* 19. 17. But Hypocrites, upon pretence of admonition, ſometimes exer-

exerciſe a maſterly power of judging, contrary to the Rule of Charity, which requires with all tenderneſs that we inquire into, and deal with the weakneſſes of our Brethren with a deſire of healing of them; but this cannot he do who hath greater faults of his own. Thy Brother whom thou reproves cannot learn a better amendment by thee than that he ſees in thee. Reproof is ſo to be ordered, that not onely the faults of our Brother be blamed, but that reproof may attain the true end thereof, to wit, the amendment of the ſinner, which will be brought about the better when thy life reproves him as well as thy words.

As it's impoſſible for him that hath a beam in his eye, to pull out a mote out of another mans, becauſe the beam blindes him that he cannot ſee the mote; ſo a man blinded with any reigning ſin, he cannot ſee infirmities in others to amend them.

Object. But what Beam is it that is to be caſt out?

Anſw. 1 Reigning ſin, *Rom.*6.12.

2 The beam of ſcandalous ſin. This was in *Davids* eye when he ſo ſeverely judged him to death that took the the Ew-lamb, 2 *Sam.*12.5,6.

Queſt. But how ſhall we come to ſee the greatneſs of our ſins that they are beams?

1 Conſider the infinite majeſty againſt whom committed.

2 Conſider the great knowledg thou haſt ſinned againſt.

3 The length of time thou haſt lived in them, *Hoſea* 8.3.

4 Upon what ſmall temptations thou haſt committed them.

5 That thou haſt been inſtrumental to carry perſons to Hell by thine evils, *Acts* 26.11.

6 That thou haſt cauſed perſons to turn away from the way of truth by thine evils, 2 *Peter* 2.1,2. and cauſed

them to turn to evil by thy example, as *Jeroboam* who made *Iſrael* to ſin.

7 The ſore puniſhments God hath inflicted upon perſons for committing ſuch ſins as thou haſt been guilty of, 1 *Cor.* 10.7,8,9,10,11.

Queſt. But how muſt we caſt out this beam?

Anſw. 1 Believe that there's pardon for great ſins in Chriſt, and bathe thy ſoul in Chriſt's bloud. Do as they that were ſtung with fiery Serpents, *John* 3.14. 1 *John* 1.7.

2 Repent and turn to God with all thy heart, *Joel* 2.12. Let thy repentance appear in the three parts of it, 1 Confeſſion, 1 *John* 1.8. 2 Humiliation, *Jerem.* 13.17, 18. 3 Reformation, *Hoſea* 14.2 *Take away all iniquity. Prov.* 28.13.

And then thou ſhalt ſee clearly to caſt out the Mote out of thy Brothers eye] See who is to be admoniſhed, even a Brother, *Lev.* 19.18. *Matth.* 18.15,16,17. 1 *Cor.* 5.11. 2 *Theſſ.* 3.6. whether he be of our own or of another Church, if our Brothers Ox or Aſs ſtraying are to be brought home by us, *Deut.* 22.1,2,3,4. much more himſelf, yet may others that are not Brethren be reproved, becauſe reproof is a kinde of ſpiritual alms that ought to be given to all, as well as bodily alms where there's hope of amending.

V.6. Give not that which is holy to Dogs, neither caſt ye your Pearls before Swine, leſt they trample them under their feet, and turn again and rend you.

Clemens Alexandrinus mentions that among the *Chaldees, Egyptians,* and *Hebrews,* their Profeſſours were wont to deliver their Precepts in Proverbs, and ſo doth Chriſt, as before, ſo here and elſewhere: it is a demonſtrative kinde of teaching practiſed by *Solomon, Eccleſ.* 12.10.

In the words two things, 1 A Precept, *Give not that which is holy to Dogs.* 2 The Reaſons, 1 *Leſt they trample them under their feet.* 2 *Leſt they turn again and rend you.*

1 The

1 The Precept. *Give not that which is holy to Dogs.* Some by Dogs underſtand Unbelievers, as if the Word, Baptiſm and Supper ſhould not be given to them. For Baptiſm and the Supper it appears they ought not to be given, as being not converting Ordinances, but ſigns and declaratives of converſion already wrought. Were they converting Ordinances they ſhould actively, effectively and operatively produce the grace of Regeneration, and after a phyſical manner work upon the ſoul, whereas they work onely in, by, and through the underſtanding, and therefore muſt be adminiſtred on thoſe believers that have underſtanding to receive them; but for the Word, it being Gods means to bring perſons *from darkneſs to light, and from the power of Satan to Gods Kingdom, Acts* 18.26. it ought to be offered to all.

Therefore by Dogs is meant the ſtubborn and profeſſed Enemies of the Goſpel, who having formerly been convinced of the truth of it are now apoſtatized, and ceaſe not to rail and perſecute that truth. *Acts* 19.9. when divers ſpake evil of the way of God before the multitude, *Paul* departed from them.

Others more pertinently reſtrain that which is holy, to admonition, whereof he had ſpoke; this ought not to be given to Dogs and Swine, of which *Prov.*9.8. *Reprove not a Scorner leſt he hate thee, reprove a wiſe man and he will love thee. Prov.*23.9. *Speak not in the ears of a fool for he will deſpiſe the wiſdom of thy words*; onely we muſt not forbear the duty of admonition to them, that it may do ſome good to, upon this pretence, as if they were Dogs or Hogs, when we perceive no ſuch thing by them, for our hearts are but too backward to perform this duty, becauſe we ſee it ſo unwelcome to moſt men.

By dogs Chriſt means contradictors and blaſphemers againſt admonition, whether publickly in the miniſtry of the Word, as the *Jews* of *Antioch* did, *Acts* 13.46. who hereby

hereby adjudged themselves unworthy of everlasting life, and the Apostles upon their contradiction turned to the Gentiles, so did *Paul* in the like case, *Act.19.9.* depart into the school of *Tyrannus* upon the contradiction the Jews made against his doctrine. Such were those circumcision teachers whom *Paul* calls *dogs*, Phil.3.2. *Beware of dogs*, and perhaps those, *Rev.*22.15. *without are dogs*, are here meant, and also Christ means private admonition, *Prov.* 23. 9. When persons shall rage against it, the Lord provides for the safety of his servants, least for their good will they be rent in pieces by the ungodly.

See Matth.10. 14,15.

By holy things and pearls then Christ means publick and private admonition: they are called holy because the persons that give it are holy, and because the subject matter, even the admonition is holy, and because of the end, which is the sanctification of souls.

They are called Pearls for their preciousness and excellency. *Psal.*141.5. Admonition is compared to an excellent Oyl.

By hogs Christ means they do not contradict, but by the uncleanness of their lives they show their contempt of your admonitions.

Its one thing to tread holy admonitions under our feet, as hogs do and those that wallow in their sins, and another thing to bite and rend him that reaches holy admonitions to us as dogs do: such an one was *Crescens* the Cynick Philosopher, from whom *Justin Martyr* expected his death. As Christ would not have publick and private admonition to be given for their sake, so would he not have it altogether kept silent for their sake. Of this sort of dogs are many, who stir up, not onely Magistrates but the common people against the professors of truth, because the truth such hold forth is contrary to their profit and praise, as we see in Christ and the Apostles.

The reasons of this are, 1 The unprofitableness and unwor-

unworthineſs. Your labour will be ſpent in vain, they will trample theſe precious things under their feet. Things that are ſlighted and counted nothing worth are trod in the mire, as pearles, *&c.* to them that know not their worth.

2 Your own ſafety; they will turn again and rend you, they will prepare fire, ſword, priſons and baniſhment againſt you; and therefore as no man will meddle with a mad Dog for fear he be bit by him, ſo ſhould we beware of ſuch Dogs.

There are ſome wicked men though they be not cured yet are they curable; to theſe admonitions may be given; but ſome are incurable, to whom they are not to be given.

And though we are to give a reaſon of the hope in us to every man, yet is it onely to them that ask a reaſon thereof, which Hogs and Dogs do not.

So that as in the former Verſe Chriſt ſhowes who and what kinde the reprovers ſhould be, ſuch as were free from beams or groſs evils, ſo here in this Verſe he ſhowes who the perſons to be reproved muſt be, not Dogs nor Hogs, but ſuch as will receive an admonition.

Q. How may we give admonitions that they may be received?

A. Something muſt be done by the reprover, ſomething by the reproved.

1 The reprover muſt reprove in love. Its horrible wickedneſs if any ſhould cover hatred or revenge under ſuch a duty, 1 *Theſ.* 2. 11, 12. *We charged you, as a father doth his children, that ye would walk worthy of God.* Never ſet upon reproof unleſs your conſcience tell you, you do it out of love.

2 Be ſure there be a fault committed. If you take up groundleſs reports, you your ſelf will come under reproof, 1 *Cor.* 1. 11, 12. 1 *Cor.* 5. 1.

3 Let reproof be applied to the quality of the perſon reproved; if an inferior more boldly, if a ſuperiour more modeſty,

modeſtly, ſo *Nathan* to *David*, 1 *Tim.* 5. 1. and to the quantity or quality of the ſin, *Tit.* 1. 13. *Rebuke them ſharply.* If a perſon be ſo high that becauſe of his greatneſs he will not be reproved, he is to be reproved becauſe he will not be reproved.

4 With obſervation of fit time and place, ſo *Abigail* to *Nabal* when the drink was out of his head, 1 *Sam.* 25. 36, 37. *Prov.* 25. 11.

5 With zeal, that ſo the ſinner may ſee his ſin and Gods wrath due for it; not as *Eli* to his ſons, but as *John Baptiſt*, *Matth.* 3. 7, 8, 9. *Matth.* 14. 4.

6 With meekneſs, *conſidering thy ſelf mayeſt be tempted*, *Gal.* 6. 1.

7 To give it to a perſon hopefull, not incorrigible, not a Dog or Hog, *Prov*, 23. 9.

8 With patience. If a perſon be admoniſhed and repents not, yet wait a while; if he ſtill mend not, take one or two that may be helpfull, either to bring him to repentance, or to witneſs his ſtubbornneſs, *Matth.* 18. 15.

2 Something muſt be done by the reproved, as

1 To pray for honeſt reprovers, *Pſal.* 141. 4, 5. *Let the righteous reprove me it ſhall be an excellent oyl.*

2 Take the reproof with humility and patience, and not to ſtorm, ſaying as that *Iſraelite* to *Moſes*, *Who made thee a Ruler and a Judge over me? Exod.* 2. 14.

3 Judge that it comes from love till the contrary appear, and ſo it will be better digeſted. We are not offended at him that ſhowes us the ſpots on our clothes, why ſhould we be at him that ſhews us the ſpots of our life.

4 Amend by thy reproof, whether it be a ſin thou haſt been guilty of, or a duty thou haſt faln ſhort in; if not guilty, let it caution thee for time to come, *Prov.* 9. 9. If thou after reproofs amend not, thou art near deſtruction, *Prov.* 29. 1. Motive 1. *He that rebuketh a man ſhall finde more favour afterward then he that flattereth with his tongue*, *Prov.* 28.

28.23. elſe we are in danger to partake with others mens ſins, *Eph.* 5. 11.

V. 7. *Ask and it ſhall be given you, ſeek and ye ſhall finde, knock and it ſhall be opened unto you.*

V. 8. *For every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.*

In this command Chriſt ſtirs us up to prayer. There are two things that hinder prayer, to wit ſloth, and unbelief; againſt ſloth Chriſt bids us *ask, ſeek, knock*, and againſt unbelief Chriſt ſaith, *whoſoever asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.* Nothing more ſtirs up a ſoul to prayer then a confidence of being heard, and nothing makes a man more heartleſs then the contrary.

Now for the things believers ſhould ask they are the Spirit, *Luk.* 11. 13. heavenly wiſedome, *Jam.* 1. 5. both which *Paul* conjoyns and bids us *pray for the ſpirit of wiſedome, Eph.* 1. 17, 18. alſo, *increaſes of grace.*

Theſe three, *ask, ſeek,* and *knock,* ſignifie moſt fervent begging of God, or a begging with perſeverance; they ſignifie we ſhould pray believingly, diligently, fervently, and perſeverantly. If men uſe to give being ſo importuned, how much more will God? As Chriſt ſhowes in the following verſes.

For every one that asketh receiveth] *Pſal.* 81.7. *Thou calledſt in trouble and I delivered thee, Pſal.* 50. 15. The words ſeem to be taken out of *Jer.* 29. 12, 13. *Then ſhall ye call upon me and I will hearken unto you, and ye ſhall ſeek me and find me, when ye ſhall ſearch for me with all your heart.* See *Luke* 15.4.

This promiſe is to be underſtood, that we ask according to the qualifications before laid down, as that we ask in faith, *&c*

Uſe. It's incouragement to us to come to God in all our wants. *While they ſpeak I will hear, Eſa.* 65. 24. Every be-

liever may ſay of himſelf and others as *Moſes* ſaid of the Jews, *Deut.* 4. 7. *What Nation is there that hath God ſo nigh unto them as the Lord our God is in all things that we call unto him for?*

Onely you muſt ask things that God hath promiſed, or at leaſt commanded us to ask for, not hurtfull things, as to ask riches to ſpend them upon our luſts; not curious things. The mother of *Zebedees* ſons deſiring that her ſons might ſit one at Chriſts right hand the other at Chriſts left hand in his Kingdome, was repulſed.

2 Exhort to patient waiting if God anſwer not at firſt, *Luke* 18. 1. God long waited for us, *Song* 5. 1. *Revel.* 3. 20.

V. 9, *For what man is there among you, which if his ſon ask him bread, would give him a ſtone?*

V. 10, *Or if he ask a fiſh will he give him a Serpent?*

V. 11. *If ye then that are evil know how to give good things to your children, how much more ſhall your father which is in heaven give good things to them that ask him?*

The words are an argument from the leſs to the greater. Fathers, though bad men, will give good things to their children, much more will God being a good father, give good things to his children when they ask them of him. Mark, Chriſt argues onely for giving good things to Gods children, not to others: to his children God will give, and more liberally, then men will to theirs.

When a ſon asks bread if the father ſhould give him a ſtone it would be unprofitable for him, and if he ſhould ask fiſh and the father ſhould give him a ſerpent that is like a fiſh he would give him that which is hurtfull, and would poyſon him; ſurely then God will not give his children thoſe things which are either unprofitable for them, or hurtfull unto them: God in mercy ſometimes hears us not, but denies us that which we ask, that he may give us that which may do us more good.

If

If ye being evil know how to give good things] The Apoſtles and holy men are ſaid to be evil, 1 Comparatively, in reſpect of God, *Job* 15. 14, 15, 16. the heavens are not pure in his ſight, as the Moon is dark in compariſon of the Sun, or 2 Becauſe of the unregenerate part remaining in godly men, *Rom.* 7. 18. *I know that in my fleſh dwels no good thing.* He doth not mean his fleſh properly ſo taken, in which the Spirit of God dwelt, who was good, yea goodneſs it ſelf, but his unregenerate part.

Obſ. There is a natural proneneſs in parents, though wicked, to do good unto their children, 2 *Cor.* 12. 14.

2 What good thing we obtain from God we muſt look to get it in the uſe and exerciſe of prayer, *Pſal.* 50. 15.

3 The bowels of God towards his children are infinitely more then the bowels of an earthly father towards his, *Pſal.* 103. 13.

V. 12. *Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them, for this is the Law and the Prophets.*

In this command Chriſt warns us that we ſhould do as we would be done by. The Emperour *Severus* had this ſentence which he had received from Chriſtians or Jews, *quod tibi non vis alteri nè feceris*, what thou willeſt not to thy ſelf thou ſhalt not do to another.

Self-love doth ſo blinde us that to judge rightly we muſt change the perſon.

This is the foundation of all equity, that we would not do to any what we would not ſuffer. If you look upon him him as unrighteous that offers you wrong, look upon your ſelf as unrighteous that offer wrong to another. You would not that another man ſhould over-reach you, or take the advantage of a miſtake of you, nor with-hold any due right from you or your children, you would that every man ſhould love you, do you ſo to others. This is a ſhort ſum of all righteouſneſs. You would not any man ſhould hurt

you, do not ye hurt others; let this rule be in our buying, ſelling, *&c.*

Therefore] This Illative Conjunction hath reſpect to the foregoing precepts of this Sermon, as for giving alms, and loving our neighbour, and not judging raſhly, and doth conclude from them, and ſo *Luke* carries it, and doth not conclude from what went immediately before, as ſome carry it, you would that you ſhould be heard asking juſt things of God, therefore you muſt hear your neighbour asking juſt things of you; which though it be a truth, yet is it not the propper inference, becauſe Chriſt ſpeaks not of our acting towards God but towards men. Though ſome think this word therefore to be redundant.

This precept is to be underſtood onely in juſt things: for elſe a drunkard may reaſon, becauſe I make him drunk, let him make me drunk, or an adulterer may ſay, I lay with my neighbours wife, and let him lye with mine, or to give rayling for rayling.

For this is the Law and the Prophets] The words are the reaſon of Chriſts command, becauſe all the Scriptures aym at this, not onely the Old Teſtament but the New, *Rom.*13.8. *Gal.*5.14. Love fulfills the Law in reſpect of parts not in reſpect of degrees, but juſtification by the Law is not unleſs it be fulfilled both wayes; Charity being imperfect, the operations of it muſt needs be imperfect. In thoſe places *Paul* ſayes the Law is fulfilled, in this thou ſhalt love thy neighbour as thy ſelf, this is the ſumme and ſcope the Law and Goſpel propounds as to men, and therefore to love our neighbour as our ſelf is to do to him as we would have him do to us, were we in his caſe, for it ſeems to me that thoſe two Scriptures and this of Chriſt aim at one thing. You would not have your wealth, wife, name taken from you, do not you take it from others. Now Chriſt ſaith not, this is the whole Law and the Prophets, for *Matth.*22.38,39. The law ſtabliſhes the loving

of

of God with all our heart, as the chief commandement, and love, and juſtice to our neighbour as the next. We are apt to require righteouſneſs from our neighbours to us but backward to return it. Subjects, Princes, Parents, Children, Maſters, Servants ſhould do in their relations as they would be done by, if they were in the correlation.

*V.*13. *Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.*

*V.*14. *Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be which finde it.*

In the words, 1 A Precept, *Enter ye in at the ſtrait gate.*

2 The Reaſons, 1 The wide gate and broad way leads to deſtruction, 2 Becauſe the way that leads to life, and the gate that enters into it is ſtrait and narrow.

3 The fewneſs of thoſe that finde this ſtrait gate and narrow way, and the multitudes who enter in at the wide gate.

Or thus, Chriſt ſets down two things, 1 The end, eternal life. 2 The means thereunto. A Metaphor from Paſſengers, who firſt ſet down the place they go to, and then think of the way to it.

The ſcope of Chriſt is that we ſhould not be offended at the fewneſs of thoſe that follow Chriſt, and the multitudes that follow the manners of the World.

The occaſion *Luke* ſets down, *cap.*13.22. One of Chriſts hearers asked this queſtion, *Are there few that ſhall be ſaved?* To which Chriſt anſwers by an implicite Affirmation, *Strive to enter in at the ſtrait gate. q. d.* You may think that I have ſtraitened the way by my Precepts, but I have onely ſhewed you what it is.

Enter in at the ſtrait gate] That is, the gate and way of holineſs, called the *way of Gods teſtimonies, Pſ.*119.3. 14.32. It's called a ſtrait gate, 1 Becauſe in its own nature it diſpleaſeth fleſh and bloud. 2 Be-

2 Becauſe of the ſtrictneſs of commands, *Matth.*5.28, 29,44.

3 Becauſe of the circumſpection and care which muſt be uſed in walking in it, as in a way from which by the narrowneſs a man may eaſily decline, *Epheſ.*5.14. *Prov.*4.23. *Deut.*5.32.

4 Becauſe there muſt be a great deal of ſtooping and condeſcention: a man muſt be humbled and abaſed in the ſight of his own vileneſs, *Luke* 15.18,19.

5 Becauſe there muſt be much ſtriving to get in, *Luke* 13.23.

6 Becauſe there muſt be ſtripping of our ſelves, 1 Of our Luſts, even of every darling ſin, *Matth.*5.29,30. 1 *Pet.* 4.2. 2 Of our enjoyments, *Luke* 14.33. to forſake all for Chriſt; Lands, Livings, Friends.

7 Becauſe of the Impediments in the way, as 1 Pleaſures and Honours, 2 Mocks and Reproaches, *Heb.*11. 25,26. 3 Many tribulations, *Acts* 14.22.

For wide is the gate and broad is the way that leadeth to deſtruction] This is the firſt Reaſon; by wide gate and broad way Chriſt means the way that ungodly and ſinners walk in, *Pſalm* 1.1,6. called *our own way, Iſai* 53.6. or *the way of our own heart, Iſai* 57.17.

It's called a broad way, 1 Becauſe it's a way of liberty to the fleſh, that a man may run any courſe in it, whether uncleanneſs, pride, worldlineſs.

2 Becauſe every man naturally walks in it, and in no other, *Rom.*3.16,17.

3 Becauſe in this way there are no conditions or reſtraints put upon a man by corruption, but he may do what he pleaſeth.

4 Becauſe of the abundance of ſeveral ſorts of ſinners walking in it, as it were, without touching one another; the drunkard, ſwearer, worldling.

Many there be which go in thereat] We are not to follow multitudes.

titudes. *Noah* and *Lot* would not; four hundred false Prophets against one *Eliah*. All the *Jews* cried *Crucifie him*. All the World wondered after the Beast, *Rev.*13.3. All Nations, Kindreds and Tribes fell down and worshipped the golden Image, except *Shadrach*, *Meshech* and *Abednego*. For 4000 years all Nations walked in their own ways, *Acts* 14.15.

Divide the World in thirty parts, nineteen parts are Idolaters, six are *Mahumetans*, one *Jews*, and four *Christians*; and of the *Christians* I judge that at least there are three Papists for two Protestants, and of the Protestants that seem to be, take out the Atheists, profane, worldlings, formal, how few are there, that go in the narrow way? So that the world looks like a great heap of chaff wherein here and there a wheat corn lyes hid. One good man among multitudes of bad.

So that as *Chrysostom* said of a great city (wherein were at least a hundred thousand souls) it was *Antioch*, How "many think you in this great city may be saved? what "think you of a thousand? and concludes, I think in all "this great city not above an hundred persons will be sa- "ved, and I doubt of some of them too: which amoun- "ted to every thousanth man. *Chrysost. Hom. 40. ad pop. Antioch.*

In the Type onely *Caleb* and *Joshua* entred *Canaan*, to denote that few even among professing people shall enter into heaven. *Many are called, few chosen*, Matth. 20.16. *One of a city and two of a Tribe*, *Jer.*3.14. The godly in *Isaiahs* time were so few, that they were *signes and wonders*, Isa.8. 18. Of all the seventy two Rulers onely *Joseph* of *Arimathea* and *Nicodemus* owned Christ. Christ his flock is a *little flock*, Luk.12.32. Among multitudes there were three onely who resisted the worshipping of the golden Image. *Constantine* the *Arrian* the Son of *Constantine* did upbraid the *Orthodox*, that *Athanasius* with four or five more troubled the peace of all the world: to whom *Liberius* Bishop of *Rome*

Rome ſaid, the word of faith is not diminiſhed by my aloneneſs, *Theodoret, lib.* 2. *Hiſt Eccleſ. cap.*16. *Auguſtine, lib.*4. *Cont. Creſcent. cap.*53. compares the Church to a barne floor, wherein is more chaff then grains of wheat, what may we then compare the world to? *the righteous are ſcarcely ſaved*, 1 Pet.4.18.

Now, for the broad way, how many go therein? Young and Old compaſſed *Lots* houſe. *Rev.*17.15. *The waters which thou ſaweſt where the whore ſitteth, are peoples, and multitudes, nations and languages.* Small and great, rich and poor take the beaſts mark in their right hands and foreheads, *Rev.* 13.16. All the Aſian profeſſors that were at Rome fell away at one time, 2 *Tim.*1.15. See *Matth.*7.22. *Many will ſay to me in that day*, &c.

Uſe. 1 Comfort againſt diſcouragement, becauſe of the fewneſſe of them that look towards God. Chriſt hath foretold it.

2 Admire the grace of God, that among the few that ſhall be ſaved God ſhould caſt his love upon ſo contemptible a creature as thou art.

3 Strive to enter in. In the Baptiſts time the Kingdom of heaven ſuffered violence, *Matth.*11.12. The violent took it by force. Chriſt ſayes, *ſtrive to enter in.* The Greek word is ἀγωνίζεσθε, which ſignifies to ſtrive like wraſtlers, who put forth all their ſtrength when they vvraſtle, as for life if they do overcome, or for death if they be overcome. *So run that ye may obtain*, ſtrive to be temperate in all things; if vvraſtlers for a corruptible crovvn, let us for an incorruptible, 1 *Cor.*9.24,25. For this cauſe the firſt Chriſtians vvillingly offered themſelves to *Martyrdom*, and *Origen* had a ſaying, that if there vvere but one man in the vvorld that vvere to be ſaved he vvould ſtrive to be that man; hovv much more vvhen there's more?

But oh the luke warmneſs and indifferency of many, who think it an eaſie thing to come to heaven, and never take

take pains herein! contrarily Saints, 1 *Pet.*4.18. 2 *Pet.*1. 10. *Heb.*4.1. *Heb.*6.12.12.1,2.

4 *Caution.* Beware of making multitudes your precedent for the things of God. It was no Argument for *Noah* to corrupt his wayes, though all fleſh had corrupted theirs.

*V.*15. *Beware of falſe Prophets, which come to you in ſheeps cloathing, but inwardly are ravening wolves.*

Chriſt warns his Diſciples here to take heed of falſe Prophets: where a fold of ſheep is there will the Wolf be walking.

There's a two fold watchfulneſs againſt theſe falſe Prophets, 1 That which is by the Elders, *Act.*20.28,29. *Take heed unto your ſelves and to all the flock, for after my departure ſhall grievous Wolves enter in among you.* Song.2. 15. *Take us the Foxes, the little Foxes, which ſpoil the vines, for our vines have tender grapes.* By which the Spirit means falſe Prophets, *Ezek.*13.4. *Iſrael, thy Prophets are like the Foxes of the deſerts.* Now Elders are to diſcover falſe Prophets that all men may ſee their folly, 2 *Tim.*3.8,9. 1 By confuting of them, *Titus*, 1.9. An Elder muſt be able *to convince gain-ſayers.* 2 By warning brethren againſt them, *Gal.*5.7,8. 3 By denouncing the cenſures of the Church againſt them, for want whereof the Angel of *Thyatira* was reproved, *Rev.*2.20. 1 *Tim.*1.20.

2 Brethren are to take heed of them, 1 By avoiding their company, *Rom.*16.17. *I beſeech you, brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have heard, and avoid them,* 1 *Tim.*6.3,4.

2 If providence unavoidably caſt us into their company, be ſure you do not hear them, that is yield not to their perſwaſions, *Prov.*19.27. *Ceaſe, my Son, to hear the inſtruction that cauſes to erre from the words of knowledge.*

3 By not receiving them to your houſes. 2 Epiſtle of *John, ver.*10. *If there come any unto you and bring not this*

doctrine, receive him not into your houſes, neither bid him God ſpeed.

Grounds why we ſhould beware of falſe Prophets.

1 Becauſe they lye in wait to deceive, *Eph.*4.14. And in order thereto they have dice, cogging ſlights, as the Word κυβεία ſignifies and much cunning craftineſs.

2 Becauſe the perſons whom falſe Prophets endeavour to ſeduce are commonly weaklings or young beginners in the faith, *Gal.*1.2,3. No ſooner had the *Galatians* received truth, but falſe Prophets were ready to ſeduce them, *Song.* 2.15. *Take us the Foxes*, why? *our vines have tender grapes*; that is our believers or members are but tender or young in the faith, and ſo are leaſt able to make reſiſtance againſt them. We ſee how buſie falſe Prophets have been at *Antioch*, *Act.*15.5. and at *Coloſs*, *cap.*2.7,8. at the firſt planting of the Churches.

3 Becauſe of the great multitude of ſuch, 1 *Joh.*4.1. *There are many falſe Prophets gone out into the world.*

4 Becauſe a Leproſie in the head, or a ſeducement by a falſe Prophet, may prove as dangerous as a ſcandalous practice; hence falſe Prophets are ſaid to bring in damnable Hereſies, 2 *Pet.*2.2.

Uſe. 1 Try the Spirits, that is the doctrines, *becauſe many falſe Prophets are gone out*, 1 *Joh.*4.1. Falſe Prophets take advantage of ſeducing by the lightneſs of mens mindes. As all ſhould try them, ſo eſpecially governours, Princes and great perſons, for whom ſuch lye in wait, *Act.* 13.6.

2 Take heed of ſuch deluders; for this purpoſe, 1 Get a love to truth, for want whereof *many are given up to deluſions, to believe lyes*, 2 Theſſ.2.10,11.

2 Take heed of lightneſs of mind: many are taken with every new fangled whimſie; as the *Galatians* were ſoon removed, ſo are they, *Gal.*1.6.

3 Take heed of their fair tongues, *Rom.*16.18. *With good words*

words and fair ſpeeches they deceive the hearts of the ſimple, they promiſe liberty but allure to wantonneſs, 2 *Pet.* 2. 18,19.

4 Converſe not with ſuch falſe Prophets, 2 Epiſtle of *John, ver.*10.

5 Conſider the danger of their doctrines.

They come in ſheeps cloathing] Here's the danger of them, *they come in ſheeps cloathing, but inwardly are wolves.* Lether or ſheep-skins was the habit of true Prophets, *Heb.*11. 37. Under this kind of habit we are to underſtand all outward ſhow of innocency, teſtified by countenance, words or Apparel. The Prophets wore ſometimes hairy garments, as the Baptiſt, *Matth.*3.4. And the falſe Prophets wore theſe to deceive, *Zach.*13.4. As a flock of ſheep is in danger when there is among them a Wolf covered with a ſheep-skin, ſo is Gods flock in danger by theſe falſe Prophets.

Queſt. But what is this ſheeps clothing?

Anſw. Extraordinary appearance of Zeal, Pretended inſpirations of the ſpirit, ſeeming ſanctity without the power of godlineſs, plainneſs of Apparel, pretended ſelf-denial, mortification and humility, even to the neglecting of the body, and ſometimes even of relations, pretended harmleſneſs, Allegations of Scripture in a flouriſhing way, but not in truth, pretence of being called by men, ſo did the Scribes and Phariſees of their being called; A readineſs to endure priſons, baniſhment, *&c.* for the tenents they hold, Laborious painfulneſs in going from one Land to another to gain Proſelytes, *Matth.*23.15. Denunciatory damnations againſt thoſe who will not believe their dreams.

Inwardly they are ravening Wolfes] They are like Wolfes, 1 For greedineſs, *Eſa.*56.11. they are ſtrong of appetite, as the word is varied in the Margin, they can never have enough, they look all to their own way, every one to his gain.

2 For ſubtilty. The Wolf is very ſubtile, the Evening Wolf though it eat ſome of the fleſh when it takes the prey, yet hides the reſt, he gnawes not the bones till the morrow, ſee *Zeph.* 3. 3. ſo falſe Prophets are very ſubtile, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt, *Eph.* 4. 14.

3 For miſchief. One Wolf will miſchieve a great many Sheep, ſo theſe.

4 For watchfulneſs. The Wolf watcheth if the Shepherd be gone to catch the Sheep, *Joh.* 10. 12. ſo do falſe Prophets, they watch to catch the Sheep and Lambs of Chriſt in the abſence of the Shepherd.

5 Wolves do not enter in by the door, but climb over ſome other way, getting over pales or hedges. So do falſe Prophets, they do not come in at Chriſts door, which is the lawfull call of a Church, but ſome other way, as pretence of preſentation, inſtitution, induction, commendums, diſpenſations, *&c.* *John* 10. 1.

6 For fierceneſs and cruelty; they preſently tear out the very entrails of a creature. *Hab.* 1. 8. The *Chaldeans* are ſaid to be more fierce then the Evening Wolves; ſo theſe. *Acts* 20. 29. *Grievous Wolves ſhall enter in among you not ſparing the flock.* Falſe Prophets are cruel to the ſouls of men: yea and to their bodies too. *Zedekiah* the falſe Prophet ſtruck *Michaiah*, 1 *Kings* 22. 24, 25, 26. *Paſhur* put *Jeremy* in the ſtocks and ſmote him, *Jer.* 20. 2, 3. *Ananias* commanded *Paul* to be ſtricken, *Acts* 23. 2.

Uſe 1 Caution againſt the feigned pretences of falſe Prophets. Learn *to be wiſe as Serpents* againſt them, *Matth.* 10. 16. If they be Wolves and Serpents to circumvent you, be ye Serpents to prevent them.

2 Learn to hear and obey the Lords faithfull Prophets, *Joh.* 10. 4, 5. *Heb.* 13. 7, 17.

V. 16. *By their fruits you ſhall know them.*

Chriſt gives a note whereby to try falſe Prophets, *viz.*

By

By their fruits, that is, by their fruits of iniquity.

Obj. But you ſaid before they had a ſeeming ſanctity.

Anſw. True, but feigned things ſoon return to their nature, no man can long carry a counterfeit perſon.

Q. But what are their fruits?

Anſw. They are many, 1 Uſually they flye ſufferings, eſpecially where praiſe doth not accompany it.

2 They allure unto themſelves men that live in ſin, eſpecially the richer ſort, and promiſe them peace how bad ſoever. Even ſuch as have been caſt out of Churches, without requiring any thing of their repentance.

3 They move queſtions not any way tending to godlineſs, but either curious, or captious queſtions, they *dote about queſtions and ſtrife of words, being full of perverſe diſputings*, 1 *Tim*, 6 4, 5. full of revilings againſt the faithfull ſervants of Chriſt, and thoſe which are the moſt eminent inſtruments of his Church.

4 Alſo they go to preach without any call, either of a true gift, or of a true Church, or Paſtour, *Acts* 13. 2, 3, 4. Alſo, *Acts* 14.23. True Prophets have uſually had a call by thoſe who have had a greater meaſure of the ſpirit to judge then the perſon called. Onely men that are likely to be uſefull this way, may be tried. The Lord complains that the Prophets propheſied without his ſending, *Jer.* 14. 14, 15. *Jer.* 23. 21, 22. *I have not ſent theſe Prophets yet they ran, I have not ſpoken to them yet they propheſied.*

5 Alſo they think to make people forget the name of God by their pretended inſpirations, *Jer.* 23. 27. *They think to cauſe my people to forget my name, by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for* Baal.

6 Alſo they are full of confident blaſphemous boldneſs, to ſay, *God ſaith*, when God ſaith not, *Jer.* 23. 31. *I am againſt the Prophets that ſmooth their tongues, and ſay, he ſaith, The word of the Lord*, to this Judge, this Teacher, See *Ezek.* 13. 6.

7 Alſo

7 Also a bold pretending to know and search hearts, which is onely proper to God, 1 *Kings* 8. 39. *Thou, even thou onely knowest the hearts of the children of men*; they will tell a man they never saw before, that he is an hypocrite and wicked.

8 Also sadding the hearts of the righteous, and gladding the hearts of the wicked, *Ezek.* 13. 22, 23.

9 Also to build up and comfort souls with a false peace, *Ezek.* 13, 10, 11. one cried peace when there was no peace. One false Prophet by his flattery built a wall of carnall confidence, and another daub'd it with untempered morter. This is called a sowing of Pillows, *v.* 18. telling persons on their death-beds you have kept your Church, and been good to the poor, and peaceable among your neighbours.

10 Vain-glory also is a fruit of a false Prophet, *John* 7. 18. *He that speaks of himself seeks his own glory.* Contrarily faithfull Teachers preach not themselves but *Christ Jesus the Lord*, 2 *Cor.* 4. 5. *John* 3. 30.

11 Also dissimulation is a fruit of a false Prophet; he endeavours to make persons to believe otherwise of things then he himself doth, as of the Scriptures, that they are of God, but yet onely for such a time, not for a constant rule of faith: he believs the resurrection, but he means a spiritual resurrection, not a bodily, of the same body committed to the earth.

12 Also bitter invectives against instrumental teaching, that they may draw Disciples after themselves, *Acts* 20. 30, 31.

13 Also they carry you from the light of the Scriptures to the light within you, contrary to *Esai* 8. 20. to the law and to the testimony. If they speak not according to that, it is because there is no light in them. Thou hast no light within, who carriest persons from the Scriptures; how can the light within thee check thee for any thing but from the

light

light of Gods word? The Word uſed thirty times in the New Teſtament for Conſcience, is συνείδησις, which ſignifies, a *knowledge together with*: this conſcience together with God witneſſes all our purpoſes, words and actions, whether good or evill, *Rom.* 9. 1. But whence doth it witneſs for or againſt us? even from the light of the Word. A man might commit idolatry and perſecution every day, and yet not be troubled at it if he do not know the Law of God. Unleſs the knowledge of Gods word be in our mindes, the conſcience cannot exerciſe its judicial act in determining of the lawfulneſs or unlawfulneſs of our actions. Hence, when the Scripture would ſtir up a mans conſcience, it appeals to his knowledge, 1 *Cor.* 6. 15, 16, 19. 1 *Cor.* 9. 23, 24.

14 Alſo the denying of Ordinances, upon pretence of immediate communion with God. Theſe falſe Prophets caſt off the Ordinances wherein God and the ſoul of a believer have communion, they throw down Chriſts ordinances and inſtitutions, that Satans inſpirations and revelations may be inſtead of them. Becauſe there are ſome Allegories in the Scriptures they turn all into Allegories, that they may carry us into a Wood whence we may not finde our way out, and all to ſtabliſh theſe fooleries; and yet theſe men judge themſelves to have come into a ſtate of perfection, judging others to be children who uſe ordinances. But, that they may not ſeem to be mad without reaſon, they bring ſome arguments, as 1 The diſtinction put betwixt the Law and Goſpel, called Letter and Spirit, 1 *Cor.* 3. 6. by Letter is meant the Law, by the Spirit the Goſpel. The Goſpel is called Spirit comparatively, becauſe there is a greater powring out of the Spirit now then formerly. Some by Letter underſtand the Law, and by Spirit the gifts of the Spirit, as tongues, propheſie, *&c.* but I lean to the former, becauſe ſo expounded, *Rom.* 7. 6. where, by *oldneſs of the Letter*, the Apoſtle underſtands a principle of natural conſcience, and, by *newneſs of the Spirit*, a principle

ple of regeneration. For theſe Ordinances of Baptiſm and Supper, God appointed them as helps to our faith, through which is livelily held forth a crucified Chriſt for remiſſion of ſins to a believing ſoul: for not divers things but one and the ſame is ſignified in both thoſe ordinances of Baptiſm and the Supper, to wit, remiſſion of ſins to believers and repentants.

For the duration and perpetuity of ordinances till the end of the world, take theſe reaſons:

1 Becauſe there hath been ſince the Apoſtles times throughout all ages a Church, therefore Ordinances, *Eph.* 3. 22. *Unto him be glory in the Church throughout all ages:* therefore in every age there will be both Church and Ordinances.

2 Becauſe there is a command of our performance and obſervation of them to the end of the world, and a promiſe of Gods preſence with us in ſo doing, *Matth.* 28. 19, 20. Make Diſciples in all Nations -- *Lo I am preſent with you to the end of the world,* 1 *Cor.* 11. 26. *So oft as ye eat this bread and drink this Cup, ye ſhew forth the Lords death till he come.* What warrant have any believers to make a change till the Lord come? No more warrant to put an end to Baptiſm then to making Diſciples, or the teaching the obſervation of Chriſts Commandements.

I can well nigh trace this deluſion to the beginning. In the year 1644 divers Books were printed againſt Infant-baptiſm, the arguments whereof prevailed againſt Infant-baptiſm that many Commanders in the Army were againſt it, but the Parliament and times being much for it, theſe Commanders were troubled to keep in with conſcience and with the times, ſundry perſons diſputing that theſe Officers were bound to take up the Baptiſm of Believers. In this juncture of time comes a Chaplain to the Army, who being forced out of the County of *Kent*, was in the ſame condition with theſe Gentlemen; he comes and preaches a doctrine

ctrine that Baptiſme and the ſupper were onely carnal ordinances and types, and that they ended in the firſt age, or to that effect; ſo this doctrine being received with great applauſe, this preacher, formerly of little acquaintance, came in one month to be one of the moſt eminent preachers in the army, and theſe Gentlemen formerly troubled might now by the arguments of Mr. *F. S.* eaſily bundle the times and their principles againſt infant Baptiſme together, whiles hereby they were kept from the principles of the Anabaptiſts. Though the ſaid Mr. *F. S.* had formerly conferred with me to Baptize him, which I was willing to do, onely through worldly prudence he deſired a place to be digged firſt in his own houſe, to eſcape the odium of the times, but at the end of four dayes when he had appointed me to come to diſpenſe it, he came to queſtion the power of the diſpenſer, ſo I departed home and left him. About ſix months after I being with him reaſoned ſo far, that in one after-noon I anſwered his arguments and wifes, being many, till they had no more to ſay, ſave this, they were convinced, but they muſt ſtay till God did perſwade, after which time he ſpeedily went into the Army, the product and ſpawn of whoſe preachings and printings were theſe deluſions about denying ordinances, which groundedly may be ſuſpected was both to ſpeaker and hearers the puniſhment for dallying with truth, and denying ſubmiſſion to it after conviction. My conſcience tells me that the thing I write of him was truth, and he was my intimate friend, whom I ſhould in no wiſe have cited ſo publick, but that conſcience to God for the undeceiving of others urgeth me.

15 The laſt ſort of fruits by falſe Prophets is that the Scriptures have their period and time of expiration, and that every leſs light is ſwallowed up by a greater; the light of *Moſes* by the light of the Prophets, the light of the Prophets by the light of the *New Teſtament*, and the light

of the *New Teſtament* by the light of the Spirit. The Scriptures they acknowledg were Gods Word, and the Penmen inſpired by God, but it was to endure for a time; hence they allege 2 *Peter* 1.19. *We do well to take heed to the Scriptures, as to a light ſhining in a dark place, till the day dawn and the day-ſtar ariſe in their hearts.*

Be aſtoniſhed, O ye Heavens at theſe, be ye horribly afraid. The horridneſs of this Deluſion wants tears of bloud ſufficiently to bewail it, that apoſtate Profeſſours the authours of theſe Deluſions, ſhould labour as it were to kill God and his Word with his own Weapons. I might wave all Scripture-reaſon with theſe that deny the Scripture, and reaſon with them onely as Philoſophers, alſo I might let the Reader ſee that this damnable errour is an epitome of all errour. But to anſwer that place 2 *Peter* 1.19. *Peter* ſhews that if theſe diſperſed *Jews* attended to the Scriptures of the Prophets they would have a light to guide them in their darkneſs, till the day at laſt appear, and the morning-ſtar, the ſign thereof, ſcatter their darkneſs; that is, till the light of the Goſpel clearly manifeſt unto you this myſtery of godlineſs which ye have begun to receive.

Some interpret thus, that Propheſie is the Night or Darkneſs, the Goſpel is the Light or Morning Star, the ſight of God in Heaven is clear Day: ſo the ſenſe is, Attend unto the reading and ſtudy of the Prophets, that ye may be ſtrengthened by them in the faith of Chriſt, untill the Day Star, that is, a more clear knowledg of the faith of the Goſpel, ſhine unto you, that ye being confirmed therein may thereby be brought to the bleſſedneſs of Heaven. The ſight of faith in compariſon of the ſight in Heaven is but as the Dawning of the Morning to the Light of the Sun at Noon. And as the Morning Star is a Middle betwixt Night and Day, ſo is the Doctrine of the Goſpel a Middle betwixt the dark Doctrine of the Prophets, and the clear ſight in Heaven. So that by Day Star is not meant Chriſt whom

theſe

theſe believing *Jews* had already received, but their going on and increaſe in the faith, whiles by little and little their knowledg became more certain concerning the Myſteries of Chriſt, that no doubts or ſcruples concerning the Chriſtian Faith or any point of it might be any longer in their mindes.

Some by *Day dawning* and *Day Star* underſtand the ſight of God in Heaven; our Life of Miſery in this World being like Night, the Life to come will be like Day, when all ſhadows of mortality, errour and ignorance ſhall vaniſh away. See *Song* 2.17.

This word [*Untill*] favours this Interpretation, becauſe we need Propheſie and the Scriptures all our Life long till we come in Heaven. But both Intepretations are to be taken in, and then the ſenſe will be, Take heed to the Scriptures of the Prophets, and Goſpel, as to the means for your going on in the Faith, and building up, untill you come to the beatifical viſion of the glory in Heaven.

But never did the Apoſtle or Spirit mean that the written Word ſhould have its period and time ſet to laſt, beyond which it is uſeleſs and improper to attend unto it.

The ſecond place is, 1 *John* 2.20,21,27. *But ye have an Unction from the Holy One, and ye ſhall know all things——— but the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you all things.*

From this Scripture, they argue thus, they that have the Teachings of the Spirit have no need of the teaching of the Letter, but they have the Unction of the Spirit that teacheth them all things, therefore they need neither the teaching of the Letter, nor the teachings of men.

Anſw. Three things to be opened, 1 What is meant by Unction?

Anſw. By Unction is meant Chriſtianity, for as a Chriſtian in *Greek* is the ſame that Anointed is, ſo Chriſtianity is the ſame that Anointing is; now Chriſtianity is

the Doctrine, grace and wiſdom of Chriſt, which from the inſpiration of the Spirit is given, whereby we are inſtructed in all the believables and duties of a true Chriſtian which pertain to Chriſtian faith and life, and to fly heretical and Antichriſtian tenents. Now this heavenly Light is compared to Oyl, becauſe the principal uſe of Oyl is to maintain Light; it hath other virtues, as to cool, to chear, to heal, but this is the principal; ſo that by Unction he means the Oyl of holy Doctrine or Truth.

2 *Queſt.* What is meant by this anointing teaching us *all things?*

Anſw. By *all things* are not meant every individual truth, for the Apoſtles themſelves knew onely in part, 1 *Cor.*13.9. therefore we muſt underſtand it reſtrictively to the matter in hand. *Ye know all things,* that is, concerning the ſhunning of Antichriſt and holding the Faith.

2 Or by *all things* he means all things he had formerly taught them, ſo that he rather remembers them and admoniſhes them of things that he writ, than delivers any Principles which were new unto them: therefore *v.*24. he bids that that might remain with them which they had heard from the beginning.

3 *Queſt.* What is meant by this Phraſe, *Ye need not that any man teach you?*

Anſw. The Apoſtle doth not cry down miniſterial teaching, for then ſhould he have cried down his own teaching, and nullified many other Precepts wherein Preachers are commanded to preach the Word, *in ſeaſon and out of ſeaſon,* 2 *Tim.*4.1. and the Miniſtry is given for *the perfecting of the Saints, Epheſ.*4.11,12. but onely warns them againſt falſe Teachers, who taught them contrary Doctrines to thoſe, wherein by the Doctrine of Truth they had been informed; theſe errours the Apoſtle calls Lyes, *v.*22. as being moſt abominable Lyes to deny *Jeſus* to be *Chriſt.*

So

So that the ſenſe is, Ye have the Light of the Word wherein you have been inſtructed to teach you all things needfull for your ſalvation, ſo that you are not to liſten to any Impoſtours that teach you the contrary; but from hence to deduce, that becauſe you have the Teachings of the Spirit, that we need not the Teachings of men, is a grand Deluſion.

A third Argument is, *The Elect ſhall be all taught of God, John 6.45.* So that they ſhall not teach *every man his Neighbour, and every man his Brother, ſaying, Know the Lord, for all ſhall know me, from the leaſt to the greateſt, Heb.8.11.*

A. There is a twofold Teaching, 1 Notional, 2 Affectionate. Of the later of theſe the Scripture ſpeaks. The Lord teaches the Elect or Children of the new Covenant, as no man can teach with the like, he gives them a relliſh of good things, but becauſe the Lord teaches after this way that no man can teach, it follows not that therefore the Apoſtle excludes the teaching of man, for then why would Chriſt ſend out his Apoſtles and the ſeventy Diſciples, and why doth he eſtabliſh a Miniſtry in his Church, one eſſential property whereof is that he muſt be apt to teach, yea doth not Chriſt bid us pray to the Lord of the Harveſt for ſuch Labourers. Chriſt alſo ſhews us that from the Lords teaching as a principal cauſe, the Miniſtry of man becomes effectual, 1 *Cor.*3.7.

There are many other fruits of falſe Prophets, as the ſoothing and flattering of Princes, 1 *Kings* 18.6. compared with *v.*1[illegible].

The mingling of Truth and Errour together, or at leaſt truth and corrupt affections, from which the Apoſtle clears himſelf, 2 *Cor.*2.17.

There are many other notes of falſe Prophets, which by a frequent reading of the Scriptures, and begging of the Spirit, we may attain to know.

*V.*16.

*V.*16. *Ye ſhall know them by their Fruits. Do men gather Grapes of Thorns, or Figs of Thiſtles?*

Look as of Thorn-trees men do not gather Grapes, nor of Thiſtles men do not gather Figgs, ſo from falſe Prophets there is no good and ſweet fruit gathered, but the harſh and corrupt fruit of Errour and Hereſie.

*V.*17. *Even ſo every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth corrupt Fruit.*

Chriſt here comes to confirm unto us further that men do not gather good fruits from bad trees, and makes a reddition to the former Propoſition laid down interrogatively.

By good and bad Trees in general the ſtate of the regenerate and unregenerate man may be underſtood, *Matth.*12. 33. Carnal men cannot pleaſe God, *Rom.*8.8. *Abel*'s perſon was firſt reſpected, then his offering, *Gen.*4.4.

In particular Chriſt means the Prophets, when good they bring forth good fruit, when corrupt they bring forth corrupt fruit; when good, they handle the Word of God uprightly, 2 *Cor.* 2.17. 4.2. when corrupt, they handle Gods Word deceitfully, *Epheſ.*4.14.

Such falſe Prophets are not known by the leaves or flowers of an outward profeſſion, but by their fruits.

*V.*18. *A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit.*

Chriſt amplifies what he had delivered, ſhewing that a good will from the habit of grace in the ſoul brings forth good things ordinarily and uſually, and an evil will from the habit of ſin in the ſoul brings evil things. But Chriſt means firſt, the man muſt be changed that his works may be changed. But who is found good of the Lord, ſeeing Chriſt died for ſinners, therefore he found us all bad Trees, but gave us power to believe on his Name, *Aug. de Verb. Domini Serm.*12.

But if we carry it to Teachers, we muſt underſtand it ſo far

far as he is a good Teacher (for even good Teachers have been miſtaken in ſome things) they cannot bring forth corrupt Doctrine, nor can a corrupt Teacher, ſo far as he is corrupt, bring forth good Doctrine. It's uſual that the actions of the body are ſutable to the qualities of the minde, *Matth.*12.34,35. *A good man out of the good treaſure of his heart bringeth forth that which is good, an evil man out of the evil treaſure of his heart brings forth that which is evil.*

If we underſtand it of men, we muſt underſtand it of men as in their natural eſtate. But as a Tree when it is tranſplanted brings forth good fruit, though naturally without tranſplantation it could not; ſo when perſons are tranſplanted out of their natural eſtate into Chriſt, they bring forth good fruits, *John* 15.4,5. though in their natural ſtate they could not.

If we carry it to Teachers, as Chriſt means both, then the meaning is, if theſe Prophets were true lovers of godlineſs, as they would ſeem to be, they would not uſually commit ſuch things as are directly contrary to godlineſs as they do.

*V.*19. *Every Tree that bringeth not forth good fruit is hewen down and caſt into the fire.*

*V.*20. *Wherefore by their fruits ye ſhall know them.*

Here's the puniſhment of falſe Prophets. The words are a ſimilitude taken from an Husbandman, and are denounced againſt all Hypocrites in general, who have the leaves of profeſſion, but want the power of godlineſs, and in particular againſt hypocritical falſe Prophets. *John* 15.6. *If a man abide not in me, he is caſt forth as a Branch that is withered,* and men gather them and caſt them into the fire and they are burned: as the Husbandman caſts fruitleſs Branches into the fire, ſo will *Chriſt* caſt ſuch as bring not forth good fruit into the fire of Hell. See *Matth.*3.10. In particular, falſe Prophets bring upon themſelves ſwift deſtruction, *Their judgment lingers not, and their damnation ſlumbers not,* 2 *Peter* 2 1,3.

Is

Is hewen down and caſt into the fire] They are now at preſent hewen dow by the threatnings of God, and ſhall hereafter be thrown into Hell.

Wherefore by their fruits ye ſhall know them] Chriſt here concludes thus, *q. d.* ſeeing men uſually teach things ſuitable to their manners and practiſes, by ſuch kinde of corrupt Teachings you may ſuſpect theſe Prophets before they inſtill or drop in their opinions into you, for ſuch as the Maſters are ſuch will they make the Scholars, ſuch as the Tree is ſuch will the Fruits be.

V. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.*

Chriſt from reprehending falſe Prophets, comes to reprehend all hypocritical Formaliſts, whether teachers or hearers, who pretend the faith and doctrine of Chriſt in a great ſhew of holineſs, but deny it in their works. They propheſied in the Name of Chriſt, and wrought miracles, but did not do Chriſt his will.

In the words two things, 1 An excluſion of hypocritical Formaliſts, or formal Hypocrites, out of Gods Kingdom. *Not every one that ſaith Lord, Lord, &c.* A name without a thing is nothing. It's as an ornament in the clay, or a jewel in the mire.

2 A reception of thoſe who have a ſincere purpoſe to obey God, *But he that doth the will of my Father.* To do the will of God is, 1 To believe on Chriſt, *John* 6.40. *This is the will of the Father, that every one that ſees the Son and believes on him, ſhould have everlaſting life.*

2 To declare our faith by a ſanctified courſe of obedience, 1 *Theſſ.*4.4. *This is the will of God, even our ſanctification.*

3 To have a purpoſe for all Gods commands without excepting of any, *Pſal.* 119.6,106. *Col.*1.10. 4.12. *Heb.* 13.20,21.

But

But he that doth the will of my Father which is in heaven] and conſequently my will; *for I and my Father are one*, Joh. 14.7. *and the Father is in the Son, and the Son in the Father*, but Chriſt as he is man for modeſty ſake, names the will of the Father, and not his own.

From the words thus opened obſerve.

Obſ. 1 That in the viſible Church there are many men are onely formal profeſſours; ſuch were the fooliſh Virgins, *Matth.* 25.1. Such was he *Eccleſ.*8.10. *So I ſaw the wicked buried who had come and gone to the place of the Holy*, Tit.1.15. *Profeſs they know God, but in works deny him. A name to live, but are dead, Rev.*3.1. *Ezek.*33.31. *Rom.*2.17, 18,19. Such was *Judas, Magus, Saul.* The conſciences of theſe men would not have been quiet had they not given ſome outward ſervice to God. Formal profeſſors do with their conſciences, as men do with children; men give them ſome ſmall matter, as a pear or plum, to keep them from wrangling and crying out.

Uſe. 1 Believe not every one that hath onely a profeſſion, *Joh.*2.23. How forward was the ſtony ground, *that it received the Word with joy*: Matth.12.21. and yet for want of root, as ſoon as tribulation came, it withered.

2 Caution againſt formality; reſt not in profeſſional faith becauſe thou haſt the name of profeſſor, becauſe of duties of religion in family, or becauſe in Church Communion. They that are found not to live as Chriſt taught, let them know they are not Chriſtians, although they profeſs the doctrine of Chriſt with their tongue; for not the profeſſors onely but the confirmers of their works ſhall be ſaved. *Juſt. Mart. Apol.*1.49. This formality, how ever it be plauſible with the world, yet is it loathed with God, *Rev.* 3.15,16. God will ſpue out ſuch *Laodiceans.*

3 Trial, whether thou art a formal man or not.

1 When thou haſt not grace to overcome every luſt, but Satan holds thee under ſome inſnaring luſt; ſo *Herod.*

*Eccleſ.*8.10. So I ſaw the wicked buried that had come and gone to the place of the Holy.

2 When thou haſt not faith to ſuffer for God or a good conſcience, *Matth.*13.21.

3 When thou art onely careful to cleanſe the outward man, but careleſs of the inner man; ſo the Phariſees, *Luk.* 11.39,40. The Phariſees made clean the outſide of the cup and platter, but their inward part was full of rapine and exceſs. Contrarily powerful Chriſtians are moſt troubled with the inward man.

4 When, though thou performes duties of Religion, yet 1 Thy ſoul is not nouriſhed by them, nor built up, 2 *Tim.*3.8. *Ever learning, but never able to come to a practical knowledge.*

2 Or elſe thou ſeeſt not Gods face in duty, *Job*,13.16. He onely is my ſalvation, but a Hypocrite ſhall not come before him.

3 Or elſe thou doſt not groan under thy dead-heartedneſs. Contrarily powerful Chriſtians groan under their fits of deadneſs, and pray earneſtly for quickening, *Pſal.* 119.25,37,88,107,143,154,156,159.

5 When men turn in their Religion as ſtates turne; ſo did all Nations and Tongues, *Dan.*3.7. except the three children. Its a plain note of a formaliſt to profeſs a Religion before God work it in the heart.

6 When thou performes duties of Religion from art and not from life; as thou prayes perhaps from wit and memory, but not from the Spirit; thou hears the word, but its either for victory of wit, quiet of reſolution, ability to diſcourſe, but not with an intent to practice; thou receives the ſupper, not becauſe of any ſweetneſs of Chriſt thou haſt taſted there, but becauſe perſons would note thee ſhouldeſt thou abſent thy ſelf. So thou gives alms, not out of any chearfulneſs, or becauſe thou Sympathizes with Chriſt or his members, but becauſe natural conſcience calls thee to do ſomething.

2 *Obſ.* Men that are meer formal profeſſors muſt expect to be excluded out of heaven, as well as other groſs ſinners.

2 Things to be conſidered, 1 What formality is. *Anſw.* It's a ſhew, Image or ſimilitude of godlineſs without life or power, as a woodden Image hath the likeneſs of a thing, as of a man or beaſt, but is no ſuch thing, a ſhadow hath likeneſs of a body but is a ſhadow.

2 There is even too much formality and overlineſs in good men in the ſervices they perform to God, but they mourn under them.

Uſe. Reprehenſion of thoſe who reſt in an outward forme of Religion, without the power, *Ananias* and *Sapphira*, *Demas*; Nay, they deny the power of Religion, 2 *Tim.*3.5. When the power of Religion would pull a Carnal man from his luſt, he denyes it; when the queſtion is put whether Chriſt left or luſts, he denies Chriſt for to enjoy his luſts, as the young man, *Matth.*19.22. when preachers exhort to reconciliation, theſe deny, for this power formal men have, *Joh.*5.40. I would, and ye would not, *Matth.*23.37.

Queſt. But why do formal men deny the power of Religion?

Anſw. 1 Becauſe of the difficulty whereto the power of godlineſs calls men, as 1 To part with every luſt, *Matth.*5.29. A right hand, and right eye, and every enjoyment for Chriſt, *Luk.*14.33. without which we cannot be Chriſtians.

2 Becauſe of the painfulneſs that muſt be uſed in the power, 1 *Tim.* 4. 8,9. Whereas any ſlothful performance will ſerve in a form.

3 Becauſe of the reproachfulneſs of it; the power of Godlineſs expoſes perſons to reproach, when they will balk no duty, nor commit no known ſin: for this was *Moſes* reproached, *Heb.*11.26.

4 Because the power of godliness seems folly in the eyes of Carnal men, 1 *Cor.*2.14.

5 Because they are bound with the cords of present sinful pleasures, *Job*,20.12,13. compared with *Prov.*5.22.

2 Exhortation, 1 Press towards the power of Religigion.

2 Show forth the power of it.

1 Press towards the power of Religion.

Means hereto.

1 Draw near to God with thy Spirit, as well as body, *Isa.*29.13. Remember that thy heart is open before him, *Heb.*4.13.

2 Receive not any thing in Religion upon any temporal ends, either of credit, profit, relations of friends, command of Princes, *&c.* but meerly, because the force of truth prevailes upon thy understanding. Some such ends prevailing with *Judas* and *Demas* they became meer formalists.

3 Go not away from the duties of Religion, as prayer, *&c.* till your hearts be nourished therein, so *Jacob*,*Gen.* 32.26. *Hos.* 12.3,4.

4 Strengthen your selves in the power of Gods might, 2 *Tim.*2.1.

5 Get a gracious frame of heart: as there is a natural force that puts forth it self in Drugs, Plants, Precious stones, so there is a supernatural power that puts forth it self in a principle of grace, to the resistance of, and victory over corruption.

2 Shew forth the power of Religion, 1 In the duties of thy particular relation, as Master, Husband, Father, Pastor. Its to the reproach of Religion to see professing children disobedient, professing servants contemptuous of their Masters, 1 *Tim.*6,1. Negligent ey-servants, like stage players, acting onely to please men.

2 In being vvilling to do or suffer any thing for God, *Act.*9.6.21.13.

3 In

3 In having our converſation ſutable to our profeſſion, *Phil.* 1. 27. *Onely let your converſation be as becometh the Goſpel.*

4 In reſiſtance of ſinfull temptations, ſo *Joſeph*, *Gen.* 39. 10. and thoſe Saints, *Heb.* 11. 35.

5 In a patient bearing of croſſes, which in themſelves are very contrary to our ſtubborn wills, 1 *Sam.* 3. 18. *Levit.* 10. 3.

3 *Obſ.* He that in ſincerity doth the will of God, in the purpoſe of his heart, and actions of life, ſhall enter into heaven. I put in both theſe, becauſe many hypocrites may have an outward ſeeming reformation, as *Joas*, *Herod*, the Scribes, *Luke* 11. 39. Therefore we muſt look to inward reformation in the purpoſes of the heart.

Uſe. As we look for bleſſedneſs, ſo let us endeavour to do Gods will, *Jam.* 1. 25. *He that is not a forgetfull hearer but a doer of the work*, which God requires, *this man ſhall be bleſſed in his doing*: a bare pretence to do Gods will is not enough, to ſay as he in the Goſpel, *I go, Sir, into the Vineyard*, but went not, *Matth.* 21. 29,30. Firſt do Gods will, then receive the promiſe, *Heb.* 10. 36.

Means to do Gods will.

1 Labour to know it, *Epheſ.* 5. 17. *Be ye not unwiſe, but underſtanding what the will of the Lord is*, Col. 1. 9.

2 Beg inſtruction of God herein, *Pſal.* 143. 10. *Teach me to do thy will for thou art my God.*

3 Deſire that your will may be brought over to Gods will, *Matth.* 26. 39,42. *Father, not my will but thine be done*, *Acts* 21. 14. *Phil.* 2. 13.

4 Get the Law of God within your heart, *Pſal.* 40. 8. *I delight to do thy will, O God, yea thy Law is in my heart.* Hence it was as meat to Chriſt to do the will of the Father, *John* 4. 34. *My meat is to do the will of him that ſent me*, Eph. 6. 6. *Heb.* 10. 7. 2 *Cor.* 8. 3.

5 Have an eye to every part of Gods will, *Pſal.* 119. 6.

I ſhall not be aſhamed when I have reſpect to all thy Commandements. Acts 13. 22. *I have found* David *a man after mine own heart, which ſhall fulfill all my will. Epaphras* prayed that the *Coloſsians* might be compleat in all the will of God, *Col.* 4. 12.

6 Conſider the equity, perfectneſs and holineſs of Gods will, *Rom.* 12. 2. *Proving what is that perfect, holy, and good will of God.*

7 Conſider how dear thou art to Chriſt if thou doſt his will, more then mother, ſiſter or brother, *Mark* 3. 26.

8 Perſevere in doing Gods will; all that is paſt is nothing without perſeverance, *Matth.* 24. 13.

V. 22, *Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderfull things?*

V. 23. *And then will I profeſs to them, I never knew you: Depart from me ye that work iniquity.*

Chriſt comes to amplifie the rejection of carnal Profeſſors in the day of judgement, from the vanity of their pretences and allegations they alledge for themſelves. Their pretences are three, 1 That they propheſied in the name of Chriſt. 2 Caſt out devils in Chriſts name. 3 Did wonderfull things in Chriſts name; as healings, tongues, and hereby witneſſed thy power.

They reaſon thus: It's unjuſt to caſt out of heaven thoſe that have propheſied in thy name, and caſt out devils in thy name: but we have done ſo; therefore, *&c.* See the horrible pride of formaliſts, who will dare to reply againſt the Judge, ſee *Matth.* 20. 12. Theſe laſt have wrought but one hour and thou haſt made them equal with us.

There are ſome gifts formal hypocrites may have; *Balaam* propheſied, the Magicians of *Egypt* did miracles: miracles are no note of a Church, as Papiſts would make us believe, but were done by profeſſors of Chriſtianity for the

convi-

conviction of unbelievers, ſee *Mark* 16. 17. 1 *Cor.* 14. 22. Tongues are a ſigne to them that believe not. *Caiphas* propheſied, *John* 11. 49.

True miracles are the alone work of God given for the confirmation of Teachers come from God, and were in the primitive times ſeals unto them, *John* 3. 2. *We know thou art a Teacher come from God, for no man can do theſe miracles thou doſt, except God be with him.* See *Heb.* 2. 4. Yet all were not thus confirmed, *John Baptiſt* did no miracle, *John* 10. 41.

Yet ſometimes not onely wicked men have done miracles, *Matth.* 24. 24. 2 *Theſ.* 2. 9. but even wicked Teachers, *Deut.* 13. 1, 2. And in the primitive times all Chriſtians could not do miracles, 1 *Cor.* 12. 29. *Are all workers of miracles?* When miracles were done they were done by the will of God, not when the inſtrument that did the miracle would, *Heb.* 2. 4. for then would not *Paul* have left *Trophimus* ſick at *Miletum*, 2 *Tim.* 4. 20. but would have wrought a miracle to have raiſed him up. And ſometimes uncharitable men have wrought miracles, 1 *Cor.* 13. 2. *Though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing.*

And then will I profeſs unto them, I never knew you: Depart from me ye workers of iniquity] Here is the ſentence againſt theſe formal profeſſors, they are ſent to hell as well as other groſs ſinners. I never knew you, that is, I never approved you. So to know is taken, *Pſal.* 1. 6. I never knew you, *i. e.* I reject you, 1 *Cor.* 8. 3. 2 *Tim.* 2. 19. I never knew you, I knew you as Prophets and Teachers, but never knew you as children and friends: though I know all things, and conſequently know you with a knowledge of ſpeculation, yet I never knew you with a knowledge of love and affection. You have profeſſed me to be your Lord, but you were never yet my ſervants, I muſt acknowledge you to be my creatures, but muſt profeſs you are none of the

the members of my body, *Rom.* 8. 9. I know you with a general knowledge, as I know all things, *Psal.* 139. 2, 3. but I know you not with a special knowledge, as I know mine Elect and Sheep, *John* 10. 14. your lusts are your lords and not I.

Depart from me ye that work iniquity] The words are taken out of *Psal.* 6. 8. they are the sentence of Christs sending formal hypocrites to hell, as *Matth.* 25. 41. *Depart from me ye cursed into everlasting fire.* Oh terrible sentence! thou formalist shalt not onely be severed from thy estate, relations, and all earthly comforts, but also from the presence of the Lord. See 2 *Thess.* 1. 9. never to behold him any more. By workers of iniquity he means such as live in sin, *Rom.* 16. 21. which in *John*'s phrase is called the commitment of sin, *John* 8. 34. *Whosoever committeth sin is the servant of sin,* called *walking in darkness,* 1 *John* 1. 6. See also 1 *John* 3. 8, 9. *He that committeth sin is of the devil, whosoever is born of God doth not commit sin, v.* 9. called also *walking after the flesh,* and *living after the flesh, Rom.* 8. 1. 12. 13. Learn therefore either to depart from thine iniquity, or else be assured thou shalt depart from Christ, *Ezek.* 18. 30. *Repent and turn from your iniquity,* so iniquity shall not be your ruine. Also *v.* 31. It's called also *the reign of sin, Rom.* 6. 12. and *dominion of sin, v.* 14. *the service of sin, v.* 17.

Obs. The number, not onely of profane multitudes, but even of professing people, that shall be damned, will be great.

2 Outward Privileges, as propheſying and doing miracles will not stand us in stead at the Day of Judgment to move the Judg to have mercy upon us. O then get something else to stand thee in stead at that Day, even Christ his Righteousness wherewith *Paul* then desired to be covered, *Phil.* 3. 9. 2 *Cor.* 5. 3. 2 *Peter* 3. 11.

3 There are many persons whom Christ knows with a ge-

general knowledg, whom he never knew, nor will know, with a ſpecial knowledg of love and affection.

4 That man that lives in a purpoſe of ſin, is in Gods account onely a worker of iniquity.

5 That man that lives in any ſin and dies therein, muſt look at the Day of Judgment for ever to be ſevered from the preſence of Chriſt.

V.24. Therefore whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man, which built his houſe upon the Rock.

Chriſt coming to conclude his Sermon tells his Auditory that there are two ſorts of profeſſing hearers, 1 Bare hearers. 2 Doers as well as hearers: to the bare formal hearing Chriſt threatens deſtruction, but to the doer he promiſes life and ſalvation.

This he ſets down, 1 Plainly, *v.24.*

2. By way of ſimilitude, comparing theſe two hearers to two builders, one of which built upon the Sand, and the other built upon a Rock, the one, when aſſaulted by temptations, fell, the other in the midſt of greateſt ſtorms ſtood.

Therefore whoſoever heareth theſe ſayings of mine] By hearing he means the whole profeſſion of Chriſtianity, *Rom.2.13.* in general, and hearing properly taken in particular. Denoting that there may be and are abundance of hearers that are no more but hearers, as the ſtony ground, thorny ground and high-way ſide hearers. Seeing themſelves in the glaſs of the Law of God, they go away, and forget their ſhape, as men do that take a glance of the glaſs and are gone, *James 1.23.* but good hearers are like ſome Women that look long in the glaſs, that they may form themſelves by it.

And doth them] As if he ſhould ſay, I have hitherto taught you how you may lead your lives holily, and have ſhewed you the way to the Kingdom of Heaven, therefore if ye do theſe things I have taught you, ye will be like un-

to a wiſe man that built his houſe upon the Rock or upon a ſure foundation, knowing that elſe all his coſt and labour will be in vain; now the foundation of a Chriſtian is faith and a godly practiſe, 1 *Tim.*6.19. *Laying up in ſtore a good foundation for time to come.*

Obſ. Hearing and doing in godly hearers go together. Such perſons are bleſſed, *John* 13.17. *Luke* 11.28. *James* 1.25. By doing Chriſt means a purpoſe of doing.

Learn we to joyn doing with hearing. 1 Hereby we ſhall be able to ſtand againſt all ſtorms and tempeſts.

2 This will be the teſtimony of the honeſty and integrity of our hearts, *Luke* 8.15. *The good ground with an honeſt and good heart having heard the Word kept it, and brought forth fruit with patience.*

3 Such perſons are bleſſed, *James* 1.25. *If you know theſe things, bleſſed are ye if you do them.* No other knowledg ſave the knowledg of Chriſtian doctrine (though we had all knowledg of Hiſtories, Laws) will ſtand in ſtead, nor this neither without practiſe, not the bearing of Chriſt in the womb, nor giving him ſuck with the breaſt, is comparable to this. See *Luke* 11.27,28. Yet in oppoſition to carnal men, who upon pretence of crying up practiſe cry down knowledg, Chriſt tells that firſt there muſt be a knowledg before a practiſe. And in this practiſe Chriſt intends the command of believing on his Son as the firſt and chiefeſt command, without which we can never appear to comfort in the ſight of the Judg.

4 By joyning doing with hearing God is honoured and glorified, *Matth.* 5.16. *John* 15.8. And by the contrary God is diſhonoured. See *Rom.* 2.17. to *v.* 25. The *Jews* reſting in the knowledg of Gods will, and approving things that were excellent, and in being guides of the blinde and not practiſing what they knew, they cauſed the Name of God to be blaſphemed, *v.*24. 1 *Tim.*6. 1.

5 At the Day of Judgment we ſhall receive, not according

cording to what we have known, but according to what we have done, 2 *Cor.* 5.10. *Revel.* 22.12. *Matth.* 25.34. *Epheſ.*6.8. *Matth.*16.27.

6 Our knowledg will onely ſerve to juſtifie Gods damning us with the heavier condemnation, if we do not practiſe what we know, *Luke* 12.47. 1 *Peter* 4.17. What ſhall become of them that obey not the Goſpel of *Jeſus Chriſt*? *Rom.*2.7,8,9. 2 *Peter* 2.20,21.

7 Our comfort and crown will abound at the Day of Chriſt, according to our care and conſcience in the diſcharge of our duties, and our miſery if we do the contrary, *Matth.* 25.20, 21. *Well done good and faithfull ſervant, enter into the joy of the Lord*; but to the ſlothfull and unprofitable ſervant Chriſt ſaith, *Binde him hand and foot and caſt him into utter darkneſs*, v. 26, 27, 28, 30.

8 Practiſe joyned with hearing wins upon others, 1 *Pet.* 2.12. The Heathens beholding the good works of Chriſtians *glorified God in the day of viſitation*, 1 *Pet.* 3.1. The Heathen husbands were won to look after the truth by the converſation of their wives, *whiles they beheld their chaſte converſation, coupled with a fear* of ſinning againſt God. A holy converſation ſteals into the hearts of them that behold it inſenſibly, to build them up many times to ſalvation, as a ſcandalous carriage doth into the hearts of others to build them up to damnation.

9 An holy practiſe mightily blunts the rage of Perſecutors, 1 *Pet.* 3.13. *Who is he that will harm you, if ye be followers of that which is good*? Tit.2.7. *In all things ſhewing thy ſelf a patern of good works*; why, what then? When your lives and ſpeeches are well ordered, *they that are of the contrary part will be aſhamed, having no evil thing to ſay of you.*

10 All thy hearing, knowledge and parts, and common gifts will come to nothing, and thou wilt be deprived of them, unleſs thou joyn an holy practiſe to them, *Matth.*25.29. *Take the talent from him*; *From him that hath not* (to

wit a fruitfull practiſe) *ſhall be taken away even that which he hath.* It is with Religion as with other trades that bring no gain, unleſs diligently followed.

11 Thou haſt no intereſt in the mercy of God unleſs thou remember his Commandements to do them, *Pſal.*103. 19. Many remember Gods commands to ſpeak of them, but few remember them to do them. It was wittily ſpoken of one, If God had given us his commandements onely to preſerve, he might have committed them to iron Coffers; if onely to talk of them, better to Geeſe and Parrots; if onely for contemplation, to Owles in Ivy-buſhes, or to Monks in Cloiſters. Gods ſcope was not to make trial of the wits of men, who could ſharplieſt conceive, nor of their memories, who could faithfullieſt retain, or of their eloquence, who could roundlieſt diſcourſe, but of their wills, who would moſt obediently do them; this being his chief honour to have his throne and command, not in the head and brains, but in the ſtrong hold of their hearts and lives. *David* did not onely delight in Gods commands, but he lifted up his hands to them, *Pſal.* 119. 47, 48. for to do them.

I will liken him unto a wiſe man which built his houſe upon the rock] That is upon a rocky ground, taking away all the looſe mold that covered the rock. A Chriſtian when he builds, digs deep; and caſts out the looſe earth, to denote that believers, knowing there is much falſhood and hollowneſs in their hearts, therefore when they have heard the Word, they ſuſpect their own hypocriſie and formall receiving of the Word, hence they dig up their hearts by ſoulſearching humiliation to finde out the prevailing iniquity of their hearts, which keeps them from an even and conſtant walking with God. How much greater weight of building any man intends to build, ſo much deeper he digs the foundation, and the fabrick when it is built riſes on high: but he that digs the foundation is preſt down below, therefore

fore the fabrick is made low before the height, and the top is rais'd up after the humiliation, *Aug. de verb. Dom. Ser.* 11.

Carnall profeſſors, on the contrary, have all their building above ground, and therefore he thinks he hath done enough if he do onely talk a little of good things, he ſpends no time in digging and ſearching, that is in grieving and lamenting for his corruptions, nor in reforming what's amiſs. Hence *Luke* adds theſe words which *Matthew* omits, *viz. He digged deep and laid the foundation on a rock, Luke 6.* 47, 48.

By the building the houſe upon the rock, is meant the placing our faith upon Chriſt, as the prop of our ſalvation, for Chriſt is called a rock, 1 *Cor.* 10. 4. As an houſe built upon the ſand is an hypocritical formal profeſſion or temporary faith, ſo the houſe built upon the rock is ſaving, juſtifying faith, which, as it pitcheth on Jeſus Chriſt, ſo it ſhews it ſelf by all gracious fruits, and univerſal obſervations of all Chriſts commands. It pitches on Chriſt as the foundation. See *Epheſ.* 2. 20, 21. *Acts* 4. 12. 1 *Cor.* 3. 11. 1 *Pet.* 2. 5.

V. 25. *And the rain deſcended, and the floods came, and the windes blew and beat upon that houſe, and it fell not; for it was founded upon a rock.*

The words ſeem to be taken out of *Prov.* 10. 25. *As the whirlewinde paſſeth, ſo is the wicked no more; but the righteous is an everlaſting foundation.*

By the rain, floods and windes, are meant inward and outward temptations, which true and ſound faith will be able to endure; upon this rock Chriſt builds his Church, and the gates of hell ſhall not prevail againſt it, *Matth.* 16. 18. much leſs ſhall any of Satans temptations, of blaſphemy, ſelf-murther, *&c.* which Satan darts into the ſoul, nor any perſecutions, baniſhments or impriſonments, which the inſtruments of Satan ſtir up againſt true believers, prevail againſt them. This Advocate on whom the faith of believers

lievers pitcheth, prayed for us when he was on earth, *Luk.* 22. 31. *Satan hath deſired to have You, that he may ſift You, but I have prayed for thee,* and conſequently for other believers, *that your faith fail not,* and now he intercedes for us in heaven.

No other foundation ſave Chriſt, 1 *Cor.* 3. 11. can any man lay, without believing on whom we muſt look to die in our ſins, *John* 8. 24. other foundations of wealth, honour, and earthly greatneſs, will not be able to make us bear up againſt the ſtream of temptations. Intereſt in God, through Jeſus Chriſt, is that which keeps up the ſoul in the midſt of greateſt ſtorms. See *Pſal.* 3. 5, 6. 27. 1, 2, 3. 46. 1, 2. *Dan.* 3. 17, 18. *Acts* 27. 23, 24, 25. *Prov.* 18. 11. *Pſal.* 112. 7. 125. 1.

Chriſt doth not ſay that believers ſhall be without trials and temptations; nay theſe above all other muſt look for ſtorms and tempeſts, *Acts* 14. 22. but they do not fall by them. See *Heb.* 11. 35. *Whoſoever will live godly in Chriſt Jeſus muſt ſuffer perſecution,* 2 *Tim.* 3. 12. Trial and temptation ſhowes what men are. Every man is that in truth out of temptation, which he ſheweth himſelf to be in temptation. A wiſe builder is wiſe before ſtormes come, but how will that be known? by the ſtanding of his houſe in the time of a ſtorm. Profeſſors generally ſeem to ſtick alike to Chriſt, till a temptation come, but unſound men in time of temptation fall away, *Luke* 8. 13. The carnal Profeſſor is like *Orpah* to her mother *Naomi,* the ſincere Profeſſor like *Ruth.* Unſound Profeſſors are uſually drawn aſide by earthly enjoyments on the one hand, as the young man, or by ſtorms of perſecution and ſuffering on the other hand: contrarily *Moſes, Heb.* 11. 25, 26.

We may judge of our patience what it is, when we have a wrong offered us; of our temperance what it is, when we are at a great feaſt; of our love to God what it is, when ſome great thing is to be left for a good conſcience; of our

ſincerity

ſincerity what it is, by what we do when no man ſees us; of our liberality what it is, when God preſents an object of mercy to us. It was ſweetly inſtanced by a reverend Preacher; *Peter* was a good houſe, *Judas* was an ill houſe. When a ſtorm came *Peter* loſt a ſlate or two, as the beſt houſe may, yet the foundation and the ſide walls ſtood firm, but *Judas*, when Chriſt rebuked him, he was full of wrath, and when the Prieſts offered him money he was full of covetouſneſs, ſo thinking to gain more by ſelling Chriſt then by ſerving him, he betrayed him to his adverſaries, and *Joſeph* being good under his fathers government, continued good under the government of Infidels, where he had all means of damnation but none of ſalvation. The ſame he was in his fathers houſe he was in *Potiphars* houſe, and in the priſon, and after in *Pharaohs* Court, which was the moſt dangerous temptation of all, being a young man, a ruler, and a rich man, in which three conſiderations there were many ſnares, as appears from that young rich Ruler, *Luke* 18. 18. who left Chriſt rather then his enjoyments.

Obſ. It's a great point of wiſedome to joyn doing to our hearing. Chriſt likens ſuch to a wiſe man. A Sermon is but half heard when it is heard from the Preachers mouth. Be ye like *Johns* hearers, deſirous to know your own duty with intention to do it, *Luke* 3. 10, 11, 12, 13, 14, 15. *Deut.* 4. 6.

2 Sooner or later Profeſſors muſt be expoſed to the ſtorms and tempeſt of great and violent inward and outward temptations.

Uſe 1 In times of peace prepare for ſtorms; do as Mariners who in calm weather make all their tacklings firm.

Means.

1 Clear up all ſcruples till the conſcience hath nothing to ſay againſt thee; ſo *David*, 1 *Kings* 2. 5. he had ſome ſcruple on his conſcience for not putting *Joab* to death, who

who had murthered two or three perſons; he could not well do it, being *Joab* was General of *Davids* Army, hence he gives *Salomon* command concerning him.

2 Buckle on all thy Chriſtian armour, *Eph.* 6. 10. eſpecially uprightneſs of heart, and ſo ſhalt not thou be afraid of evil tydings, *Pſal.* 112. 4, 6, 7.

3 Be clear in the aſſurance of remiſſion of ſins, *Pſal.* 32. 6.

4 Go to God to hide thee, *Pſal.* 27. 5. 32. 7. He hath chambers to hide in, *Eſai* 26. 20. *Come, my people, enter into thy chambers.*

5 Build upon the rock, even on Chriſt, reſolving in Gods ſtrength that no ſtorms and tempeſts ſhall ſeparate betwixt Chriſt and thee, neither ſin, nor ſuffering, *Rom.* 8. 33. to the end of the Chapter.

6 Get looſeneſs of affection to earthly enjoyments; ſo thoſe worthies, *Heb.* 10. 34. *that took joyfully the ſpoiling of their goods* in a ſtorm of perſecution.

7 Get patience; hereby *Job*'s heart was quieted when ſtorms took away his children, ſtock, and ſervants, *Job* 1. 21.

8 Store up the witneſs of a good conſcience againſt ſuch a time. See *Paul*, *Acts* 16. 25, 27. 23. 24.

3 *Obſ.* That man that means to ſtand amidſt the ſtorms and tempeſts of inward and outward temptations muſt be ſure to lay a good foundation.

Sooner or later God will diſcover the hypocriſie of unſound men, 1 *Tim.* 5. 24, 25. *They that are otherwiſe cannot be hid.*

Q. But what foundation muſt we lay?

A. There's a threefold foundation, 1 The foundation of ſatisfaction, *Eſai* 28. 16. 1 *Cor.* 3. 12. *Acts* 4. 12. Secondly the foundation of revelation, or publication, or manifeſtation, ſo the doctrine of the Apoſtles is called a foundation, *Eph.* 2. 20. *Rev.* 1. 14. *Heb.* 6. 1. 1 *Cor.* 3. 10.

3 The

3 The foundation of evidence, 1 *Cor.* 2.12. 1 *Tim.* 6.19.

Uſe. 1 Comfort for thee againſt Storms, when thou haſt laid a good Foundation and built upon a Rock. Storms and Temptations do not make thoſe that are good to become bad, but onely tries what every one is. Fire doth not make Gold leave the purity, but onely tries it. When *David* built upon a Rock ſee how comfortable, *Pſalm* 23.4. 27.1. 46.1,2,3. 61.2. ſo will it be with thee. What if a Nation be ready to go together by the ears? What if Invaſions come? What if thy Family be afflicted with infectious Diſeaſes? What if the Pilots of the Common-wealth be at their wits end? What if Exilement for Religion, what if ſudden fears come? yet to thoſe that build upon a Rock it ſhall be well with them, *Iſai* 3.10. What if Devils rage? they cannot pluck ſuch out of Chriſts arms, *John* 10. 28,29,30.

2 Trial whether thou builds upon the Rock, 1 Some time or other God will try thee with Storms, 2 *Tim.* 3.12. but in what kinde thou knoweſt not. 2 In ſuch times of trouble the conſcience is apt to be awakened; ſo *Joſephs* brethren when in *Egypt*, *Gen.* 42.21. 3 How woſull will thy condition then be to be without Chriſt? *Iſai* 10.3. *Hoſ.* 9.5,6,7. *Being without Chriſt* and *being without hope* are put together, *Epheſ.* 2.12.

Propertics, or if you will, *Trials of a man that builds upon a Rock.*

1 The Gates of Hell or Death, or Courts of men which were kept in the Gates, cannot prevail againſt ſuch a man habitually to make a falſe confeſſion of Chriſts truth, *Matth.* 16.18. *Upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it.*

2 He that builds on a Rock cannot be undermined nor blown up; ſo a Chriſtian that builds on Chriſt will not be blown up with preferments and proffers that ſhall be made

to him in ſecret, *Act.*8.20. Thy money periſh with thee, ſaid *Peter* to *Magus*.

3 A Rock is a ſure foundation to build upon', ſo is Chriſt, *Eſa.*28.16. 1 *Pet.*2.6. For trials of a Chriſtians eſtate to Godward, ſee at large in my Catechiſm.

4 When no weight or preſſure of the fabrick will make the foundation to give way. Let Chriſtians have never ſo many preſſures lying upon them, yet doth the Rock Chriſt uphold them, *Eph.*3.16. *Phil.*4.13. Where the foundation is a Rock the building in every part is held up.

*V.*26. *And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand.*

Here are the ſecond ſort of hearers, ſuch which hear and do not; which is the formaliſt, who builds upon the ſandy foundation of an outward profeſſion.

An outward powerleſs profeſſion is like unto ſand;

1 As ſand is moveable, ſo ſuch a profeſſion, 2 *Tim.*1. 15 4.16.

2 As ſand is ſcattered with the wind, ſo ſuch a profeſſion, both by the wind of *Hereticks*, *Eph.*4.14. *Carried about with every wind of doctrine*, and the wind of perſecution, *Matth.*13.21.

In general alſo is meant all confidence in creatures, whether Princes, Honour, Riches, which are not props to uphold the ſoul in trouble, *Pſal.*146.3. *Pſal.*62.8.

Obſ. There are ſome hearers that hear the Word unprofitably, they hear but they do not.

Cauſes hereof are,

1 Careleſneſs of what is ſpoken, *Mark*,4.24. *Take heed what you hear.*

2 Forgetfulneſs of the word, *Jam.*1.24,25. in hearing full as a ſieve in the water, but after all is forgot.

3 Unbelief, *Heb.*4.2. *The Word profited not, becauſe not mixed with faith.*

4 Want

4 Want of meditations. Meditation doth as it were cover the ſeed that the fowls pick it not up. *Prov.*6.21. *Bind them continually upon thy heart,* Deut.32.46.

5 The badneſs of the ground. Where the ground is not good, let the beſt ſeed be ſown it comes not to any good; where the ground was good there the ſeed grew up and brought forth fruit, *Luk.*8.15.

6 Want of preparation of heart: there muſt be preparation of the ground before ſeed be ſown, *Jer.*4.3. *Break up your fallow grounds, and ſow not among thorns.*

7 Want of rain from heaven and want of the Lords bleſſing, *Eſa.* 53. 1. *Lord who hath believed our report? to whom is the arm of the Lord revealed?* One profits not another, becauſe God manifeſts himſelf to him. *Joh.*14.22. and not to the other, 1 *Cor.*3.5,6,7. *Act.*11.21. When the unbeliever was convinced God was in the Prophets, 1 *Cor.*14.24,25.

8 Miſapplication. We apply that to others which belongs to our ſelves. This is as if we ſhould apply the food and Phyſick which is given to us to another. *Johns* hearers did otherwiſe, who cryed, *What ſhall we do?* Luk.3. 13,13.

9 The not heeding God in the preacher, but looking onely on the weak inſtrument, *Act.*10.33. *Cornelius* tells *Peter, We are all here before God, to hear all things that are commanded us from God. Cornelius,* to breed awful reverence in himſelf and other his fellow hearers, looks upon all the commands as coming from God, and ſo muſt we do, not onely with the commands but with the promiſes and threatnings. The *Theſſalonians* received the Word of God, *not as the word of men but as the Word of God,* 1 Theſſ. 2.13.

10 The not underſtanding the Word, *Matth.*13.19. Such were the way-ſide hearers, from whom the wicked one catched away that which was ſown. Hence preachers

muſt preach words eaſie to be underſtood, 1 *Cor.*14.9. Many *ſeeing ſee not*, *Matth.*13. 15. They have not an eye given them to ſee, an ear to hear, nor an heart to underſtand, *Deut.* 29. 4. In order to the Diſciples profiting by the word Chriſt opens their underſtandings, *Luk.*24.46. *Matth.*13.23.

11 Cares of the world and immoderate purſuit of riches choke the Word, *Matth.*13.22.

12 Filthineſs and ſuperfluity of naughtineſs, *Jam.*1. 19. *Lay aſide all filthineſs and ſuperfluity of naughtineſs*, that is all filthineſs of ſoul, yea every kind of ſin, which like ſo many weeds poſſeſſe the field of our hearts hindring both the riſe and increaſe of the good ſeed. Its a Metaphor from husbandmen, who gather out of their fields to be ſown, or already ſown, all weeds, ſtones, and ſtuff.

Uſe, Exhortation. Labour to hear for thy good, *Job*5. 27. Pity ſo much of the precious Word of God ſhould fall to the ground. That thou mayeſt be a profitable hearer obſerve theſe rules.

1 Ponder and weigh the words that are ſpoken, *Luk.*2. 19. *Mary kept all thoſe things which ſhe heard, and pondered them in her heart.* Deut.11.18.

2 Come with a purpoſe to obey every thing commanded from God, *Act.* 10.33. Elſe thou art no better then *Ezekiels* hearers, *Ezek.*33.31.

3 Call over the truths you have heard by repetition, that your hearts may not be leaking veſſels to let truths ſlip, *Heb* 2.1. There was a great growth in the families of profeſſours in times paſt when this was done. *Deut.*6.6,7. *Theſe words which I command thee thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe.* This would make children and ſervants be attentive in hearing, as being to be called to give account.

4 Bring a wakeful ſpirit, and herein be ſober in the uſe

of

of meat and drink : drowſy hearts let many precious truths ſlip away. A ſpirit of ſlumber in hearing is threatned as a ſore judgement, *Rom.*11.8. *God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear.* Yea it's a judgement to have the heart made heavy in hearing, *Eſa.*6.9,10. *Make the heart of this people fat, and make their ears heavy.*

5 Have a love to the preacher, 1 *Theſſ.*5.12,13. Where prejudice and want of love is, what is heard, how ſound ſoever, is but too much ſlighted. I know there may be degrees of love, as there are diverſities of gifts, and as a miniſtry is bleſt to converſion in general, and to your converſion in ſpecial; yet muſt we have a love to all, in order to profit by all *Rom.*10.15. *How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tydings of good things!* and beware we do not admire and prayſe one, to the diſreſpect, ſlighting and contempt of another, 1 *Cor.*3.21,22. *Let no man glory in man, for all things are yours, whether Paul, Apollos, or Cephas.*

6 Come with a deſire to be informed: ſo *Cornelius*, *Act.*10.33. Carnal men they deſire not the knowledge of Gods Laws, *Job.*21.13,14. And this will lye one day heavy upon them, *that they would not hear*, Matth.10.15.

7 Hear with attention. *Luk.*4.20. The eyes of all that were in the Synagogue were faſtned upon Chriſt when he preacht. *Prov.*4.13. *Take faſt hold of inſtruction.* It was the praiſe of *Lydia*, *that ſhe attended to the things which were ſpoken by Paul. Act.*16.14. The ears of all the people were attentive to the book of the Law when *Ezra* expounded it, *Neh.*8.3. See *Job*,57.2. *Prov.*4.1.20. *Luk.*19.48.

8 Hear with diſcretion, and examine doctrines whether they agree with the Scriptures; ſo the *Bereans*, *Act.* 17.11. *They ſearched the Scriptures whether thoſe things were ſo.* Its no diſparagement to the ableſt preacher to have his doctrine tryed, 1 *Theſſ.*5.21. *Prove all things, hold faſt that which*

which is good, that is, prove all the doctrines ſpoken by the Prophets, of whom he ſpake, *ver.* 20. and whatſoever is agreeing to wholſom doctrine hold that, eſpecially when any new doctrines are brought by the preachers which have not been tryed, 1 *Joh.*4.1. this will make us boldly to ſtand to the truth, both in perſecuting times and in time of temptation; yea beget a good opinion of the Teacher, finding what he ſpeaks to be truly alleged.

9 Deſire ſatisfaction in things wherein you are not clear. See for this *John* 16.19. Chriſts Diſciples were deſirous to ask him about his Doctrine, and he encourages them in it; ſo the Diſciples, *Matth.*.13.36. *Declare unto us the Parable of the Tares of the field.* See *cap.*19.10. Benefits hereby.

1 It would make Preachers very cautelous in what they deliver, 2 *Tim.*1.15. *Jer.*23.28. knowing that their words, in compariſon of Gods, are as Chaff to Wheat, where they leave the Word of God, *Titus* 2.8.

2 It was no other than was practiſed by Chriſt himſelf, *Luke* 2 46. *Chriſt ſate in the midſt of the Doctours in the Temple, both hearing them, and asking them queſtions:*

3 It was practiſed of Chriſts Diſciples to him, *Matth.* 17. 10.

4 It tends to the clear Information of the hearers, being hereby doubts will be cleared up, and queſtions cleared.

5 Hereby we may witneſs againſt deſtructive Doctrines, if any ſuch ſhall be delivered, and we not be guilty of ſilent denial of Chriſt.

6 Hereby we ſhall be guiltleſs of the ſeducement of a whole congregation, whiles too oft groſs errours are ſwallowed down, all being ſilent.

7 As the Preachers lips ſhould preſerve knowledg, ſo ſhould they herein ſeek the Law at his mouth, *Mal.*2.7.

8 For the want of this duty people are apt to go away and miſ-report Doctrine, *Rom.*3.8.

Object.

Object. But if there be ſuch Reply made it will ſet all the Congregation in a Tumult.

Anſw. Such Tumults ariſe partly from the pride of Teachers, who will not have any thing they deliver queſtioned, and yet Chriſt in his Miniſtry permitted it; partly from the ignorance of rude multitudes, who think the examination of Doctrine to be an affront to the Preacher, and to the Word, *which is onely duty,* 1 *John* 4.1. partly from the paſſionateneſs and pride of Profeſſours and Church-members, who poſſibly may in a maſterly way call in queſtion upon pretence of Liberty the cleareſt Truth, *James* 3.1. *My brethren be not many maſters.*

2 If any ſuch Tumults ſhall be, it's the duty of *Elders to ſilence it.*

Rules in replying. For this Doctrine will through pride, *&c. Be apt to be abuſed.*

1 Let it not be in Circumſtantials but in Fundamentals, either of faith or practiſe. So when *Peter* walked not with a right foot, but diſſembled, *Paul* oppoſed him before all the Church of *Antioch, Gal.*2.11,14.

2 Let it not be in ſuch points which the Preacher ſhall cite as doubtfull, wherein he ſhall onely ſhew his opinion.

3 Let it be with modeſty and humility, not in a proud magiſterial way, that it may appear the deſired ſatisfaction ariſes meerly from conſcience, and not from humour.

4 With a care to preſerve the authority and reputation of the Teacher, *Titus* 2.15.

5 Upon due ſatisfaction given, to ſit down and hold your peace, and not for the defence of your own opinion and credit to violate peace and holineſs. See *Acts* 11.18.

6 To avoid all words that may force ſtrife, that the hearer may go away and report, *that God is among this people,* whiles they can peaceably debate of the things of God, 1 *Cor.*14.25. See 2*Tim.*2.3.

7 Be

7 Be ſure that what you have to reply againſt any thing delivered be of moment and ſtrength, elſe your ſelves who ſhall reply will ſuffer reproach and ſcorn herein, and come under the name of a gain-ſayer, *Titus* 1.9.

8 In caſe, words tending to no profit but to the ſubverting of hearers ſhall be brought, the Preacher is to charge them before the Lord, *That they ſtrive not about words to no profit*, 2 *Tim.*2.16. Alſo *v.*14. *Shun profane and vain bablings, for they will increaſe unto more ungodlineſs, and their word will eat as a Canker*, as *Hymenæus* and *Philetus* who denied the Reſurrection; ſo Quakers, Antiſcripturiſts are thus to be charged. *For the time will come when men will not endure ſound doctrine, but will turn away their ears from the truth, and ſhall be turned into fables.*

9 Sometimes apoſtate Profeſſours ſtirred up by the Devil this way as well as others may make great reſiſtance againſt the words of a faithfull Preacher, 2 *Tim.*2.14. *Alexander* the Copper-ſmith greatly withſtood the Apoſtles preaching: and it may be ſuſpected that ſome will be apt to abuſe this Liberty, proudly oppoſing ſound Doctrine for meer trifles.

10 Herewith rejoycing. *Jer.*15.16. *Thy words were found, and I did eat them, and thy word was unto me the joy and rejoycing of my heart. Pſalm* 119.162. *David* rejoyced in the Word as one that findeth great ſpoil, *Acts* 2.41.

Object. But the ſtony ground received the Word with joy, *Matth.*13.20.

Anſw. So they did, and it was well that they did; but,

1 Hypocrites joy in ſome part onely, but right hearers joy in every part; hypocrites joy in the promiſes not in the precepts.

2 Hypocrites joy in the notion onely, but the right hearer joys in thoſe truths, as having an intereſt in them. We rejoyce in the ſight of a Diamond, but joy more in the property.

The

The joy of one is like the joy of a man that is glad to ſee a fine field of Corn, the joy of the other is like the joy of him that is the owner of this field of Corn.

3 Hypocrites joy in the Word after the outward man, asapprehending moſt of the duties equitable and reaſonable, and many of them advantageous to a mans Eſtate, credit and relations, but a right hearer *delights in the Law of God after the inner man, Rom.*7.22.

4 True joy is accompanied with fear, *Pſalm* 2.11. *Rejoyce in him with trembling*; and alſo righteouſneſs, *Rom.* 14.17. *The Kingdom of God conſiſteth in righteouſneſs, peace and joy of the Holy Ghoſt.* It's otherwiſe in hypocrites, their joy is accompanied with love of ſome Luſt.

11 Practiſe Chriſtian conference, *Mal.*3.16. The godly when they met together ſpake often one to another, of the providence of God. The two Diſciples going to *Emaus* communed together,and reaſoned of what they heard from Chriſt,*Luk.*24.15. *Exhort one another daily, while it is called to day, Heb.*3.13. In ſpeaking of the good things we have heard we do not onely warm others but our own hearts alſo.

12 Retain and hold faſt the Word, 1 *John* 3 9. *The ſeed of God abideth in him.* Cares, pleaſures, will be apt to ſteal away the Word. Elſe the fowls of the air will devour it, *Luke* 8.5. For as many fowls follow the Seeds-man to pick up what is ſown, ſo do many Devils follow Sermons to pick up the ſeed. Devils are called Fowls of the Air, both for the nimbleneſs of their motion, in a little time they will compaſs the whole earth, *Job* 1.7. and from the place of their habitation, which is the Air, *Epheſ.*2.2.

13 Avoid all cavilling objections againſt the Word, 1 *Tim.*6.3,4. we ought to conſent to the Doctrine according to godlineſs without any cavilling. It's one thing to make an objection in order to Chriſtian ſatisfaction, and another thing to cavil from pride and conceitedneſs.

Cavillers in *Pauls* time were out of Churches, 1 *Cor.* 1. 23. *Where is the disputer of this world?* Take we heed they be not now in the Church. It was the wickedness of the Jews that they were gain-sayers, not onely their ears but their hearts, *Rom.* 10. 21. against Gods truth; *I have stretched out my hand to a gain-saying people.*

14 Practice meditation, *Deut.* 32. 46. set your hearts to all the words I testifie among you this day. As a plaister works not unless it be bound on to the sore, no more doth the Word, unless meditation bind it on the affections. Unclean beasts contrarily chew not the cud. As the ground cannot be quickned with fruit unless it receive the seed, no more can our hearts be quickned with the Spirit and fruits of it, till by the use of hearing and meditation we have taken in this seed. Many are so far from meditating, that they are like children, when schooling time is ended, glad who can first get out, and think not of what they have learned.

15 Consider the benefits you shall have in the preaching of the Gospel when rightly received. As, 1 The graces and comforts of the Spirit conveyed in the beginnings and increases thereof, even as Conduit-pipes carry water hither and thither, *Luke* 24. 32. *Did not our hearts burn within us, whiles he talked with us by the way?* Gal. 3. 2, 5.

2 Therein glad tydings are conveyed, *Rom.* 10. 15. *How beautifull are the feet of them that bring good news!* Upon the hearing of it we feel as it were new spirits to return to us, how much more when we hear tydings of reconciliation from God? how should our hearts abound in comfort? shall other news revive us not this?

3 The excellency of the ministry we are under, it is the ministry of the Gospel, far more excellent then that of the Law.

1 In the Law *they saw darkly, we with open face*, 2 *Cor.* 3. 18.

2 The

2 The one is the miniſtration of death; but the Goſpel, is the miniſtration of righteouſneſs and life, *v.* 7, 8, 9.

Obj. But may not the Goſpel alſo be called a miniſtration of death?

Anſw. Yes, by accident not directly; when ſouls will not obey the Goſpel, it turns to their condemnation. As a Princes pardon cannot kill any one of it ſelf, but being deſpiſed it doubles the guilt, and brings to a more haſty deſtruction; ſo the pardon of God in the Goſpel killeth not any, but being deſpiſed cauſeth more heavy deſtruction. But the Law of its own nature holds a man under condemnation, and cannot of it ſelf bring any to life.

16 The intolerable miſery of thoſe who receive not the word; it will be more tolerable for *Sodom* then ſuch, *Matth.* 10. 14, 15. 1 *Pet.* 4. 17. Such ground as receives ſeed and brings not forth fruit is nigh to curſing, *Heb.* 6. 7, 8.

17 Take heed of loathing the Word: To this they are tempted, who are puft up with the perſwaſion of their own knowledge: contempt of the Word follows loathing, and this contempt makes God to take away his Word. *Luther* in his time ſaid, heretofore I prefer'd one Pſalm well underſtood before all the wealth of the world, but the heaven was then braſs, and the earth ſhut up, but now the cataracts of heaven are powred out we begin to loath it. *Luth. Tom.* 3. 344.

V. 27. *And the rain deſcended, and the floods came, and the windes blew, and beat upon that houſe, and it fell, and great was the fall of it.*

Chriſt here ſhowes the wofull condition and puniſhment of ſuch as build not upon the rock Chriſt, but content themſelves with bare hearing without faith and repentance; as ſoon as they come to be aſſailed with rain, floods, and windes, inward and outward temptations, they fall, how much more will they fall in judgement? *Pſal.* 1. 6. *The wicked ſhall not ſtand in the judgement, when a fire ſhall go be-*

fore him, and it ſhall be very tempeſtuous round about him, Pſal. 50. 1.

And it fell] Here's the ruine of thoſe who build upon ſandy foundations, whether civility, ſelf-righteouſneſs, great friends, large eſtates, profeſſional ſanctity, ſelf compariſons, good meanings, moral righteouſneſs, ſuch in time of trial fall.

And great was the fall of it] They fall into ſin, ſhame, and puniſhment. Their fall was great,

1 Becauſe it made a great noiſe, as things that fall from high; ſo Profeſſors who profeſs to draw near to God, but do not in truth, their fall is heard far and near.

2 Becauſe they fall finally and totally. Good men ſometimes like *Nebuchadnezzar*, fall fearfully, but they have a ſtump in the ground which ſprouts forth again, *Dan.* 4. 26. *The ſeed of God abides in them*, 1 *John* 3. 9. But carnal Profeſſors they fall wholly.

3 Becauſe the devil will be ſure to hold ſuch faſter, by how much he ſaw they had well nigh got out of his clutches. As a Jaylour will be ſure to lay bolts enough upon a priſoner that had well-nigh made an eſcape, *Matth.* 12. 43, 44, 45. *When the unclean ſpirit is gone out of a man* (by an outward profeſſion) *the devil ſeeks reſt there but findes none*; but when the devil ſees ſuch a man is a meer out-ſide profeſſor, then he ſaith, *I will return into my houſe whence I came out, then goeth he and taketh with himſelf ſeven ſpirits more wicked then himſelf, and they enter in and dwell there.*

4 Becauſe they fall into the condemnation of the devil, 1 *Tim.* 3. 6. To fall from riches to poverty, from honour to diſgrace, is great, but it's a far greater fall from being lifted up to heaven to fall down to hell, as *Capernaum* did, *Matth.* 11. 23.

Obſ. It's an inſufficient foundation for a ſoul to build upon any thing without Chriſt; it's onely a ſandy foundation.

2 Soo-

2 Sooner or later men that are unſound muſt look to be aſſaulted with temptations, *Prov.* 10. 9. *He that perverts his wayes ſhall be known, Num.* 32. 23. But if ye will not do ſo, be ſure your ſin will finde you out.

3 When unſound men are aſſaulted with temptations, then they fall and ſhew their rottenneſs, as *Achan, Joas, Saul, Jehu, Ananias* and *Saphira.*

4 The fall of profeſſing hypocrites will be a great and a fearful fall. If the falls of godly people, when they fall onely from the comforts of the Spirit, and meaſures of their graces into decays and diſcomforts, be ſo fearful, how fearfull will their fall be, who like the rebellious Angels, *Having left their firſt eſtate, are reſerved in everlaſting chains?* Jude 6.

V. 28, *And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.*

V. 29. *For he taught them as one having authority, and not as the Scribes.*

Here is the effect of Chriſt his ſermon, that the hearers were aſtoniſhed at his doctrine. Doctrine hath ſometimes that effect among hearers that are not ſoul-ſavingly wrought upon, *Matth.* 13. 54. the people were aſtoniſhed and cried out, *Whence hath this man this wiſedome? Is not this the Carpenters ſon?* Chriſt is not compared with the old Prophets whom they had never ſeen, but with the preſent Scribes, the interpreters of the Law, whom they heard daily. Theſe taught frivolous trifles and vain rites of waſhing pots and cups, and Corban, but Chriſt taught with authority.

1 He taught ſerious things, as how to be builded upon a ſolid foundation, when ſtorms came, who were bleſſed perſons, *&c.*

2 Chriſt taught by his life, as well as by his doctrine. It is a long way to holineſs by precepts, it is ſhort by example. As we ſpeak the Goſpel ſo let us live it. People loath

doctrine

doctrine when the man that preaches it is wicked, people ſay if it be neceſſary to live as he ſaith, why doth he not live ſo himſelf.

3 Chriſt taught with a mighty zeal and fervor, and not coldly: ſuch teachers were *Elias*, 1 *Kings* 19. 14. *John Baptiſt, Who came in the Spirit and power of Elias*, *Epaphras*, *Col.* 4. 12. There is in doctrine not onely the light of the Word, but the fire of the Word. The Word is called a *fiery Law*, *Deut.* 33.2. *John Baptiſt* was a burning and a ſhining light, *John* 5.35. when he taught, the people they cried out, *What ſhall we do?* And ſo did the ſouldiers, *Luke* 3. 12, 13. And ſo when *Peter* preached, *Acts* 2. 37. the people cried out, what ſhall we do? The Word is fire, he that delivers it coldly delivers it otherwiſe then it is. Were it not ridiculous, when an houſe were on fire, to ſay, Friends we had beſt get water to quench it, or elſe all our goods will be burnt; but when a houſe is a fire, we cry fire, fire, for the Lords ſake bring water, bring Ladders, Buckets, untile the Houſe, cut down the Beams, *&c.* Here's the affection of the Word; ſo ſhould a Preacher ſtir up the people, the fire of Gods vengeance is coming, oh bring the tears of repentance. The affection of the truth muſt be delivered, as well as the body of the truth; the Word is compared to fire, which is the moſt piercing element of all.

4 The Scribes taught as the interpreters of the Law, but Chriſt as a Prophet ſent from heaven; as when a Conſtable comes in the name of the Prince, I charge you in the Princes Name, ſo Preachers when they ſpeak to men, ſhould ſpeak to their conſciences, I charge you in the name of the God of heaven that you leave off your pride, lying, uncleanneſs, *&c.* Preach Chriſt crucified in a crucified phraſe, *not with wiſdome of words, leſt the croſs of Chriſt ſhould be made of none effect.* Beſides, the wit of man hides the power of the Word, and he that receives the Word upon eloquent enticement, will be drawn to leave it when he hears greater

eloquence

eloquence perſwading thereto. It's the miſery of the times, that *Ariſtotle* the deluder of wits, ſhould in moſt Univerſities be heeded rather then Chriſt the Prophet of his Church.

5 Chriſt came home to the Conſciences of men, and ſo *Paul*; *We commend our ſelves to every mans conſcience as in the ſight of God.* He ſpeaks with authority that ſpeaks to the conſcience. *Know ye not the unrighteous ſhall not inherit the Kingdome of God?* 1 Cor. 6. 9. Matth. 23. 33. *O generation of vipers, how can ye eſcape the damnation of hell?*

6 Chriſt came with authority, not onely as an interpreter of the Law of God, but as being himſelf *a Law-giver come from heaven*, John 3. 11. *We ſpeak that we do know, and teſtifie that we have ſeen.* Alſo *v.* 31, 32. *He that cometh from heaven is above all, and what he hath ſeen and heard, that he teſtifieth.*

7 Chriſt came with authority, in the convincing of ſouls for ſin. It's one great work of the Spirit of Chriſt, *Joh.* 16. 10. Hence *Micah* 3. 8. *I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto* Jacob *his tranſgreſſion, and to* Iſrael *his ſin.* Hence he ſpares neither Prince, Prophet or Prieſt, *v.* 9, 10, 11, 12. The Word ſhould come as a thunder-clap to the heart of the ſinner, *Act.* 8. 21. *Peter* to *Magus*, *I perceive thou art in the gall of bitterneſs and bond of iniquity: ye have been the betrayers and murderers of the Son of God*, *Acts* 2. 36. As *Nazianzen*, *Orat.* 20. ſaid of *Baſil*, *His word was like thunder, his life like lightning.*

8 He taught with authority, in preaching to the life; as a picture is well drawn when its drawn as to life, ſo a preacher muſt preach as to life: to preach of heaven, hell, death and judgement, as if they were before us, to preach out the wrath of God that the ſinner may apprehend it as a burning fire, to ſet forth the uglineſs of ſin that it may appear as black as hell, to ſet forth the particular excellencies

cies of Chriſt that the ſoul may ſay, *Whither is thy beloved gone, that we may ſeek him with thee?* To ſet forth the terribleneſs of judgement, that the ſinner may be afraid to live one hour in ſuch a condition as he would be afraid to dye in.

9 In not ſparing perſons of the greateſt quality, as *Herod, Pilate*, the High Prieſts, Lawyers, Scribes, and therefore Chriſt denounces woe upon woe upon them; *Woe unto you Phariſees, woe unto you Scribes, woe unto you Lawyers*, Luk.11.42,43,44,46,47,50,51,52. *Nor did he fear the faces of the Mighty*, Jer,1.10,17,18,19.

10 He taught with authority, not onely in preſſing powerful doctrine, but alſo did move upon their hearts by the working of his Spirit, that their hearts were all on fire in hearing of him, *Luk.*24.32. *Did not our hearts burn within us while he opened to us the Scriptures?* So *Paul.* 1 *Cor.* 2.4.

11 Chriſt taught vvith authority, becauſe himſelf vvas deeply affected vvith the things vvhich he taught. It is not a thundring voice, nor vehement enforcements from natural ſtrength that proves povverfulneſs of doctrine, but it much tends to authority, both in prayer and preaching, that the heart of the preacher be firſt vvrought upon, either in private betvvixt God and his ſoul, or in publick: affections in the preacher beget affections in the hearer, and after an unperceiveable manner dravv them over. So Chriſt vvhen he preached to multitudes, ſometimes he put on bovvels of pity, *Mat.*9.37. ſometimes grief and vveeping, *Luk.*19.41. compared vvith *ver.*48. *Joh.*11. 35,38. compared vvith *ver.*45.

12 Chriſt taught vvith authority, becauſe he knevv none could charge ſin upon him; ſo ſhall a teacher that lives a blameleſs converſation, and knovvs that no man can charge evil upon him, he hath authority in his doctrine; but if he be covetous, or proud, or vain, he looſes that

that authorative povver(vvhich God hath given him) in the hearts of hearers, *Titus*,2.15. *Rebuke with all authority, let no man deſpiſe thee, q.d.* if thou doeſt any thing unvvorthy to render thy ſelf deſpicable, thy authority vvill be loſt.

13 By a vehement preſſing and urging the commands upon the conſciences of men, vvithall denouncing threats againſt the ungodly, as *Mat.*7.26,27. *Luk.*6.21. to *ver.* 27. ſo ſhould a preacher preſs the commands upon perſons, I command you in the name of the Lord Jeſus, that you be not proud, paſſionate, greedy after the world: So *John Baptiſt*, *Matth.*3.8,9,10. *Now the ax is laid to the root of the tree*, bring forth fruit, elſe you vvill be throvvn into the fire.

Uſe. See a duty in faithful preachers, 1 To teach vvith authority remembring vvhoſe Embaſſadours they are, *Matth.*28.18. 2 *Cor.*5.20.

2 To maintain the authority vvhich the Lord hath given unto them, 2 *Cor.*10.8. maintain it both by life and doctrine, by preaching povverfully and living holily. Hovv povverfull vvas the Apoſtle *Paul* in his preaching? See *Gal.*1.6,7,8,9,10.

3 To the Brethren to obey that Word that comes with authority to their conſciences, *Heb.* 13. 17. *Obey them that have the rule over you*, &c.

And not as the Scribes] Whoſe teaching was either traditionary,as the waſhing of pots,and cups,and hands, building the tombs of Prophets, making broad phylacteries, but for things tending to mortification they ſpake not at all, or very ſuperficially, or their teaching was formal. When they ſpake of the love of God and other duties, they ſpake of them without zeal and feeling, and therefore they were not like to affect others when themſelves were not firſt affected. The Orator that moves his hearers muſt firſt be moved himſelf.

Or their teaching was hypocritical, binding heavy burthens upon others, they themselves not touching them with one of their fingers.

Or their teaching was in generals, and confounded.

Contrarily Christ, 1 For matter, he teaches weighty points, as concerning true blessedness and the qualifications of them that mean to attain it, concerning a holy life free from scandal, concerning love to enemies, alms, prayer, fasting, placing treasure in heaven.

2 For manner. Christ speaks with fervency and affection: fire begets fire, the burning affection in Christ which he had in speaking, makes the hearts of his Disciples burn in hearing, *Luke* 24. 32.

3 For method. Christ speaks distinctly, first to one point and then to another, whereas they confounded what they spake. Method is the mother of memory.

4 Christ in his doctrine was impartial, he spared none. Many speak truth to the common people suffering all things, not to them whom they fear will persecute them, to whom especially it is to be spoken. He that looks upon mens persons will be terrified with the show of titles and dignities.

5 He preached fearlesly: he feared no mans angry looks. Let not faithfull Preachers expect glory but ignominy and contempt, not wealth but poverty, violence, prisons and death, as *Michaiah* and *John Baptist*, and when others shall be cast into hell, such shall have place in heaven. As *Cæsar* hath his Electors, the Turk his Princes, so our King hath his Ministers. *Augustine* is a Prince Elector, so *Irenæus*, *Quadratus* are Princes and Counts, *Luth. Tom.* 3. 495. let us not then fear the opposition of men: how great opposition did *Noah* suffer in his ministry for hundreds of years? A Preacher must be *vir rixarum*, a man of strife.

6 He was not vain-glorious, but still sought the glory of his Father, *Joh.* 6. 38, 39. so let faithfull Preachers, *Joh.* 7.

say,

ſay, I began not to preach the Goſpel that the world ſhould honour me, and I will not ceaſe from preaching becauſe of the worlds reproach.

7 He was in his Miniſtry convictive of gain-ſayers, yet did he not, according to the guiſe of the times, tye up his convincing arguments to ſyllogiſms in mood and figure, but he brought unanſwerable reaſon. Without this gift Churwill be waſted and ſcattered. See *Titus* 1. 9.

CHAP. VIII.

SOmetimes Chriſt goes from miracles to doctrine, but here, having laid down his doctrine, he comes in this Chapter to confirm it by miracles. Before he began his ſermon, he healed all ſickneſſes and diſeaſes, *Matth.* 4. 23. that he might make way for his doctrine. For doubtleſs the miracles Chriſt and his Apoſtles did, were a great cauſe why their doctrine in ſo great meaſure was believed, *Acts* 8. 6. *The people with one accord gave heed unto thoſe things which* Philip *ſpake, hearing and ſeeing the miracles which he did.* And now Chriſt, when his ſermon was ended on the Mount; he went down and the multitudes followed him, before whom he wrought ſundry miracles.

V. 1. *And when he was come down from the Mountain, great multitudes followed him.*

Theſe multitudes were of divers humours, hence upon divers ends they followed Chriſt; ſome followed out of love to his doctrine, the ſweetneſs whereof they had already taſted; ſome out of curioſity, that they might hear ſome new thing; ſome out of deſire of confirmation, that they might be aſſured of his doctrine, whiles they ſaw it confirmed by miracles; ſome to be cured of their maladies,

ſome for loaves, *John* 6.27. Chriſt hath multitudes of followers, but few that follow him for a right end. Look we to the end why we follow Chriſt, whether it be for glory and earthly praiſe or profit, or whether it be for himſelf, in all conditions, even in adverſity, perſecution, *Matth.* 16. 24. *Let him deny himſelf and take up his croſs and follow me.* Virgin ſouls follow the Lamb whither ſoever he goeth, *Rev.* 14.4. yea though to priſon, baniſhment, death: the world pretend to follow Chriſt, but it's at a diſtance, always with the exception of the croſs.

V. 2. *And behold there came a Leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.*

We have here Chriſt his firſt miracle ſet down, wherein three things,

1 The Lepers devotion, ſet down in two branches, 1 He worſhips Chriſt. 2 He acts faith in Chriſt, *Lord, if thou wilt, thou canſt make me clean.*

2 Chriſts compaſſion, *v.* 3. *I will, be thou clean.* Amplified firſt from the efficients, 1 From the inſtrumental efficient cauſe, *Jeſus put forth his hand and touched him.* 2 From the principal efficient, *I will, be thou clean.* 3 From the effect, *Immediately his Leproſie departed from him.*

3 Chriſt his direction, which was, 1 Silence, *See thou tell no man.* 2 *To ſhew himſelf to the Prieſt, and offer the gift which* Moſes *commanded.*

V. 1. *And behold there came a Leper*] *Luke c.* 5. 12. ſaith, *It was in a certain City*, that is, near to a City, for Lepers for fear of infection were put out of Cities, *Levit.* 13.46. 2 *Kings* 7.3.

Leproſie is abundance of burnt choler and ſalt phlegm diffuſed from the Liver all over the body, breaking out into a filthy ſcab or ſcurf. There are other evils beſides accompany this diſeaſe, *viz.* the hairs fall off, the noſtrils are widened, the bones are eaten into by it, the tongue ſwells, the breath ſtinks. It's an univerſal Gangrene which is incurable

curable, and hereditary, and abounds moſt in hot countreys, as in *Judea*, *Egypt*, *&c.* This diſeaſe Phyſicians call *Elephantiaſis*. It's uſed ordinarily as an Embleme or Looking-glaſs to expreſs our natural defilements, *Iſai* 1.6.

And worſhipped him] The manner of the worſhip *Luke* ſets down, which was, *he fell on his face*, *cap.*5.12. So that he touched Chriſt his feet, as the word γονυπετεῖν ſignifies, not kneeled, as the word is tranſlated, *Mark* 1.40. So that he lay at Chriſts feet, imploring and beſeeching him, as a Dog at his maſters feet, as *Zanch. de Red.* renders the word, which ſhews that this Leper lookt upon Chriſt more than a Prophet, or a holy man, and that believing he was God, and ſo able to heal him if he would; he gave him religious worſhip. He came to know Chriſt was God, partly by inſpiration, partly by the miracles which Chriſt did, *cap.*4.20. He doth not ſay to Chriſt, Lord if thou wilt pray to God or to thy Father for me, I ſhall be whole, but, *Lord, if thou wilt, I ſhall be whole.* He acknowledges the Leproſie curable by Chriſt, which he and all men knew was incurable by others, which was a plain argument of his faith: for though the *Pſora* or ſcabbedneſs may be cured, yet that which is called *Lepra* Phyſicians acknowledg incurable; for if a particular *Cancer* cannot be cured, much leſs can an univerſal *Cancer*, as *Avicen* obſerves. Yet in a miraculous manner ſome Lepers have been cured, as *Miriam*, *Num.*12. 14. *Naaman*, 2 *Kings* 5.14.

Saying, Lord, if thou wilt, thou canſt make me clean] Here is the profeſſion of his faith. Of no Prince or Potentate can this be affirmed, ſave of God himſelf, no nor of any Diſciple or Apoſtle, for they did not do Miracles when they would, but when God would. *Heb.*2.4. onely of God is that true which *Job* ſpeaks, *cap.*42.2. *I know thou canſt do every thing.* *Gen.* 18.14. *Is there any thing too hard for the Lord*, *Rom.*4.21. *Heb.*11.19. How great ſoever is the will of God, ſo great is his power, *Pſalm* 115.3. *Whatſoever the*

Lord

Lord pleaſed that did he in Heaven and Earth; yea, he can do more than he will do. See *Matth.*3.8,9. *Matth.*26.53. However God deal with us, give him the glory of his power.

If thou wilt] See his reſignment to the will of Chriſt under affliction. So *Eli*, 1 *Sam.*3.17. So *Chriſt*, *Matth.*26. 39. *Not my will but thine be done.* The Brethren, *Acts* 21. 13. When *Paul* would not be perſwaded, they cried out, *The will of the Lord be done.*

I will, be thou clean] I will both as I am God and Man. *Ambroſe in* 5. *Luke* 12. ſaith, Chriſt ſaith I will for *Photinus*, he commands for *Arrius*, he touches for *Manicheus*. *Photinus* taught that *Chriſt* was meer Man and not God, whoſe will onely is omnipotent; *Arrius* taught that *Chriſt* was leſs than the Father, and therefore did not command, but onely received the commands of the Father; *Manicheus* taught that *Chriſt* had not true but onely imaginary fleſh, and therefore could neither touch nor be touched. *Chriſt* confutes all theſe in theſe words.

Be thou clean] Here's the Divinity of Chriſt: men are wont to command actions, but to make things to be by commanding them to be, is onely divine, *Gen.*1. *Let there be Light, and there was Light*; *Let the Earth be created, and it was ſo.*

Immediately his Leproſie was cleanſed] With a touch of Chriſts hand, and with a word of his mouth; he touched him, that the cure might not ſeem to come by chance, but that it onely came from himſelf.

2 To ſhew the mercy and condeſcention of Chriſt, that did not diſdain to touch a leprous perſon, much more in taking Leproſie of ſin on him, and making us one body him.

In that this Leproſie was cured immediately, there came came no ſpace of time nor no outward mean, betwixt the command of Chriſt and the work of Chriſt.

*V.*4.

V. 4. *And* Jeſus *ſaith unto him, See thou tell no man, but go thy way, Shew thy ſelf to the Prieſt, and offer the Gift that* Moſes *commanded for a teſtimony unto them.*

See thou tell no man] There are ſundry cauſes why Chriſt enjoyns him ſilence.

1 Chriſt did not forbid him to tell it at any time, but that he ſhould not tell it till he had ſhewed himſelf to the Prieſts, leſt the Prieſts hearing of the cure ſhould maliciouſly report that the Leper was not truly healed, according to the Law, *Levit.* 14. wherein the Prieſt was to judg of Leproſie, and therefore in the Text it follows, *Go ſhew thy ſelf to the Prieſt.* This Miracle fell out in *Galilee*, *Mark* 1. 39. and the Prieſts were at *Jeruſalem*; the Prieſts were called out of the City that they might judg of the Diſeaſe.

There were other cauſes, as, 1 For modeſty ſake, and to avoid boaſting.

2 For not ſpeaking forth that in word which ſpake forth it ſelf in deed, in his whole body the Leproſie being removed.

3 Becauſe the fit time was not come; therefore the Lepers zeal was diſorderly in publiſhing that Chriſt would have kept ſilent, *Mark* 1.45.

4 Leſt hereby Chriſt ſhould ſtir up the envy and hatred of the Phariſees againſt him, and ſo be forced to go from the City, not having an opportunity to preach the Goſpel. *Mark* 1. 45. So that Chriſt could no more openly enter into the City, but was forced to remain in deſert places.

But go thy way, ſhew thy ſelf to the Prieſt] Chriſt bids him ſhew himſelf to the Prieſt, 1 Becauſe the ceremonies were yet in force. Now the ceremonial command was, that the Leper ſhould ſhow himſelf to the Prieſt, *Levit.* 14. 2.

2 That the healed Leper might teſtifie his thankfulneſs to God for ſo great a benefit, by bringing a thank-offering, *Levit.* 14. 1, to 9.

3 To

3 To draw the Prieſts either to faith in Chriſt, and repentance for their oppoſition againſt him, or elſe that they might be inexcuſable: hence theſe words follow, for a teſtimony unto them.

4 To get a teſtimonial of his cure.

And offer the gift which Moſes commanded] See what this was, *Levit.*14.3,4,5,6,7. It was an oblation or thank-offering to God for his cleanſing.

For a teſtimony unto them] As 1 That they might be inexcuſable if they would not embrace Chriſt for the Son of God.

2 That the receiving of the gift may be a continual teſtimony againſt the Prieſts that the Leproſie was perfectly healed; if they through malice, ſhould in time to come go about to deny it, they could not ſay ſuch an one was not cured, for whom they had offered a thank-offering to God. Chriſt would have them that were his adverſaries to be the firſt witneſſes of his miracles.

Beſides it was that he might be reſtored to the ſociety of men, from whoſe company he had been ſevered.

But that from hence Papiſts may wire-draw the Law of their confeſſion, making Leproſie to be allegorically ſins, and the Prieſts the knowers hereof, is a vain thing; for what Honour thoſe Prieſts had Chriſt alone challenges to himſelf, who alone knows ſpiritual Leproſie, and is worthy to whom we ſhould offer the gift of our cleanſing.

Indeed ſin is like Leproſie, 1 For loathſomneſs, *Prov.* 13.5. *Ezek.*16.5. 2 For ſmell; a Leper from ſuch corruption of humors cannot but ſmell. So ſinners ſtink, though perhaps not one to another, as naſty priſoners in the goal, yet to thoſe that come out of the freſh Ayr; ſo though wicked men ſtink not one to another, yet to God and Saints they do, *Pſal.*14.3. *They are altogether become ſtinking*, as the margin renders it.

3 For Hereditarineſs as the Leproſie is conveyed from Father

Father to Son, ſo is original defilement, *Eph.* 2.3. *Rom.* 5.12.

4 For excommunicableneſs. Leproſie ſeparated, not onely from divine ſervice, but alſo from ſociety with men; ſo ſin lived in ſeparates betwixt God and us, and ſeparates from communion of Saints, *Iſa.*59.1,2. *Matth.* 18.15,16,17.

5 For contagion. Leproſie was very infectious, ſo is ſin, 1 *Cor.*5.6. *A little leaven leavens the whole lump.* Onely here's the difference, the Leper proclaimed his uncleanneſs that men might take heed of being infected by him, *Levit.*13.45. which ſinners will not.

6 Leproſie creeps from one place to another till the whole body be overſpread with it; ſo doth corruption or ſin, it creeps from the heart to the members of the body, and faculties of the ſoul, ſo that *from the crown of the head, to the ſole of the foot there is nothing but wounds, and ſwellings, and putrifying ſores,* Iſa.1.6.

Though in a tropological ſence ſin may thus be reſembled to Leproſie, yet Leproſie properly taken is meant, and no Popiſh inference of Prieſtly power can thence be deduced.

Obſ. No perſon whatſoever, how vile ſoever, by bodily diſtemper is hereby kept off from worſhipping God.

2 He that believes that God will do him good, muſt alſo be convinced of the power of God, that God can do him good.

3 All cleanſing from bodily diſeaſes proceeds from the will of God as the primitive cauſe thereof. *I will, be thou clean.*

4 Diſeaſes however in the uſe of ſecond cauſes they are hardly cured or incurable, yet by the power of God they are and have been healed. *Immediately his Leproſie departed.*

5 From theſe words, *See, thou tell no man,* *Obſ.* Diſ-

obedience unto the commands of Chriſt, though upon the moſt ſpecious pretences, cannot excuſe it from being a ſin.

6 *Shew thy ſelf to the Prieſt, and offer the gift.* *Obſ.* The external and ceremonial part of worſhip, when, and ſo long as it is inſtituted by God, ought not to be ſlighted or neglected.

7 *For a teſtimony unto them,* *Obſ.* Perſons that at preſent are oppoſite to Chriſt and his truth: we ſhould uſe the beſt means we can to convince them, that they may believe and repent. 2 *Tim.*2.25,26.

*V.*5. *And when Jeſus was entered into Capernaum, there came unto him a Centurion, beſeeching him,*

*V.*6. *And ſaying, My ſervant lyeth at home ſick of the Palſey, grievouſly tormented.*

In this ſtory, 1 We have, 1 The Centurions petition for Chriſt to reſtore his ſervant, *ver.*5,6.

2 Chriſt his grant. *ver.*7. Jeſus ſaith, *I will come and heal him.*

3 The *Centurions* reply, ſet down, 1 From the ſence of his own unworthineſs, *Lord, I am not worthy that thou ſhouldeſt come under my roof.*

2 From the fixed confidence he had in Chriſt, *Speak the Word onely, and my ſervant ſhall be healed. ver.*8. Which he amplifies by the inferiority of his own perſon and power, compared with Chriſt; My ſoldiers obey my word, though I am under the authority of another: how much more ſhould I believe and obey thy word, who art under the power of none?

4 Chriſt his commendation: he marvelled at it, ſaying, *I have not found ſo great faith, no not in Iſrael, v.*10.

Amplified from a threefold effect, 1 A propheſie of the calling in of the Gentiles, of whom this Centurion was as a firſt fruit, *v.* 11.

2 The rejection of the Jews, *ver.* 12. *The children of the Kingdom ſhall be caſt out.* 3 From

3 From the ſucceſs. *As thou haſt believed, ſo be it unto thee; and his ſervant was healed the ſelf ſame hour.*

And when Jeſus was entered into Capernaum there came unto him a Centurion] The former miracle was done near to *Capernaum*, this in the city. A Centurion was one that had a hundred ſouldiers under him, or ſometimes more.

Came unto him] *Obj. Luk.*7.3. Its ſaid that he ſent unto Chriſt the Elders of the Jews to beſeech him to heal his ſervant. *V. de*

Anſw. After the Centurion had ſent the Jews and his friends to ſupplicate Chriſt, then laſtly himſelf came to him to meet Chriſt, whether for Honour ſake, or the danger his ſervant was in; unleſs we anſwer that he came and ſupplicated, not by himſelf, but by his meſſengers; for that which is done by the authority of another he himſelf is ſaid to do it, *Matth.*11.3. ſo Chriſt is ſaid to Baptize and not Baptize; to Baptize, *Joh.*3.22. not to Baptize, *Joh.*4.2. which may eaſily be reconciled: he Baptized by his Diſciples, though he did not Baptize in his own perſon. We ſay ſuch a man built this houſe, though it was not built but by his ſervants. Hence *Luk.*7.10. its ſaid they that were ſent returning to the houſe found the ſervant whole that had been ſick. That which *Matthew* more haſtily ſets down, *Luke* doth more fully, the Spirit intending to make one perfect Hiſtory out of the four Evangeliſts. So that this is the ſame ſtory with that in *Luke*, as appears by the agreements in many things, and the few diverſities.

In that he was a Centurion, ſee that no mans calling hinders him from being godly. This Centurion, his faith was ſeen in acknowledging one God, in building the Jews a Synagogue, which could not be without much envy and hatred, and in his care of his ſervant, and in his believing profeſſion he made to Chriſt.

My ſervant lyeth at home ſick of the Palſey] The Palſey is the looſening of the ſinews; one half part of the body is un-

looſed, motion and ſenſe being intercepted from them. When this is in one part of the body it's called a Palſey, when it's in the whole body it is called an Apoplexy.

My ſervant] A leſſon to rich men not to turn away their ſervants when they are ſick, but to ſeek the beſt way they can for their relief. See a judgement of God on the contrary, 1 *Sam.* 30. 13. A certain *Amalekite* turned away his ſervant becauſe he fell ſick, and this ſervant ſo caſt out, God made inſtrumental to diſcover the *Amalekites*, ſo that *David* deſtroyed them. Yea, which is more, to ſeek the recovery of their ſervants. By ſuch care Maſters ſhow to their ſervants they will not onely do things juſt and equal, having a Maſter in heaven, (for it's equal that the ſervant ſerving his Maſter ſincerely in his health, the Maſter ſhould keep him in his ſickneſs) but alſo they will let their ſervants ſee, that they do not onely reſpect their own good, but their ſervants benefit, *Deut.* 15. 12, 13, 14, 15. eſpecially if they ſhall withall have a care of their ſervants ſpirituall good, whiles they are more offended for their ſins againſt God, then for the neglect of duty towards themſelves.

Which care of Maſters, ſervants ſhould endeavour to requite;

1 By avoiding eye-ſervice, *Eph.* 6. 6. *Col.* 3. 22.

2 Working for them in the ſingleneſs of your hearts, as you would do for your ſelves, *Epheſ.* 6. 5. *Gen.* 24. 33, 34, 35.

3 By praying for thy Maſter, *Gen.* 24. 12. and giving thanks to God for any bleſſing and ſucceſs granted to thy Maſter; ſo did *Eleazar* for *Abraham*, *Gen.* 24. 27, 48.

4 By having a care of thy Maſters goods as if they were thy own, *Mat.* 7. 12.

5 By ſhowing thy ſelf chearfully tractable and obedient to all their lawfull commands; for if they command unlawfull things, or endeavour to compel you in matter of Religion, they have no ſuch power, for they are onely Maſters

of

of your fleſh, not of your conſciences, *Eph.* 6. 5. *Col.* 3. 22. Onely note that he that pretends conſcience muſt be able to give a reaſon of his conſcience, otherwiſe it is humor, prepoſſeſſion not conſcience; nor muſt a ſervant obey his Maſter in any ſinfull action, as lying, ſwearing, *&c.* to gratifie a Maſter, 1 *Cor.* 7. 23. *Ye are bought with a price, be not the ſervants of men.*

6 By having an inward and an outward reverend reſpect towards their Maſters, 1 *Tim.* 6. 1. *Not deſpiſing them becauſe they are brethren.*

7 By bearing with their Maſters infirmities, without whiſpering ſecretly or blazing openly the ſame to their reproach. As charity covers ſin in others, ſo eſpecially in ſuch relations, 1 *Pet.* 4. 8.

Grievouſly tormented] Ready to dye, as *Luke* 7. 2. therefore his Palſey in likelihood was an Apoplexy, or a Convulſion or a drawing back of the ſinews, which cauſe grievous pains.

V. 7. *And Jeſus ſaith unto him, I will come and heal him.*

Here is the humility and condeſcention of Chriſt, that he diſdained not to come to viſit a poor ſervant, we ſhould not diſdain to viſit the meaneſt, *John* 13. 14.

V. 8. *The Centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof, but ſpeak the word onely and my ſervant ſhall be healed.*

V. 9. *For I alſo am a man under authority,* &c.

The Centurion ſpoke this to Chriſt by his friends, *Luk.* 7. 6. after by himſelf, as *Matthew* ſets down, for civility required that he ſhould go to meet Chriſt hearing of his coming. The humility of a ſervant is more dark, but when a King, a Nobleman, a Teacher, a Rich man is humble, their humility ſhines as the Sun and Moon. Let ſuch a Magiſtrate ſay, Ah who am I? Why ſhould I ſet my ſelf before others? unleſs that a heavier burthen of government lies on me,

and

and therefore a greater account of my Office is to be given. *Luth. in* 41. *cap. Gen.*

Here was one effect of his faith, that whereas ſouldiers are naturally ſo lifted up, he was ſo humble: ſo we finde ſundry of the Saints, the more gracious the more humble. *Abraham*, *Gen.* 18. 27. *Jacob*, *Gen.* 32. 10. *Agur*, *Prov.* 30. 2. *Iſaiah. c.* 6. 5. *John Baptiſt*, *Matth.* 3. 11. *Peter*, *Luk.* 5. 8. Hence the Centurion ſaith, neither thought I my ſelf worthy to come unto thee, *Luke* 7. 7. It's like, partly becauſe his conſcience told him he had been a worſhipper of falſe Gods, partly becauſe the Jews refuſed communion and company with him, but eſpecially becauſe he ſaw the vileneſs of his own corrupt nature, and the exceeding glorious holineſs in Chriſt, hence he ſaith I am not worthy. Where there is moſt grace commonly there is moſt ſenſe of unworthineſs and true humility, the ſhow of that this man had in truth more deceives the world then any thing elſe.

But ſpeak the word onely] The Centurion having heard of the fame of Chriſt, *Matth.* 4. 23. when he healed many, and alſo of the cleanſing of the Leper, who publiſhed abroad the cure, he ſaith, ſpeak the word onely.

My word is the word of a man, thy word is the Word of the Son of God; my word hath power over men under me, thy Word hath power over all ſorts of diſeaſes, yea ſuch as are incurable, yea over death, I am under the power of another, thou art ſubject to no power; being thou art God therefore ſpeak the word onely.

As his wiſdome was ſeen in that he ſaw the Godhead lying under the veil of fleſh, his humility, that he judg'd himſelf unworthy that Chriſt ſhould come under his roof, ſo here is his faith, that he ſaith, *ſpeak the word onely:* learn that our faith go upon a word of God, *Pſal.* 119. 49. *Heb.* 13. 5, 6. thou being abſent canſt cure him by a word of thy mouth, therefore there is no need of thy bodily preſence, but *ſpeak the word only and my ſervant ſhall be whole.* God ſpeaks impoſ-

impoſſible things, lying things, fooliſh things, weak things, things to be abominated and devilliſh, if thou conſult with reaſon (meaning carnal reaſon) but faith ſacrifices reaſon, and kills that beaſt which the whole world and every creature cannot kill, *Luth. Tom.* 4. 74. 758. Now the Word upon which faith looks, is either the Word of command, *Gen.* 1. Let there be light, *Pſal.* 105. 31. 148. 8. *Iſaiah* 55. 11. *The word that goeth out of my mouth ſhall not return unto me void, but ſhall accompliſh that whereto I ſend it.* Look as in the governments of Commonwealths, Armies and Families, many things are done by a word of command, much more canſt thou bring about the healing my ſervant by the word of thy command. Examples fetch'd from nature are uſefull for illuſtration, when they agree with what the rule ſpeaks; ſo ſimilitudes are taken from the compaſſions of mothers, *Eſai* 49. 15. and fathers, *Pſal.* 103. 13. to ſet forth Gods pity, ſo from a ſervant, *Rom.* 6. 18. from a mans teſtament, *Gal.* 3. 15. 2 Faith goes upon the word of promiſe, *Rom.* 4. 18. *John* 2. 22.

I ſay to this man, Go, and he goeth, and to another, Come, and he cometh, and to my Servant, Do this, and he doth it] See the duty, both of Souldiers to their ſuperiour Officers, unleſs they know their Commander ſhall put them upon ſome things directly contrary to Gods command: alſo the duty of Servants to do what their Maſters and Miſtreſſes bid them, *Epheſ.* 6. 5. *Col.* 3. 22. *Obey in all things your Maſters.*

V. 10. *When* Jeſus *heard it, he marvelled and ſaid to them that followed, Verily, I ſay unto you, I have not found ſo great faith, no not in* Iſrael.

Here we have the commendation of the Centurions faith; [*He marvelled*] Chriſt did not marvel as God, for no new unexpected thing can befall him, but it may befall Chriſt in his humane nature, having like affections with us. There were ſome things the humane nature of Chriſt was igno-

ignorant of, as of the Day of Judgment, the time of Figs, &c. Marvel is when our expectation is exceeded. Chriſt marvelled at all his graces, as his Humility, Devotion in building a Synagogue, his Faith. Chriſt doth not admire the buildings of the Temple, *Matth.*24.1. nor the Princes of the World, but the graces of the Spirit in one that had ſo little means. Though ſome think Chriſt being the Authour of theſe graces did ſeem to admire them, not as being ignorant of them, but to teach us to admire them.

I have not found ſo great faith, no not in Iſrael] The greatneſs of his faith is ſeen, 1 That he believed ſo eaſily upon ſo ſmall means. 2 That he believed Chriſts Word; 1 His Word of Command. 2 His Word of Promiſe. 3 That he believed without a Miracle, *John* 4. 48. Miracles have been ſometimes done to give teſtimony to the Word, *Acts* 4.29,30,31. 4 In a man of that calling and a ſtranger from *Iſrael.* 5 In that we reade of no doubtings with his faith in this particular. *Jairus* doth not ſay, *Speak the word,* but, *Come quickly ere my Childe die, John* 4.49. *Nicodemus* he reaſons, *How can theſe things be? Martha* ſaith, *Hadſt thou been here my Brother had not died*; as doubting whether the power of Chriſt could reach every where, but the Centurion ſaith, *Speak the word onely.*

6 In the difficulty of the things to be believed; for to believe that a man near to death could be recovered by a word of Chriſts mouth, I mean not by ſyllables and pronunciation, but that Chriſt will be preſent to his own Miniſtry.

7 Comparatively with the common *Jews,* and particularly thoſe which were ordinary Hearers to Chriſt.

Now when he ſaith, *I have not found ſo great faith in* Iſrael, he means not all *Iſrael,* for *Abraham, Moſes, David,* had greater faith, but he means it from the time of his beginning to preach.

V. 11. *And I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with* Abraham, Iſaac *and* Jacob *in the Kingdom of Heaven.*

V. 12. *But the Children of the Kingdom ſhall be caſt out into utter Darkneſs, there ſhall be weeping and gnaſhing of teeth.*

From the occaſion of the Centurions coming in to believe, who was a *Gentile*, Chriſt foretells the calling of the *Gentiles*, and rejection of the *Jews*. [*Many ſhall come*] Not all. *Aug. in loc.*

From the Eaſt and Weſt] That is, whereas the *Jews* thought the Lord was onely bound to the Kindred of *Abraham*, *Chriſt* ſaith, They ſhall come from Eaſt and Weſt, which is put for all remote places without the bounds of the Kingdom of *Judah*, not onely near adjoyning Heathen, as *Syrians*, *Egyptians*, *&c.* but remote *Gentiles*, *Iſai* 43.5,6. *I will bring thy Sons from the Eaſt, and gather them from the Weſt; I will ſay to the North, Give up, and to the South, Keep not back; bring my Sons from far, and my Daughters from the ends of the Earth.* *Luke* 13.28,29. They ſhall come from Eaſt, Weſt, North and South, as this Centurion came from far. You are of this people, O then come in.

Shall come] That is, to me and to the faith of this Centurion, being called by the Word of Chriſt, and drawn by the Spirit of Chriſt: even all that are given to Chriſt ſhall come, and he that comes ſhall not be rejected, *John* 6.37. compared with 44.

And ſhall ſit down with Abraham, Iſaac *and* Jacob *in the Kingdom of Heaven*] Metaphor from a Banquet wherewith we ſhall be ſatisfied when Chriſt ſhall appear, *Pſalm* 16.11. 36.8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the Rivers of thy pleaſures.* *Luke* 14.15. *Bleſſed are they that ſhall eat Bread in the Kingdom of God.* See *Luke* 22.29,30. *Revel.* 19.9.

This was ſignified by the Parable of the Mariage, *Matth.* 22.2. *Luke* 14. 16. The things of grace and glory were like a well furniſhed Feaſt or Banquet ſet before *Jews* and *Gentiles*, but the *Jews* cavilled at it, and railed againſt it, and perſecuted it, but the *Gentiles* that had but a Crum they embraced it, ſo that this Banquet is the glorious things of the Goſpel, and the Inheritance of Heaven.

With Abraham, Iſaac *and* Jacob *in the Kingdom of Heaven*] He names theſe three, 1 Becauſe he ſtyles himſelf their God, *Exod.*3.6.

2 Becauſe the promiſe of *Canaan*, a Type of Heaven, was made to them.

3 For their faith and holy examples, theſe ſhall as it were ſit at the upper end of the Table, and the *Gentiles* ſhall come to ſit down by them, for there is one Communion of all Saints. There being a common Inheritance it ſuppoſes a common Faith. So that the ſenſe is, as this Centurion and ſtranger being perſwaded of divine power in me, hath obtained health for an afflicted body, ſo very many of the *Gentiles* flying unto me by like perſwaſion ſhall obtain grace here and eternal ſalvation hereafter.

Beſides, whereas the *Jews* think themſelves ſo holy, that they will not eat with a ſtranger, many ſtrangers ſhall eat Bread with *Abraham*, *Iſaac* and *Jacob* (the *Jews* Anceſtours, whoſe names they brag of) the *Jews* being ſhut out.

But the children of the Kingdom ſhall be caſt out into outer darkneſs] The children of the kingdom are they to whom by priviledge of covenant the kingdom was appointed before others, unleſs themſelves withſtood it.

2 Becauſe the word of the kingdom, the doctrine of ſalvation, was ſent unto them, *Act.*13.26. *Children of the ſtock of Abraham, to you is the word of this ſalvation ſent.*

3 Though they were not the kingdom to whom the inheritance was promiſed, *Matth.*25.34. Yet becauſe they poſſeſſed a place in the viſible Church, they are called the children of the kingdom. The

The Jews could have borne it that the Gentiles should have been planted in with the Jews to be one body, but that the Jews should be cast out and the Gentiles taken into an empty place they could not bear this.

Shall be cast into outer darkness] Here's a commination and punishment against the ungrateful Jews. If a King should make a sumptuous feast for his courtiers, and they should not onely despise it, but rail upon the King, and persecute him for it, would not the King not onely keep them from his Table, but cast them into a most filthy prison? so these Jews refusing Christ his banquet, they have blindness, hardness and extream outward calamities here, and hell hereafter.

Into outer darkness] Its called outer; to understand this, know, that formerly people were wont to eat very sparingly in the morning, and then to satisfie and chear themselves at supper, giving themselves to their business on the day time, hence they used to have their feasts at supper, *Mark* 6.21. *John*, 12.2. 1 *Cor.* 11.20. See *Clem. Alex.* 2. *Pædag.* 2. *Athenæus de Cænis sapientium.* Now when they had supt they had plenty of light in the house where the feast was, but without it was darkness; so these that partake not of this glorious supper whereof Christ had before spoken, they shall be cast into outer darkness: such as believe not on the Son of God, shall not partake of this supper with the blessed, but be cast out into outer darkness; thus he that wanted the wedding garment was bound hand and foot, and cast into outer darkness, *Matth.* 22.13. Such persons when they shall see *Abraham*, *Isaac* and *Jacob* in the kingdom, themselves shall be cast out, *Luk.* 13.28. the door shall be shut against them, *Luk.* 13.25. The contrary is promised to believers and conquerors, *Rev.* 3 12. *Rev.* 22.15. Without are dogs, wicked men are still said to be without, 1 *Cor.* 5.12. *Col.* 4.5.

See for this 1 *Thess.* 5.7. Matth. 22.2. Luk. 14.16. Rev. 19 9.

These damned souls shall not onely have inner darkness,

whereby their minds shall be deprived, not onely of the light of mysteries which Saints shall have, the Tabernacle of heaven being open to them, and of the beatifical sight and light of Gods countenance, and all inward comfort, but also they shall be punished with outward sensible darkness which excludes sensible light.

1 Concerning curious questions, as 1 Whether in hell there be fire without, or whether the fire of hell shine so far that the damned can behold their own and others torments, I leave it undetermined.

2 Where the place of hell is, whether in the centre of the earth, which is judged to be from the superficies three thousand five hundred miles, if so, the so great darkness in the earth must needs cause great darkness in hell. Some think its without this visible world and the region of the blessed, to which I inclined.

So that the damned in hell shall not onely be punished with an obstinate blindness, to hate God and holiness, and all good, because God torments them in hell, and to love all evil out of their rage against God and despair of their own salvation: but also with sensible darkness, *Jude 6.* They are reserved in everlasting chains of darkness to the judgement of the great day. And marke who the persons are who are thus punished, they are the children of the kingdom, fruitless and carnal professors. Let such as have a forme of godliness without the power tremble at this, that they shall have the forest place in hell, even outer darkness, which is the furthest removed from light, whereas they that have a great faith, as the Centurion had, shall have chief place in heaven, and shall sit down with *Abraham, Isaac, Jacob.*

Where there is weeping and wailing and gnashing of teeth.] Metaphor from prisoners, who, partly from the hunger, cold, and nastiness they endure, and partly from the fear of the stroke of death ready to surprise them, weep and wail,

and

and gnash their teeth, or as men in great torments weep and gnash their teeth, so shall the damned, they shall have the worm of conscience eternally gnawing of them, *Isa.66.24. Mark,9.44.* Moreover men gnash their teeth out of indignation, *Psal.35.16.37.12.* so shall the damned out of indignation against God for their torments.

Quest. Whether in hell there is weeping?

Answ. It seems not, 1 Because the fire of hell will presently dry up those tears. 2 Because to these tears, that are to endure for ever, infinite rivers would not suffice: by weeping Christ means sighs, sobs, and howlings.

2 *Quest.* Whether in hell there is gnashing of teeth.

Answ. Yes, for this arises from the extream bitterness of punishment, as appears in those who are upon the rack, who gnash their teeth for pain.

*V.*13. *And Jesus said unto the Centurion, Go thy way, and as thou hast believed so be it unto thee: and his servant was healed in the self same hour.*

Here's a third effect, which is the healing the Centurions servant.

Go thy way] That is, return glad home to thy house. Christ doth not bid him change his calling, but go his way, as granting what was desired.

As thou hast believed so be it unto thee] We may see why Gods hand is sometimes straitned towards us, its meerly for unbelief; As thou hast believed that though I were absent I could heal thy servant with a Word of my mouth, so let him be cured.

His servant was healed the same hour] A testimony of Christs omnipotence, and that he was God.

*V.*14. *And when Jesus was come into Peters house, he saw his wives mother laid, and sick of a Fever.*

*V.*15. *And he touched her hand, and the Fever left her, and she arose and ministred to them.*

In the words three things. 1 The patients sickness, *Peters* wives Mother *was sick of a Fever.* 2 The

2 The Phyſicians cure: Amplified, 1 From the manner of his healing, which was, he touched her hand.

2 From the iſſue of it, *the Fever left her.*

3 The evidence or manifeſtation thereof, *viz. She aroſe and miniſtred to them.*

4 The effect which followed thereupon, which was the inhabitants thereabouts brought unto him many that were poſſeſſed with devils, and he caſt out the devils and healed the ſick, *v.* 16.

5 The end or final cauſe, which was the fulfilling the Propheſie of *Eſaias*, which ſaith, *That himſelf took our infirmities, and bare our ſickneſſes.*

Jeſus came into Peters houſe] That is, the houſe whereinto *Peter* and *Andrew* were wont to betake themſelves, as often as they were at *Capernaum*, *Mark* 1. 29. hence called the houſe of *Simon* and *Andrew*. It's likely it was *Peters* wives mothers houſe, ſeeing *Peter* and *Andrew* lived at *Bethſaida* before they followed Chriſt, *Joh.* 1. 44. and this was about half an hours journey from *Capernaum*.

Saw his wives mother ſick of a fever] A fever is an exceſſive bounding of præternatural heat, partaking of the nature of fire kindled in the heart, and diffuſed through the veins and arteries into the whole body, hence called πυρετὸς, of πῦρ, that ſignifies fire, as *Febris a fervendo.* There are divers effects of it, as

1 It's repugnant to natural heat.

2 It takes away the temperature of the humours.

3 It ſtirs up thirſt.

4 It vitiates the taſte.

5 It deforms the body.

6 It will not let a man reſt, nor be quiet, which way ſoever he turns.

7 Its uſually known by the pulſe and urine.

8 One fever ſometimes turns into another; ſome have applied theſe to the burning fevers of the minde, but becauſe

cauſe a fever properly taken is meant, I ſhall not ſo apply it.

And he touched her hand and the fever left her] That is, he came and took her by the hand, and lifted her up, as *Mark* ſets it down *c.* 1. 31. Where Phyſicians heal, feveriſh perſons are not preſently rais'd up, but Chriſt preſently raiſes her up. Chriſt hath ſeveral ways of healing; before he healed with bare touching, here with the touching of lifting up.

She aroſe and miniſtred to them] Making them a Supper. Thankfulneſs well becomes perſons that receive benefits from Chriſt; when Chriſt once touches our hands let us be doing. In this unthankful age let us be provoked to thankfulneſs, not one of ten are ſcarcely ſo qualified, *Luke* 17. 15, 16, 17, 18. She doth not onely ariſe as a ſick perſon may, but miniſters in a ſerviceable way, as a ſound man or woman doth, ſhe makes ready meat, and looks to provide what was needfull, brings in and carries out.

I might obſerve how *Peter* was maried, ſeeing his wives mother was ſick, 1 *Tim.* 3. 2. *James* and *John* had wives, 1 *Cor.* 9. 5.

V. 16. *When the even was come, they brought unto him many that were poſſeſſed with devils, and he caſt out the ſpirits with his word, and healed all that were ſick.*

Here is the effect that followed upon Chriſt his curing *Peters* wives mother. There were in Chriſt his time many poſſeſſed with devils, that the power of Chriſt might be ſeen in healing of them, he cured them by laying his hands on them, *Luke* 4. 40.

Now if you ask what theſe perſons that were poſſeſſed with devils were?

Anſw. It was in likelihood no other but madneſs, *John* 10. 20. *He hath a devil and is mad*; ſo that theſe perſons laboured not of ſimple dotage, but of raving madneſs. So alſo lunatick perſons that had the falling ſickneſs monethly afflicting them, *Matth.* 17. 15. *Have mercy on my ſon, becauſe he*

he is lunatick, for oft times he falleth into the fire, compared with *v.* 18. *Jeſus rebuked the devil and it departed out of him;* ſo it appears this lunatick man was a dæmoniak. See *Luke* 9. 39. Speaking of the ſame Lunatick perſon, he ſaith, *lo a ſpirit taketh him, and it teareth him that he ſometh alſo,* v. 42. *The devil threw him down and tare him, and Jeſus rebuked the unclean ſpirit and healed the childe.*

Beſides, it's ſtrange how theſe Dæmoniaks ſhould abound in Jury, when we hear of none ſuch in other nations. Theſe the Heathens called *Larvati*, q.d. *Larvis acti*, moved or affrighted with devils, alſo *Cerriti quaſi Cereriti*, ſmitten of *Ceres*, who was the goddeſs of Corn, in plain Engliſh a drunken man, who was mad drunk or lion drunk, and therefore when *Menechmus* in *Plautus* feigns himſelf mad, the Phyſician who was ſent to cure him asks, whether he were *larvatus* or *cerritus*. And ſo *Juſtin Martyr* 2. *Apol. ad Antonin.* counts Dæmoniaks and mad men all one. See *Medes* works *vol.* 1. *pag.* 83, 84. where ſundry other authorities together with theſe are cited.

Healed all that were ſick] That they being cured in their bodies might ſeek unto him for their ſouls. We ſee he healed all that were ſick, none excepted, if they came to him; alſo all ſorts of diſeaſes, as Leproſie, Palſey, Bloody flux, *&c.* Now Chriſt did this to prove himſelf to be the *Meſſias*. *Matth.* 11. 4. 5. *Go ſhew* John *what ye ſee and hear; the Blinde receive their ſight, the Lame walk, the Lepers are cleanſed:* and though the Apoſtles wrought ſtrange cures on the bodies of men, *Acts* 19. 11, 12. ſo that diſeaſes departed from the ſick by their aprons and handkercheifs:

1 Yet Chriſt cured diſeaſes by his own power, *Matth.* 8. 3, 4. but the Apoſtles did what they did by the power of Chriſt, *Acts* 16. 18.

2 Chriſt had this power at all times, to heal whenſoever he would, ſo had not they, *Heb.* 2. 4. for then would not *Paul* have left *Trophimus* ſick at *Miletum*, 2 *Tim.* 4. 20.

3 The

3 The miracles the Apostles did were sometimes for the hurt of men, as *Peter* in the destruction of *Ananias* and *Sapphira*, and *Paul* in the smiting *Elymas* with blindness, but all Christs miracles and cures tended to the benefit of men.

Obj. But Christ bade the devils go into the *Gadarens* Hogs.

Answ. It was onely a permission whereby Christ kept back the power that was able to hinder them, not a command.

This should embolden us in all our maladies to come to Christ. He that had such bowels on earth is not without bowels in heaven; he that would do so much for *Malchus*, one of them that came to take him, *Luk.* 22.51. who set on his ear and healed him when *Peter* cut it off, will he not do as much or more for his children in their maladies?

V. 17. *That it might be fulfilled which was spoken by* Esaias *the Prophet, saying, himself took our infirmities and bare our sicknesses.*

Here is the final cause, to wit, the fulfilling the prophesie of *Esaias* [*He took our infirmities, and bare our sicknesses*]

1 The diseases of our soul, to which *Esaias* hath respect, *Esai* 53. 4. He bore our griefs and carried our sorrows, 1 *Pet.* 2. 24. *He himself bore our sins in his own body on the tree*, *Esai* 53. 6. *John* 1. 29. *He takes away the sins of the world*, *Col.* 2. 14.

2 The diseases of our body which flow from sin; Christ bore these, not by taking them upon him, for Christ was never sick; he took not the passions which were proper to this or that man, but those which were common to the whole nature. Christ was never sick; sickness arises from the unfit or unequal temperature of the humours, or from intemperance of labour, study, but none of these were in Christ, he had no sin and therefore no sickness, so that Christ took not our sins by taking them upon him, but out of compassion he took them away and restored the sick to health. The end why Christ cured the bodily diseases of

perſons, as, *Matth.* 9. 2. was that they might ſeek to him for the healing of their ſouls, as in the blinde man, *John* 9. 5, 6.

So that as the living Goat had the ſins of the children of *Iſrael* laid upon him, and carried them into a Wilderneſs and land not inhabited, *Levit.* 16. 21, 22. So Chriſt took our ſins and the puniſhments flowing from them, and carries them into a Land of forgetfulneſſe.

In that Chriſt took our weakneſſes, learn, 1 To bear the weakneſſes of others. 1 As in journeys ſtrong Travellers bear the burthens of the weak, ſo ſhould we, *Rom.* 15. 1. *We that are ſtrong ought to bear the infirmities of the weak.*

2 All infirmities are burthens to a gracious heart, *Gal.* 6. 2. let them be part of thy burthen alſo.

Cant. 5. 2. Mark 9. 23. 3 Many infirmities may be in a dear childe of God, as paſſion in *Jonas*, unbelief in *Thomas*, fearfulneſſe in *Peter*, to keep us from admiration of their perſons.

4 As thy brother is overtaken to day, ſo mayeſt thou be to morrow, *Gal.* 6. 1. As often as we behold ſinners we had need to bewail our ſelves in them, becauſe we have fallen or may fall into the like if God leave us. God hath ſuffered many great men to fall, from *Adam* to this day, to ſhew mans weakneſſe, and that they might not become lovers of their name.

5 If envy did not blinde thee, thou mighteſt ſee many good things in him as well as infirmities.

6 If any man ſhall raiſe his comfort from other mens failings, to ſeem to himſelf holy becauſe he ſees imperfections in his brethren, this will be no true comfort in a day of trial, *Gal.* 6. 4.

7 Beware of having a mean and baſe eſteem of any of the Saints of God, becauſe of their infirmities, ſo as to ſet them at nought, *Rom.* 14. 10. No man caſts away his noſe becauſe it abounds with impure flegme, and is as it were the ſink of the brain; ſo the weak in time of weakneſs are part

of

of Chriſt's Kingdom, who therefore are not to be caſt away, but to be healed and raiſed up. *Luth. in Pſalm* 90.

2 See the goodneſs and mercy of Chriſt that took our infirmities, *Pſalm* 130.3. *If thou Lord ſhouldeſt be extreme to mark what is done amiſs, who ſhould ſtand? but there is compaſsion that he may be feared. Matth.*12.20. *He will not break the bruiſed Reed, nor quench ſmoaking Flax.* The Principle of grace in the ſoul doth not waſte corruption all at once, but by degrees, *John* 15.2. 2 *Cor.*4.16. Hence God is gracious in purging the ſoul to bring forth more grace and leſs ſin, and renewing the inward man every day.

3 Trial, whether thy ſins be Infirmities, as, 1 When they are committed againſt the purpoſe of the heart; ſo *Peter* in his denial of Chriſt, what hope had we, if *Peter* had not denied Chriſt and all the Apoſtles been offended, if *Moſes, Aaron, David,* had not fallen? by theſe Examples God comforts ſinners. If thou haſt fallen, return, the gate of mercy is open for thee, thou that knoweſt no evil by thy ſelf, do not preſume, but let both truſt in my grace and mercy. *Luth. in Gen.*38.

2 When we diſallow the evil we do, and groan under it, *Rom.* 7.15. when others hearts are hardened under evil, thine is ſenſible.

3 When though thou falleſt into ſin thou walkeſt not in any ſinfull courſe, *Rom.*8.4. though there be many Imperfections in holy Duties and ſudden breakings out of the heart into evil, yet is it not allowed.

4 When a ſoul is fallen into ſin and hath loſt Gods countenance, he cannot be quiet untill the Lord return with the ſenſe of his love, *Pſalm* 51.8,12. there can be no ſins of infirmity properly, but where grace is, for the ſins of unregenerate men are Preſumptions. Good men, having taſted the ſweetneſs in God, they will not change their portion, nor reſt content without God. Saints infirmities, as *Davids* ſins, complaints, fears, more comfort me than their

heroical actions, as his killing *Goliath*, the Bear and Lion: I cannot imitate theſe, but the other greatly comfort me. *Luth. in Gen.*28.

4 Comfort to Saints under Infirmities. There are ſome invincible Infirmities cleaving unto Saints in this World, as dulneſs, forgetfulneſs, privy pride, ſelf-ſeeking, unprofitableneſs, wandrings in duty, backwardneſs to Chriſtian provocation, inordinate care, hardneſs of heart, vain fears, ſlightneſs in Gods ſervice. Saints, partly from divine light ſhining in them, which, like the light of the Sun, ſhews the ſmalleſt mote, partly from tenderneſs of conſcience renewed, ſmiting them for the ſmalleſt ſin, are upon ſight of their infirmities apt to be diſcouraged. Now to comfort thee remember Chriſt took thy infirmities; all thy ſelf-ſufficiency, crookedneſs of heart, failing in holy duties, *Nehem.* 13.22. are taken away by Chriſt, that they ſhall never be imputed to thee. Such perſons alſo are invited to come to Chriſt, *Matth.*11.28. Satan in all weakneſſes is wont to preſent God as a Tyrant, or hard Maſter, or a ſevere Judg, but let us in Chriſt apprehend him as a Father, *Pſalm* 103. 13. and Chriſt as a gracious Mediatour. And though a cloud of indignation may appear to the ſoul under a temptation, yet tarry a while and the cloud will be over. Yea, Chriſt alſo heals our infirmities, and that even by our falls, as Poyſon is driven out by Poyſon; for when he ſees his fall he is aſhamed and confounded, crying out, *O wretched man that I am, &c.*

Object. But if Chriſt onely took my infirmities and weakneſs, what will become of my preſumptions.

Anſw. Chriſt took both, and though the Word onely ſignifie weakneſs, yet muſt it be taken in a large ſenſe, comprehending all wickedneſs.

5 Terrour to ungodly men that have all their ſins lying upon them; Chriſt took not thy ſins: as the greateſt evil done by a childe of God ſhall not be charged upon them in the

the day of Chriſt, 1 *Cor.*1.8. ſo the leaſt evil, yea, every evil wicked men do, ſhall be charged then on them, *Eccleſ.* 12.14. Chriſt will deſtroy all ſuch as give not the kiſs of love, reverence, and ſubjection unto him, *Pſalm* 2.12.

*V.*18. *Now when* Jeſus *ſaw great multitudes about him, he gave commandment to depart unto the other ſide.*

Here's another ſtory of Chriſt, wherein two things.

1 His command to make all things ready to carry him to the other ſide, that is, over the Lake of *Geneſareth* from *Capernaum*, occaſioned by the multitudes that preſſed upon him, whether to eſchew vain-glory, or whether (which I incline to) to preach the Goſpel unto other Cities.

2 The occurrences that fell out by the way, which were,

1 A certain Scribe or covetous Lawyer, thinking Chriſt to make a gain of his Miracles follows him, upon hope to learn the art of doing Miracles, that himſelf might make a gain or trade thereby, as *Magus* did, to whom Chriſt anſwers, *The birds of the air have neſts, &c. v.*20.

2 Another Diſciple of Chriſt deſires leave to bury his father, to whom Chriſt ſaith, *Let the dead bury their dead, v.*21,22.

3 Occurrence, a great Tempeſt, *v.*24. ſo that the ſhip was covered with waves, which is ſet forth from five circumſtances.

1 From Chriſt his being aſleep in the ſtorm, till the Diſciples awaked him, *v.*24,25.

2 From the danger and fear of the Diſciples, *Lord ſave us, we periſh*, *v.*25.

3 From Chriſt his reprehenſion of them for their unbelief, *Why are ye fearfull, O ye of little faith*, as to think that a ſhip wherein I am can be drowned?

4 From Chriſt his reprehending the Winde and Sea, and making a great calm, *v.*26.

5 The admiration of the paſſengers, *v.*27. *What manner of man is this, that even the Windes and Seas obey him?*

*V.*19.

V. 19. *A certain Scribe came unto him, ſaying, Maſter, I will follow thee whither ſoever thou goeſt.*

The large profeſſion of this Scribe ariſes from the miſtake of the perſon; many cloſing in an outward comformity with Chriſt, when they ſee themſelves miſtaken in the perſon, they fall off. He pretended to be taught of Chriſt as a Diſciple of his Maſter, but his intention was to get Riches by Chriſt; the profeſſion was ſuch as might befit the holieſt: thoſe Virgins *Revel.* 14.4. *Follow the Lamb whither ſoever he goes.* And *Abraham, Heb.* 11.8. *He went out after God, not knowing whither he went.* But Chriſt ſees what his intention was. He that will univerſally follow Chriſt, muſt not be miſtaken in him, he muſt take Chriſt and Baniſhment, Reproach, Impriſonment as well as Chriſt, and Riches, Honour.

V. 20. *The Foxes have holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his head.*

Chriſt lets this Scribe ſee his miſtake, *q. d.* thou thinks one way or other I can make thee rich, but thou mayeſt know I abound not with worldly wealth. Men that are brought up in delicacy and Riches are not fit to follow me. Chriſt, in not having a certain dwelling place, ſhews what his Diſciples ſhould prepare for. *Obj.* But Chriſt having ſo many perſons whom he cured, and did good turns for, why doth he ſay, *The Son of Man hath not where to lay his head? Anſw.* Leſt this Scribe ſhould expect ſome great Reward from him, as a rich Maſter, Chriſt ſhews that what he had was from the kindneſs of others, and ſhould not enrich him as he expected. This ſhould bridle that inordinate deſire after Riches, whereunto even Profeſſours in this day do incline, to learn to ſee that Chriſt is Portion enough if there were nothing with him, and nothing will ſatisfie thy ſoul without him, *Eccleſ.* 5.10.

Now, Chriſt being thus poor, it was not to commend to

us

us voluntary Poverty, as if it were a ſtate of Perfection, but to teach us contentment in low conditions if caſt thereunto.

2 To take off our hearts from ſeeking great things here, to which our hearts are inclining, *Jer.*45.4,5.

3 To enrich us with his Poverty, 2 *Cor.*8.9. *He became poor, that we through his poverty might be made rich.*

The Son of Man] That is, Man of Man, or the Son of the Virgin. Man is the Common of Two Gender, as the word *Homo*, and the *Greek* ἄνθρωπος. Beſides, he is the Son of Man, that is, of *Abraham* and *David*, to whom he was promiſed, beſides he was deſcended of the firſt man *Adam*, and ſo *Ezekiel* is called the ſon of man, *cap.*2.1.

Beſides, by *the Son of Man* is meant a man of low condition, in oppoſition to the ſons of Nobles and Princes: ſo *Ezekiel* was called, to put him in minde of his frailty. Chriſt his humility is ſet forth, who diſdained not to come of ſo mean and corrupt a ſinner as *Adam* was, alſo his love and familiarity that he diſdained not to take our nature upon him; beſides, hereby Chriſt ſignifies he was true man, and diſtinguiſhes his humane nature from the divine.

And as *Ezekiel* was called the ſon of man, to diſtinguiſh him from Angels (with whom he converſed) who appeared in the ſhape of a man, ſo Chriſt becauſe he was God, and the Son of God, when he ſpeaks of himſelf as Man, calls himſelf the Son of Man.

Where to lay his head] He dwelt in *Capernaum*, either in his own hired houſe, or elſe lodged with ſome of his Diſciples.

Obſ. 1 Many profeſs the following of Chriſt, who when once they come to ſee the dangers and ſtraits in following of him, fall off.

2 In pretending to follow Chriſt, we muſt look to the grounds that move us to follow him, that they be right.

3 Chriſt when he was here on earth was expoſed to a low and

and mean condition. 1 Learn then to come down from our heights. 2 Study condeſcention to low conditions, *James* 1.10. 3 Reſt content in thy condition; ſo *Chriſt* here, and *Paul*, 1 *Cor.*4.11. *Phil.*4.13. If at any time we are taken by poverty, let us reſt contentedly therein; living in abundance, take heed ye fall not by proud boaſting; and living in want take heed ye be not ſupplanted, with ſorrow of heart, one and the ſame countenance appearing. *Juſt. Mart. ad Zenam, p.*391.

*V.*21. *And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my Father.*

*V.*22. *But Jeſus ſaid unto him, follow me, and let the dead bury their dead.*

Suffer me firſt] Here is another of Chriſt his Diſciples who would follow Chriſt, but it muſt be when his father was dead. Chriſt here ſhows that nothing ſhould be put before the obſervation of his commands, as being a matter of eternal concernment, nor muſt we uſe delay herein. See *Exod.*22.29. *Pſal.*119.60. Nor muſt we preferre ſervice to relations; as probably this man might pretend to ſerve his Father while he lived, or to bury him now dead, for ſome think his Father was now dead, and Chriſt comes to him at this time to comfort him in the want of that relation. However Chriſt called him to follow him, *Luke* 9.59. and he makes this excuſe: ſome think his father was old, and it would not be long firſt before he were dead.

It was a moderate requeſt to go and perform the laſt office of love, but Chriſt knew others could do it, and then matters of ſalvation are to be preferred before matters of comlineſs and decency.

But Jeſus ſaid unto him, Follow me] That is, let thy love be ſo to thy relations, that if Chriſt call thee thou mayeſt leave all for him, *Matth.*4.22. *Matth* 10.37. The end why he followed Chriſt, was to preach the Goſpel, *Luk.*9.60.

And let the dead bury their dead] By dead in the former place

place he means thoſe who are dead in ſins, *Eph.*2.1,5. *Eph.* 5.14. 1 *Tim.*5.6.

Bury their dead] Chriſt doth not condemn burying their dead friends, who, if godly, are buried in hope of a comfortable reſurrection, but hereby tells us that whatſoever hinders us from a right courſe, ſavours nothing but death, and that the unbelieving Jews, who were dead in ſins, might ſerve to bury this man when he was dead, he had ſome brethren or kindred who might do it alſo.

Obſ. When God calls us to do duty, we muſt not uſe delayes, *Gen.*22.2,3. Many ſinners are like him that cryed, *a little more ſlumber*, *Prov.* 6.6,7,8,9,10. *To day if ye will hear his voice, harden not your hearts*, *Heb.*3.7,8,13. *Prov.* 27.1.

2 Service to relations is not to be preferred before ſervice to Chriſt.

3 Every unbelieving man is no other then a dead man, *Joh.*5.24. *Rom.*5.6. Not like the man that fell among the thieves dangerouſly wounded, but quite dead; dead we are by the ſin of our firſt parents, not onely temporally, *Rom.*5.12. but ſpiritually, as unable to do ſpiritual actions, as dead men are to do the actions of living men, *Col.*2.13. As in natural death there is a ſeparation of the ſoul from the body, ſo in ſpiritual death there is a ſeparation of God from the ſoul.

For the ſeat of this ſpiritual death, It is in the underſtanding, *John* 1.4,5. *Eph.* 5.14. It is in the will, *Rom.* 6. 13. It's in the conſcience. *Heb.*9.14. It's in the affections.

Obj. But if men be naturally dead, why do you preach to them?

Anſw. 1 The word ſpoken is a mean to bring them to life, *Joh.* 5.24. When the Spirit of Chriſt accompanies it, the miniſtry of the word is appointed to turn perſons *from darkneſs to light*, *Acts* 26.18.

2 Though men be naturally dead, yet, 1 Are they

not without reaſon to conſider what is ſpoken, and upon what grounds. 2 Though they be dead, yet they may offer themſelves to the means.

Obj. But there are ſome inward workings in the hearts of natural men, as ſence of ſin, fear of puniſhment, thoughts of deliverance, wiſhes for heaven, therefore they are not dead.

Anſw. Theſe and much more may be in natural men, yet are they dead. As, in the generation of man, there are many fore-going diſpoſitions, which go before the induction of the form; ſo there are many fore-going actions preceding ſpiritual regeneration, as we ſee in thoſe converts, *Acts* 2. 36, 37, 38.

Obj. Man hath ſome reliques of knowledge, how then is he dead?

Anſw. Every knowledge doth not ſuppoſe life, but that onely which affects the heart with affiance and love, *John* 17. 3. The devils know much, remaining devils ſtill. Beſides mans natural knowledge makes him inexcuſable not ſalvable.

Obj. Natural men have many excellent virtues in them, therefore they are not dead.

Anſw. As the evil actions of good men redound not to their perſons to make their perſons evil, ſo the good actions of evil men redound not to their perſons to make them righteous. Good works do not make a good man, but a good man makes or does good works: evil works do not make an evil man, but an evil man makes evil works. So that it behoves the perſon always to be good before all good works, and good works come from a good perſon, *Luth. Tom.* 1. *Cat. fol.* 469. Their vertues are like pictures without life. There are many natural men fine Schollers and Gentlemen, too good to go to hell, yet not good enough to go to heaven, for they being in the fleſh cannot pleaſe God; becauſe they are not good trees they cannot

cannot bring forth good fruit; all their virtues are like flowers upon a dead mans carkaſſe, that may adorn it, and keep off the ſtink thereof, but cannot give life thereto.

As in the fleſh of a beaſt ſome part of it is ſold at a great price, other of it is caſt away or little regarded, yet all is fleſh, ſo ſome works of the natural man are abhominable, and ſome are commendable, but all are but fleſh. There are ſeveral ſorts of madneſſe, ſome light and fooliſh, ſome more ſober and ſolemn, yet all is but madneſs; ſo in ſpiritual madneſs the lives of ſome natural men are ſober, grave, ſerious, the lives of others are wilde and ranting, yet all are dead and mad.

Obj. Natural men are not dead, becauſe they have ſome ſignes of Gods image in them.

Anſw. There's a twofold image, 1 Natural, ſtanding in immortality, immateriality, mentioned *Gen.9.6. He that ſheds mans blood by man ſhall his blood be ſhed, for in the image of God made he him.*

2 A ſupernatural image, conſiſting in righteouſneſs and holineſs. *Col.3.10. You have put on the new man, which is created in knowledge after the image of him that created him.* The former image may be in natural men, not the latter.

Uſe. Try two things, 1 Whether thou art dead, 2 Whether thou art alive.

Tryalls of a man dead.

1 When he lives in ſin, *Rom.6.2.* How *ſhall we that are dead to ſin live any longer therein?* 1 Joh.3.6. *He that abides in him, ſins not,* that is, lives not in a purpoſe of ſin, *Prov.19.16. He that deſpiſes his way ſhall dye,* 1 Tim.5.6. *Shee that lives in pleaſure is dead, Luk.15. ult.*

2 Want of feeling. A man may be alive and want all other ſences, as ſeeing, hearing, ſmelling, taſting, but if once he looſe his feeling he is dead; ſo when a man ſhall be paſt feeling of ſin, *Eph.4.19.* or paſt feeling of the

miſeries of a Chriſtian, he is a dead man, 1 *Cor.*12.26.

3 Separation from the living. As when perſons ſhall voluntarily ſeparate themſelves from Churches, *Jude.*19. Theſe be they who ſeparate themſelves, ſenſual, having not the ſpirit, or when Churches ſhall ſeparate men, whom they judge to live in ſin, from their Communion.

4 Stiffneſs and wilfulneſs in ſin, *Jer.*44.16. The Word which thou haſt commanded in the name of the Lord we will not do. *Joh.*8.44. *The works of your father the devil ye will do*; as dead bodies are unbendable ſo are dead hearts, *Luk.*19.27. We will not have this man reign over us.

5 Dead men move not, ſo when thou haſt not ſpiritual motion towards ſpiritual duties in the compaſs of thy calling, as to prayer, to do good to poor Saints, to promoting the glory of God, to gain others to the faith by thy holy example, art not thou dead? *They which live, live not unto themſelves*, Rom.14.7,8.

6 When men are loathſome. A dead body how adorned ſoever is loathſome, yea though our neareſt friend. *Abraham* when *Sarah* was dead ſaid, *Bury her out of my ſight*, Gen.23.4. ſo are all dead men to God, *Prov.*13.5. ſo are they to Gods people, ſo far as they are renewed.

7 When a ſoul is pluckt up by the roots, *Jude* 12. *Twice dead pluckt up by the roots*; not onely dead in the ſtate of Gentiliſme but of Chriſtianity, ſo that he is ſevered from the root Chriſt, *Joh.*15.5. and ſo can do nothing, no more then a tree pluckt up by the roots, nor can bring forth any fruit. Many men are not onely pluckt up from the power of religion, but alſo from the very profeſſion.

2 Tryal whether thou haſt ſpiritual life in thee.

1 Love to the means which maintain it, 1 *Pet.*2.2. *As new borne babes deſire the milk of the word.* As young ones by natural inſtinct run to the teats of their dams, every life loves that which maintains it, the natural life loves meat,

meat, and drink, and Apparel, the ſinful life loves that which maintains it, ſo doth the ſpiritual life.

2 Life is ſeen by breathing; ſo, if thou be ſpiritually alive, thou wilt breathe after God, *Pſal.*42.1,2.28.1.63.1. 143.7.

3 By contending; as we contend to the utmoſt for ſaving temporal life, ſo for preſervation of ſpiritual life the ſoul will contend to the utmoſt. It will let luſts go, friends go, enjoyments and country go. As the body endeavours to expel poyſon or hurtful things by vomit! ſo Saints ſometimes ſhame themſelves, even by confeſſing, not onely to God, but to men, ſome luſt that holds in combat.

4 Groaning under deadneſs and complaining againſt it, *Pſal.*119.25,37,50,93. This very ſenſibleneſs of deadneſs helps to prove life.

5 Where life is, there will be a conveyance of a life of ſanctification, whereby the ſoul will be quickned up to all the wayes of God, *Rom.*6.13. together with the life of juſtification, which is nothing elſe but the obtaining of a pardon, *Rom.*5.18. a Prince may pardon a malefactor, but he cannot put a principle of love and fidelity in him; but Chriſt conveyes a principle of love, *Luk.*7.47. and holineſs.

6 It ſtayes upon a promiſe, *Pſal.*119.49,50. *Joh.*6.37. *Heb.*7.25. Yet grace growing ſometimes unperceivably, as in young converts who have been bred religiouſly. See *Mark.*4.26,27. We muſt not be too ſtrict to limit young converts in their profeſſions (to a right judging of the work of grace) either to the time of their converſion, to declare that, or to the promiſe that ſuſtained them in the hour of converſion. Promiſes in the hour of converſion made over to the ſolu, are rather ſupports againſt temptation, then abſolute ſole meaſures to judge of ſpiritual life, as the trials *ſine qua non*; as if the ſoul, not remembring the

the promiſe that firſt ſtaid him, were to be put by, as an unconverted perſon; what if from preaching in general promiſes the ſoul came to ſee the worth of Chriſt, and to cloſe with him, with a diſpoſition to part with all for him, whether luſt or enjoyment, is not this enough?

Yet where there are promiſes made over to the ſoul in the hour of converſion, which the ſoul well remembers, and wherein it found the ſenſe of Gods love in pardon, it tends ſo much the more to manifeſt ſpiritual life; which if they were truly ſo made over, and were not deluſions, they were accompanied with the forenamed diſpoſition of parting with all luſts and enjoyments for Chriſt.

7 Condeſcention in indifferent things, with an unmovable reſolution in the things of God: you will not bate any thing of the peace of your conſciences for any mans pleaſure. If they take away goods, liberty, let it go; but if they go about to take away our faith, here we are to give way to none.

Means to ſpiritual life.

1 Get union with Chriſt, the members muſt needs be alive being united to a living head, 1 *Joh.*5.12. Chriſt is a head over his Church, by way of proviſion and dominion, but this is moſt comfortable that he is a head by way of union. He that will work well, let him begin, not from working but from beliving. What makes a perſon good, but faith? or evil but unbelief? *Luth. Tom.* 1. *Fol.* 469. The Angels are united to Chriſt by knowledge and love, but we by faith and the Spirit; that member is a dead member that draws not quickning from the head. As the ſea fills all veſſels yet is not emptied thereby, ſo doth Chriſt fill all in all, *Eph.*1.22. Yet hath not he leſs.

2 Set faith on work to draw life from Chriſt. Chriſt is compared to a garment, but to have benefit by him we muſt put him on by believing, *Rom.*13.14. to bread, but to have nouriſhment by him, we muſt feed on him by faith,

faith, *John* 6.50,51,53,54. As we cannot have the ſtrength of Bread, unleſs we eat the ſubſtance of it, ſo in this caſe.

And as the ſoul by virtue of ſight doth joyn it ſelf with the body of the Sun, though the Sun be in Heaven and we be on Earth, ſo the eye of faith enlightened by the Spirit, doth joyn it ſelf with Chriſt, though he be in Heaven, and the believer on earth, and from him draws influence, *John* 1. 17. 4.10. 7.38,39. And as there are degrees of light from the Sun, according to the clearneſs or dimneſs ot the eye that beholds it, ſo there are degrees of union with Chriſt and inhabitation, according to the clearneſs or dimneſs of the eye of faith.

3 Hear the voice of the Son of God, *John* 5.25. *The dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* This is not bare hearing of Chriſt preached, but hearing the voice of the Spirit ſpeaking to us, as to *Lydia, Zacheus, Lazarus, &c.*

Queſt. But how ſhall I know my faith draws any quickening from Chriſt, or that the Lord ſpeaks to my ſoul?

Anſw. 1 Repentance and diſplicenſe againſt ſin goes with it, *Zach.*12.10. compared with, *chap.*13.1. when they look upon the Lord by an eye of faith, they then mourn, and then a fountain is ſet open.

2 Thy faith will draw healing, as well as pardon, *Mich.* 7.18,19. *Rom.*6.14. where ungodlineſs is turned from the ſoul, that ſoul is turned from ungodlineſs; *Iſ.*59.20. compared with *Rom.*11.26. *Act.*3.26.

3 Thy faith will bring quiet and peace, *Luk.*7.50. *Rom.* 5.1. *Rom.*15.13. from the true knowledge of eſcaping danger, which is not like the peace of the world, who are ſecure becauſe they know not their danger. It was not amiſs ſaid of one, that this peace of believers is as if a milſtone or Talent of lead were taken off from a mans neck, which muſt be underſtood of the firſt coming of it to a ſoul, formerly perplext with guilt and horror.

4 By

4 By the preſent nimbleneſs we have in Gods ways ſince believing, which we had not before, *Rom.* 6. 13.

5 By the reflexion of love back again to Chriſt, *Gal.* 5. 4. *Faith worketh by love. Luke* 7. 47. *To whom much is forgiven* (as it is to every believing ſoul) *the ſame loveth much.*

Motives to live a ſpiritual Life.

1 The perpetuity of it, *John* 4. 10, 14. 6. 27. How precious would our natural Life be, would it laſt for ever? As it's impoſſible for Leaven mingled with Paſte to be ſevered from it, becauſe it hath changed the nature of the Paſte; ſo it's impoſſible for Chriſtians to be pluckt from Chriſt, becauſe the Leaven in them is Chriſt, ſo imbodied, that it is one Body, one Lump. *Luth. Tom.* 4. 341.

2 The certainty of it. Some cannot be convinced there is any ſuch Life, if the ſoul lives another life when the body is laid aſide, why not in the body?

3 The excellency of it; it's the life that God and Angels live, which muſt needs be the beſt of lives.

4 All the actions thou doſt in thy profeſſion of Chriſtianity are meer counterfeits without it, meer painted Duties. There's difference betwixt painted fire and true fire; thou haſt a picture of zeal, of prayer, of love, but for want of life what are they?

5 God hath no delight in any ſervice that is done with a dead heart, *Prov.* 15. 8. Were there a dead ſtinking carkaſe in preſence, would we delight in it? No more doth God in a dead carkaſe of duties. See *Iſai* 66. 3.

6 All the ſervice of God will be tireſome and weariſome which is offered to God with a dead heart, *Mal.* 1. 13. The carnal worſhippers ſnuffed and cried, O! what a wearineſs is it? *Amos* 8. 4, 5.

7 We cannot tell whether we ſhall ſtand among Sheep or Goats, whether we be elect or reprobate, till we have this life in us.

8 No

8 No living thing can abide that which is dead. The bruits ſtartle at a dead carrion, our deareſt friends we put them from us when once they are dead, and will God ſmell any ſavour of reſt to thy dead ſervices?

9 The many calls you have thereto; both motions from the Spirit, *Cant.*5.2. *Open to me my love. Revel.*3.20. *If any man will open to me, I will come and ſup with him.* Should a Phyſician tell you ſuch a Diſeaſe were growing on your body, you would thank him and make uſe of it; do ſo in this caſe.

10 All our motions in Religion are meerly artificial without this ſpiritual life, as in *Joas* ſo long as *Jehoiada* lived, and *Jehu* when *Jonadab* lookt upon his zeal, both of them ſeemed to be forward; and many others when buoy'd up with praiſe and benefits of profit, pleaſure, *&c.* ſo *Sichem* in receiving Circumciſion; ſo many men do many things from conviction of natural conſcience, fear of Hell, ſhame among men, expectation of death, which are like wheels ſet a moving by a ſpring, which when the ſpring is down the motion ceaſeth.

11 The ſatisfaction and contentment that is in this life. *Paul* had this life and little elſe, yet in all conditions was content, *Phil.*4.13. It muſt needs be ſo, becauſe God, a proportionable object to the ſoul, comes in, *Prov.*3.17. *All her ways are peace*; not ſome but all, that is, they end in inward and everlaſting peace.

*V.*23. *And when he was entred into a Ship, his Diſciples followed him.*

*V.*24. *And behold there aroſe a great Tempeſt in the Sea, inſomuch that the Ship was covered with waves, but he was aſleep.*

Here's a third occurrence in Chriſts journey over the Lake of *Genezareth*, that a ſtorm aroſe; this Lake is called a Sea for the greatneſs of it.

This ſtorm came, 1 To ſhew forth the power of Chriſt

in aſſwaging it, who hereby ſhewed himſelf Lord of windes and ſtorms.

2 To awaken the Diſciples of Chriſt, who though not bodily aſleep, yet might be too ſecure. Secure perſons are much awakened in a ſtorm at ſea, *Pſalm* 107.26.

3 That thereby Chriſt might take occaſion to reprove their unbelief.

4 That the Diſciples and Paſſengers might, from his commanding the ſtorm, the more believe in him.

This ſtorm may alluſively point out the ſtorms in the hearts of Believers and in the Churches, which it is our wiſdom, by caſting out any thing that hazards the Ship, or helps on the ſtorm, as *Jonahs* Mariners did, whether luſt or enjoyment. Storms commonly ariſe againſt Chriſt and his Diſciples, the Devil and World are the Sea that ſtirs up theſe Tempeſts. And as the Ship here was covered with waves, ſo it's the end of the Devil and World to ſink the Church.

But he was aſleep] 1 By reaſon of his labour in preaching and journey he ſlept. 2 To ſhew forth the truth of his humane nature. Some think the Devil ſtirred up this ſtorm, hoping thereby to drown Chriſt and his Diſciples, as he had deſtroyed *Jobs* children: but Satan hath no power ſave what is given to him, though his will was full enough for ſuch a miſchief.

Yet though he ſlept in his humane nature, he was awake in his Deity, that the Diſciples being in danger might cry unto him more fervently, and be helped.

*V.*25. *And his Diſciples came to him, and awoke him, ſaying, Lord, ſave us we periſh.*

Here was the weakneſs of their faith, to think that they could be drowned having Chriſt with them. *Mark* hath it, *Careſt thou not that we periſh?* *Luke* hath it, *Maſter, Maſter, we periſh.* It's true, danger ſtirs up fear, but to have overmuch fear, having a good God and a gracious Chriſt, argues

gues weakneſs of faith: yet it's commendable in them that they go to Chriſt in their diſtreſs, *Pſalm* 56.3. *What time I am affraid I will truſt in thee:* Fervent prayer we ſee is wont to excite the Lord to help us in our diſtreſs. *Jeſu Chriſte fer opem aut actum eſt de ſalute meâ,* was a ſaying of *Luther*, which I have often uſed to the Lord, ſaying, *Jeſus Chriſt come and help me, or elſe I am undone for ever.* This is according to the promiſe, *Pſalm* 50.15. *Call upon me in the day of trouble and I will deliver thee, Pſalm* 12.5.

We periſh] They lay open their miſery before Chriſt. *Pſalm* 142.1,2. *I poured my complaint before him, I ſhewed before him my trouble, Iſai* 26.17. 2 *Chron.* 20.12,13. They cry not to the heathen *Neptune*, nor *Æolus*, which Heathens thought gods of Windes and Seas, but to Chriſt, *Pſal.* 89.9. nor cry they to *Nicholas*, *Mary*, *Barbara*, and *Chriſtopher*, to whom *Papiſts* think government of waters is committed. *Chem. in loc.*

The grounds why in trouble we lay open our miſery to the Lord is, 1 Becauſe of our own helpleſneſs. *Hoſea* 14.3. Aſſhur *ſhall not ſave us, Pſalm* 108.12. *Give us help from trouble, for vain is the help of man.*

2 Becauſe of the fulneſs of ſalvation in God, *Pſalm* 3.8. *Salvation is of the Lord, Pſalm* 44.1,2,3,4,5,6,7.

3 Becauſe of the inſufficiency of all outward helps in time of danger; *Pſalm* 142.4,5. *I looked on my right hand, and behold, refuge failed me, then cried I unto thee, O Lord.*

4 Gods peoples extremities are Gods opportunities for deliverance and ſalvation, *Pſalm* 102.18,19. *From Heaven did the Lord behold the Earth, to looſe thoſe that are appointed to death. Judges* 20.26,27,28.

*V.*26. *And he ſaid unto them, Why are ye fearfull, O ye of little faith? then he aroſe and rebuked the Windes and Seas, and there was a great Calm.*

Here is a third circumſtance in the journey. Chriſt re-

proves them, *Why are ye fearfull, O ye of little faith?* Much fear argues little faith. Faith foreſees evils before they come, and oppoſes Chriſt againſt all. *Prov.*22.3. *The prudent man foreſees the evil and hides himſelf,* ſo that he is not affraid of evil tidings, *Pſalm* 112.7. Not as if Chriſt condemns little faith, but reprehends it in them who had great means of a ſtrong faith, and had ſeen many of Chriſts miracles, and heard many of his Sermons. Little faith brings to Heaven, but not without doubts and fears.

Their faith was little, 1 In that they did not ſo fully believe his divine nature, *Joh.*14.1. Alſo, 2 In that they did not believe in his providence, as they ought, from the experiences they had of him. 3 That they thought Chriſt being aſleep in his humane nature, could not help them in his divine nature. 4 In that they doubted of Chriſt his care of them, 1 *Peter* 5.7. *Caſting all your care on him.*

Queſt. Whether is all fear contrary to faith?

Anſw. No; true filial fear is duty. *Bleſſed is the man that feareth always, Prov.*28.14. It ſprings from faith, *Heb.* 11.7. *By faith* Noah *was moved with fear*; but perplexing and ſolicitous fear, when in times of danger we cannot reſt on God with quiet and confidence, which is ſo much more, becauſe God will keep him in perfect peace whoſe heart is ſtaid on him, *Iſai* 26.4,5. This perplexing fear doth not declare we have no faith, but that we have a weak faith.

Obſ. Perſons may be Believers and yet be fearfull, *Pſal.* 119.120. *My fleſh trembleth for fear of thee, and I am affraid of thy judgments, Pſalm* 55 4. *My heart is ſore pained within me, and the terrours of death are fallen upon me, Heb.*12.21. *Moſes* exceedingly feared and quaked. 2 *Cor.*7.5. *Without were fightings, within were fears.* Theſe terrours are compared to Souldiers ſet in battel array, *Job* 6.4. *The arrows of the Almighty ſtick in me, the terrours of God do ſet themſelves in array againſt me.* Yea Chriſt was not exempted from theſe fears, *Mark* 14.33. He began to be ſore amazed, and to be very heavy.

There's

There's a twofold fear, 1 Natural, with this was Chriſt affected. This was in *Moſes*, *Heb.* 12. 21.

2 Sinfull, this is, 1 Perplexing. 2 Diſcouraging.

1 Perplexing. *Job*, 9. 34. *Let not his fear terrifie me.* 2 *Cor.* 4. 8. *Perplexed but not in deſpair.* *Eſai* 7. 2. The people of *Judah* by reaſon of *Iſrael* and *Syria*'s coming againſt them, were moved as the trees of the Wood are moved with the winde. This is a ſore judgement, *Deut.* 28. 65. *The Lord ſhall give thee a trembling heart and ſorrow of minde, and thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night: in the morning thou ſhalt ſay, would God it were evening, and at even thou ſhalt ſay, would God it were morning,* for the fear of thy heart wherewith thou ſhalt fear.

2 Diſcouraging, *Heb.* 12. 13, 14. *Lift up the hands which hang down, and the feeble knees*; Now this diſcouraging fear is, when a ſoul looks upon the approaching evil above it's ſtrength, not looking on the ſtrength of God; as when a man meets with a Lion, or a ſubject conteſts with his Prince, both tremble in their ſpirits, becauſe the ſtrength of a man is not comparable to a Lion, nor the ſtrength of a ſubject to a Prince. Thus the Spies were diſcouraged looking on the ſons of *Anak*, and comparing themſelves with them, *Num.* 13. 28.

The miſchief of diſcouraging fear is this, that a man hath no heart to put forth his ſtrength in time of danger. The *Iſraelites*, being diſmaid with *Goliath*, durſt not make head againſt him, but fled before him, 1 *Sam.* 17. 11. 24. hence when God gave *Joſhua* his command, he bade him not be afraid nor diſmayed, *Joſ.* 1. 9.

Uſe 1. Raiſe up your hearts, if not above perplexing fears, yet above diſcouraging. *Luke* 21. 9. Chriſt bids the Diſciples when they ſhould hear of wars and commotions, *not to be terrified.* Theſe diſcouraging fears are a great judgment, *Levit.* 26. 36 *Ile ſend a faintneſs into their hearts, and the ſound of a ſhaken leaf ſhall chaſe them.* Theſe Diſciples

ples were affected with perplexing fear, and a little ſpice they had of diſcouraging fear.

3 *Grounds againſt diſcouraging fear.*

1 The promiſe of Gods aſſiſtance in all troubles, *Eſai* 41. 10. *Fear not, for I am with thee, be not diſmayed for I am thy God. Heb.* 13. 6. We may boldly ſay, *The Lord is our helper, and not fear what fleſh can do unto us.*

2 From the reſpect God hath to the ſtrength of his people, 1 *Cor.* 10. 13. *He will not ſuffer us to be tempted above that we are able, Jer.* 46. 28. Yea the cup, what ever it be, comes from a fathers hand, *Joh.* 18. 11.

3 Becauſe there's no troubles can make a Chriſtian truly miſerable, becauſe no troubles can ſever him from the love of God, *Rom.* 8. 35, 38. We are troubled on every ſide, yet not diſtreſſed, or ſtraitned, but that a door of deliverance is opened; we are perplexed, or void of counſel, and troubled with fear, yet do we not deſpair, as *Judas* and *Achitophel* did, caſt down, like a man by his adverſary, but not deſtroyed, 2 *Cor.* 4. 8. becauſe God comes for our reſcue, perſecuted of men, but not forſaken of God.

Suppoſe the evil be impriſonment; how comfortable was *Paul* and *Silas* in it? If burning and martyrdome, God will either abate the fire, or give thee ſtrength to bear it, as a Martyr once comforted himſelf and others.

2 Be exhorted that you be not ſwallowed up of fears. This hath been the portion of the ungodly, *Jer.* 46. 5. *Paſhur* had fear round about, *Jer.* 20. 4. *Zedekiah* in his fears goes from chamber to chamber to hide himſelf, 1 *Kings* 22. 24. The hearts of the men of *Jericho* melted for fear when the men of *Iſrael* came againſt them, *Joſ.* 2. 9, 10, 11. ſo that there remained no more courage in any man. The men of *Benjamin* when they ſaw the City on fire on one ſide, that they could not retreat thereto, and the men of *Iſrael* turning upon them, were amazed, *Judg.* 20. 40, 41.

We live in a time of fears and dangers. Sometimes *mens*

hearts

hearts failing them for fear, looking on thoſe things that are coming on the earth, Luk. 21.26. Sometimes *our hearts trembling. becauſe of the Ark of God,* 1 *Sam.* 4. 13. as *Eli* his heart did; Sometimes fearing under the ſenſe of our unworthineſs. Now to quiet our hearts under all fears conſider,

1 That all the evils men or devils can caſt upon us cannot reach the ſoul, *Matth.* 10. 28.

2 Get out the ſting of ſin by obtaining pardon. When this ſting is taken away the ſoul will be couragious, 1 *Cor.* 15. 57. *O death where is thy ſting?* then death will be like a ſerpent without a ſting. Without this the heart cannot be free from terror.

3 Look on grounds of encouragement; as thus, I have Chriſts righteouſneſs for mine, I have a diſpoſition to part with all for the Lord, I have comfortable anſwers in prayer, I have a good conſcience in all things, I finde in my ſelf a thorow change, I endeavour in all things to eye God. Diſcouraging fears will not be caſt out without ſupporting reaſons. The ſoul being reaſonable muſt needs cloſe with reaſons.

4 Fore-think of evils before they come, and ſet Chriſt againſt all. So *Moſes, Heb.* 11. 26. In the worſt of times no enemy can take away Chriſt from me.

5 Get Gods fear. This will much eat out falſe fears, *Matth.* 10. 28. as the true Serpent ate up the falſe. See *Eſai* 8. 12, 13, 14.

6 Exerciſe confidence in the promiſes of God, *Pſal.* 56. 3, 4. *In God will I put my truſt, I will not fear what fleſh can do unto me. What time I am afraid I will put my truſt in thee, when thou goeſt through the fire, and through the water I will be with thee, Eſai* 43. 1, 2.

7 Get God on your ſides. *Pſal.* 118. 4. *The Lord is on my ſide, I will not fear what man can do unto me.* A Chriſtian ſhould be like a rock in the Sea, which though the waves break themſelves againſt it, yet it remaineth firm. *Rom.* 8.

31.

31. *If God be for us, who can be against us? viz.* to hurt us, for else no man hath more enemies then a Christian. This made *Paul* so couragious at *Corinth*, *Acts* 18. 9, 10. *Be not afraid, but speak, for I am with thee, and no man shall set on thee to hurt thee.* Yea this made *Paul* not to fear, when the Ship was every moment ready to be cast away, *Acts* 27. 23, 24. *The Angel of God stood by me, whose I am, and whom I serve, saying, Fear not Paul.* This made *David* not to fear though an Army of men were coming against him, *Psal.* 27. 1, 2, 3. See *Psal.* 46. 1, 2, 3, *&c.*

Motives to rid the heart of these fears.

1 They procure great torment to the soul, 1 *Joh.* 4. 18. Hence *Ezekiel* setting forth the misery of the people, saith, *They shall eat their bread with quaking, and drink their water with carefulness, trembling and astonishment, Ezek.* 12. 18.

2 It's the end of our deliverance to serve God without these slavish fears, *Luke* 1. 75. That we being delivered out of the hands of all our enemies might serve him without fear.

3 These fears are sometimes worse then the evils themselves feared, 2 *Kings* 7. 5, 6, 7. The *Syrians* in a vain fear ran away from the Camp, and left it to the plunder of *Israel. Psal.* 53. 5. *There were they in great fear where no fear was.*

4 Many persons have their slavish fears come upon them. *Saul* feared *David* would get the Kingdome, and he sought all means basely to prevent it, but could not; the Jews feared the *Romans* would come and take away their place and Nation, if they let Christ alone, yet when they had slain him, the *Romans* came and took all from them.

5 These carnal fears are full of mischief, as 1 To exalt creatures in the place of God.

2 They expose us to a snare, *Prov.* 29. 25. *The fear of man brings a snare*, so doth the fear of hell; many dare not do duty for fear they should lose their lives and go to hell.

3 These

3 Theſe fears bereave us of the comfortable enjoyment of good things we have; fear of loſs of eſtate, liberty, life, takes away the comfort of it. That good hath the trueſt content therewith, for the loſs whereof we are habitually prepared, rather then loſe Chriſt and a good conſcience.

4 Though theſe fears may ſometimes put a man upon ſelf-reformation, yet uſually this reformation that ariſes from theſe fears laſts no longer then the fear remains, *Pſal.* 107. 26. as we ſee in Mariners in a ſtorm. *Job* 41. 25. *When he raiſeth up himſelf, the mighty are afraid*, and by reaſon of breakings they purifie themſelves. We ſee how in time of fears men reform, but ſee how unſound it is, laſting no longer then the danger laſts. *Pſal.* 78. 34, 35, 36. *When he ſlew them then they ſought him, nevertheleſs they did but flatter him with their mouth.*

Then he aroſe and rebuked the Winde and the Sea, and there was a great calm] Not in a feigned way, as the Heathen *Æolus* rebuked the windes, but in a real way as the Lord of windes and ſea. Hence *Mark* hath it, *Peace and be ſtill, Mar.* 4. 39. He reproves the wind and ſea, as if a Maſter ſhould reprove a ſervant; here is a plain argument of Chriſts Godhead. Who can command winde and ſea ſave God alone? As his power was ſeen in quieting the ſtorms of the ſea, the ſame power can quiet the ſtorms in the Churches, and among good men, and the ſtorms that Satans temptations ſhall ſtir up in the hearts of Saints. So when there are paſſionate ſtorms in our hearts, the command of Chriſt ſhould make a calm. It's a comfortable thing in a ſtorm to be in covenant with him whom windes and ſeas obey. Chriſt ſpeaks alike to windes and ſtorms, diſeaſes and devils, he quiets them with the word of his mouth, and ſo can he quiet ſtorms in the Commonwealth, *Pſal* 65. 7. *Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.* Onely in theſe times of confuſions let us awake the Lord by our prayers, *Pſal.* 93. 3, 4.

And there was a great calm] See the obedience of the mightieſt creatures to God; how will this condemn our diſobedience? See how windes yield obedience, *Pſal.* 107. 26? compared with 29. See the ſeas obedience, *Jer.* 5.22. Let not the winde and ſea overcome you in overcoming the ſtorms of the minde.

*V.*27. *But the men marvelled, ſaying, What manner of man is this, that even the wind and ſea obey him?*

Here's a fifth circumſtance, they reaſon thus. He whom winds and ſeas obey muſt be greater then all mortalls, but they obey this man, therefore he is greater then all men. Thisſhould ſtir us up to confidence in the Son, *Joh.* 14.1. *Let not your hearts be troubled, ye believe in God, believe alſo in me*; *q. d.* I am God as well as my Father, therefore believe on me. So that as it is ſaid of the Lord, *Pſal.* 89.9. *Thou ruleſt the raging of the ſea*; *when the waves thereof ariſe thou ſtilleſt them*; ſo alſo doth Chriſt at this time. The creatures are Gods executioners to puniſh man for ſin; when they exceed herein, the Lord reproves them, as a father doth a ſchoolmaſter when he ſees him unmeaſurably to chaſtiſe his ſon. The greatneſs of which miracle, which made it more admirable, was, that whereas uſually in ſtorms, when the wind ceaſes the ſea is not calm till a good while after, but here both wind ceaſes and the ſea is calm together, in an inſtant, ſhowing it came from a miracle, not from nature. For the calm was called γαλήνη of γελάω, which ſignifies to laugh, to note that the weather and ſea ſmiled on them with a clear countenance.

All expoſitors make the Church an arbitrary Antitype of this toſſed ſhip; as this ſhip was poor, a mean fiſher boat, not to be compared to the great Merchant ſhips and men of war,ſo thep oor Church is not to be compared, for outward glory, with the kingdoms of the world. And as when the proud Scribe leaves Chriſt, the poor diſciples accompany Chriſt through the ſea; ſo, when rich and great men

men leave Chriſt, the poor diſciples accompany Chriſt through the troubleſome ſea of this world. Again as this ſhip was in danger, ſo hath the Church been oft; in *Egypt*, *Babylon*, in the ten perſecutions, and Popiſh Tyranny, ready to be ſwallowed up of waves, but the Lord ſeaſonably appears, either by cutting off Tyrants, as he did *Pharaoh*, *Exod.* 14.25. and *Herod*, *Act.* 12.23. Or by putting a hook in their noſtrils, as he did to *Sennacherib*, 2 *King.* 19.28. or by turning the hearts of perſecutors, whereby the Churches have reſt, as he did *Paul*, *Act.* 9.31.

This Church ſo toſſed is not the Roman Church, as the Papiſts paint the Pope to be the ſteers-man ſitting at the helm, and the Cardinals, Biſhops and Prieſts to be the Mariners, but its a company of Saints, who becauſe *they will live godly, ſuffer perſecution*, 2 *Tim.* 3.12. With theſe it is that Chriſt is preſent in the ſignes of the covenant, and in the word of promiſe, and with his ſupporting preſence in time of ſtorms: they pretend they have no ſchiſmes nor contentions, but perfect unity; but this proves them not to be the true Church, becauſe the ſhip wherein Chriſt was, was expoſed to ſtorms, and Chriſt came not *to bring peace, but a ſword*, Matth. 10.34.

And if unity among them might prove them a Church, then might it prove the Turks and Jews to be Churches, who have more of unity then they.

V. 28. *And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombes, exceeding fierce, ſo that no man might paſs by that way.*

In theſe words to the end of the Chapter, is ſet down what befell Chriſt when he was gone from *Capernaum* over the lake of *Genezareth* into the country of the *Geraſens*.

1 He is met with two men poſſeſſed with devils. The devils are deſcribed, 1 That they came out of the tombes, 2 By their exceeding fierceneſs, that no man might paſs that way.

2 The complaint they make, which is twofold, 1 Disclaiming their interest in Christ, *What have we to do with thee, Jesus, thou son of God? ver.29.* Thou art the saviour of men not our Saviour.

2 Their fear of a present torment; *Art thou come to torment us before the time? ver.29.*

3 Their petition; *If thou cast us out, suffer us to go into the herd of swine, v.31.*

4 Here's Christ permission of them to enter the hogs, *he said unto them, Go,* v.32.

5 Here's the devils execution of their mischief, having once obtained a permission, the devils entering into the swine the whole herd went down a steep place and perished in the waters, *v.32.*

6 The report hereof that was brought to the city, *v.33.*

7 The issue and effect; the *Gadarens* being offended for the loss of their hogs, desired him to depart out of their coasts.

And when he had come to the other side into the country of the Gergasens] *Matthew* calls them *Gergasens*, *Mark* and *Luke Gadarens*; but there's no difficulty, for *Gergesa* or *Gerasa* and *Gedara* were towns near thereto, *Joseph. lib.2. de bello, cap.2.* mentions both *Gerasens* and *Gadarens*. These were the remainders of the *Canaanites*, as *Grotius* writes, and as it appears, *Gen.10.16.* The remainders of the people whose Land was given to *Israel*, *Deut.7.1.* supposed to be the *Geshurites* and *Maacathites*, *Jos.13.13.*

There met him two possessed with devils] *Mark* and *Luke* mention onely one, but the answer is easie, the one was more famous then the other, being possessed of a whole legion of devils, *Mar.5.9. Luk.8.30.* and so was more cruel; *Mark* and *Luke* prosecuting the history of the man possessed with a legion of devils, do omit the mentioning the other *Demoniak.*

Coming

Coming out of the tombes] They came out thence, and abode there to affright men with fear of death; their abode and dwelling was among the tombs, *Mark* 5.3. *Luk.*8,27. Now they might eaſily dwell in the tombs, becauſe they were hollow places digged out of a rock, as Chriſts Sepulchre was, *Matth.* 27. 60. whereinto *Johh* and *Peter* entered, *Joh.* 20.6. and thoſe three women that brought ſpices, *Luk.*24.3. or elſe they were made of ſtone or brick, and covered over. Now if it be askt why they dwelt there? it was becauſe one of the *Demoniaks* being poſſeſt with a cruel devil, or rather a legion of them, no man would receive them to their houſe; they being excluded from humane ſociety reſided in old Sepulchres. One of theſe *Demoniocks* ware no clothes, and was bound with chains, and ſometimes broke them, *Luk.*8.27,29. *Matthew* addes they were exceeding fierce, and that they were ſo troubleſome to paſſengers that no man might paſs by that way. *Mark* addes that no man could tame him, and that he was day and night in the mountains and tombs, crying and cutting himſelf with ſtones, *Mar.*5.5. which ſhows that they were mad, elſe would they not have thus cut themſelves; now they being ſo troubleſome, no man would receive them into their houſes.

And in that Satan met Chriſt, it appears he is not omniſcient, for he would not have ſuffered the poſſeſſed to have come that way, had he known Chriſt to have been ſo near, nor did Satan know whither Chriſt would ſend him, vvhether into the wilderneſs, or into the hogs, or whither elſe.

So that no man might paſs that way] We have no call to go where Satan is, not upon pretence of any ſtrength of faith in us. Doubtleſs there were ſome believers living, but none would go that way; and note, Chriſt makes the devils to meet him whether they will or not: ſee the greatneſs of Chriſt his love and mercy, who out of compaſſion to

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theſe two poor men croſſes the ſea to caſt the devil out of them.

V. 29. *And behold they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God, art thou come hither to torment us before the time?*

What have we to do with thee] Here's the devils complaint; what have I to do with you? That is, why do you trouble me? 2 *Sam.* 16. 10. what have I to do with you, ye ſons of *Zerviah*? See *Judg.* 11. 12. *Pharaoh Necho* ſaith to *Joſiah*, 2 *Chron.* 35. 21. *What have I to do with thee, thou King of Judah?* Now this ſpeech of the devils or of the legion in the man, was after Chriſt had bid him or them come out of the man, *Mark* 5. 7, 8. *Luke* 8. 29.

Beſides, *What have we to do with thee*, may ſignifie, what evil have we done thee, that thou caſteſt us out? though we have hurt others, we have not hurt thee.

Queſt. Whether did the devils know Chriſt to be the Chriſt?

Anſw. Not before his temptation, for, had they known him ſo to be, they would not have tempted him, but afterwards they knew him to be the ſon of God, *Mark* 1. 34. Chriſt ſuffered not the devils to ſpeak, becauſe they knew him, *Luke* 4. 41. *Devils came out of many, crying, Thou art Chriſt the Son of God*; and *he rebuking them ſuffered them not to ſpeak, for they knew that he was Chriſt.* But for the myſtery of the death of Chriſt, it's like Satan knew it not, for had he known it, he would not have put it into the heart of *Judas* to betray him; he was hindered by God from knowing that, which of his own nature he might have known.

Art thou come hither to torment us before the time] The devils do not alledge for themſelves, nor refuſe to be caſt into hell at the day of judgement, *Jude* 6. ſo that they may have liberty in the mean time to vex and torment. The devils think it a torment when they cannot do that miſchief

miſchief they would, alſo they were afraid of being ſent back to the priſon of hell, for the devils are glad to be in the ayr, becauſe then they have liberty to wander up and down into divers Provinces, and ſometimes they have power to ſtir up ſtorms and peſtilences: Hence *Luke* ſaith, *The devils beſought him that he would not command them to go into the deep, abyſſum, Luke* 8. 31. Yet are not the devils without torment at preſent, for beſides that it was a torment for them to come out of them they poſſeſſed, they have the torment of a guilty conſcience, and a fearfull expectation of indignation and wrath; hence they deſire they may not be caſt into *abyſſum*, into hell, ſo taken, *Rev.* 20. 3. *Abyſſus* is the ſame with *Tartarus*, hell, not ἅδης, the unſeen world of good and bad.

Us] He means the Legion of devils in the two poſſeſſed perſons, *Mark* 5. 7. A Legion was a *Roman* Brigade, conſiſting of *6666* men, as *Heſychius*; according to *Suidas*, they were ſix thouſand. *Varro* counts 12500 ſouldiers to a Legion; as in Brigades now adayes they are ſometimes more, ſometimes leſs: ſo then the devils acknowledge they were many, which appears, becauſe when they went out of the man, they poſſeſſed two thouſand hogs. Theſe devils cruelly tormented the poſſeſſed perſons, that they cried out day and night, and cut themſelves with ſtones, and gave their members to the devil to fight againſt themſelves, and tears off their clothes from them to expoſe them to ſcorn and laughter, and what he doth to theſe he would do to others, yet he thinks Chriſt an unjuſt Judge to torment him before the time. They complain of torment when themſelves do ſo much miſchief.

An Emblem of natural men, who are Satans ſlaves, to do what he will have them, 2 *Tim.* 2. 26. *Joh.* 8. 44.

Before the time] Not as if the devils knew the time of the judgement, for the good Angels know it not, nor the humane nature of Chriſt, onely they knew the judgement was not yet come, and therefore they complain they were tormented before the time.

V. 30.

V. 30. *And there was a good way off from them an herd of many Swine feeding.*

About two thouſand Swine. If they were Jews they brought them up to ſell them to the Gentiles, but if they were the remainders of the *Canaanites* (as before is proved) then might they keep them and eat them.

V. 31. *So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the Herd of Swine.*

We ſee the power of Chriſt is greater then the power of a Legion of devils, he is ſtronger then that ſtrong one and bindes him. *Luke* 11. 21, 22. about this power of Chriſt we may obſerve ſundry circumſtances.

1 That Chriſt ſilences Satan, and would not ſuffer him to ſpeak, *Mark* 1. 25.

2 That againſt the devils will he makes them meet him, and to adore him, not with religions veneration but with extorted humiliation.

3 That they could not go into the Swine, unleſs Chriſt permitted them. The power of the devil is not ſo great as it ſeems to be, he is compel'd to leave the fiſhes in the Rivers, the fowls in the ayr, men and cattel in Cities. *Luth. in Gen.* 32. To caſt the devil out of the man was the work of Chriſt, but for the going of the devils into the Swine was the bare permiſſion of Chriſt. The devils by their own power could do that, if they were not hindered by a greater power; Chriſt therefore did not act in the devils entering into the hogs, but onely withheld his power which was able to have hindered.

4 In that he tames theſe devils which no body elſe could tame: they brake all chains, no man durſt go that way for fear of being wounded or kill'd, for the devil had a great wrath, knowing he had but a ſhort time, *Rev.* 12. 12. but Chriſt here bindes theſe ſtrong devils:

1 Learn we then to acknowledge the power of Chriſt to be greater then the power of the devils. *All power in hea-*

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*ven and earth is given to him, Matth.*28.19. Alſo in Hell, *Revel.*20.1,2. Chriſt makes the Devils come creeping to him, *Luke* 8.28. *When he ſaw* Jeſus *he cried out, and fell down before him, and with a lowd voice ſaid, What have I to do with thee,* Jeſus *thou Son of God moſt high? I beſeech thee torment me not,* and *v.*31. *They beſought him that he would not command them to go out into the deep*; by which *Luke* means Hell, as the word *Abyſſus* is ſometimes taken. Though many carnal hearts are ſo hardened that they will not tremble, yet Devils tremble, *James* 2.19.

2 Learn not to fear the Devil too much.

Suffer us to go into the Herd of Swine] They deſired this,

1 That they might not be compelled to go to Hell, *Luke* 8.31.

2 That they might ſtir up the *Gadarens* to impatiency, becauſe of ſo great a loſs, as the loſs of their Hogs, and ſo not to receive Chriſt.

*V.*32. *And he ſaid unto them, Go: and when they were come out, they went into the Herd of Swine, and behold, the whole Herd of Swine ran violently down a ſteep place into the Sea, and periſhed in the waters.*

Here is Chriſt his permiſſion to the Devils to go into the Swine, which was, 1 That all men might ſee how miſchievous the Devils would be, ſhould the Lord permit them, they would deſtroy all mankinde in one hour, yea all living creatures, ſhould God take away his reſtraint from them; ſo that as the ſafety of Sheep is not in the clemency of the Wolf, but in the Shepherds eye, ſo our ſafety is onely in the Lord who bindes up Satan.

2 For the further publication of the Miracle, had the Devils onely been caſt out and no more, the Miracle might have been but little taken notice of, but the Devils going into the Hogs all men muſt needs note it, and the whole countrey have information herein.

3 That theſe two poſſeſſed perſons who were freed from

theſe Devils might ſee the greatneſs of the mercy, to be freed from ſo many Devils as a whole Legion, and ſo miſchievous and bloudy who will deſtroy all they can deſtroy; and alſo what they might have expected from the Devils if God had not kept them, when they ſee the Hogs run headlong into the Sea.

And behold, the whole Herd ran violently down a ſteep place into the Sea, and periſhed in the Waters] *viz.* Into the Lake of *Genezareth*, which for the breadth and length is called a Sea, which, according to *Joſephus*, was fifty furlongs broad and an hundred furlongs long. We may ſee what Satans bloudy rage is, we ſee what his cruelty was, who when he had commiſſion given to puniſh *Job*, deſtroyed his children, and did what miſchief otherwiſe which he was permitted to do, *Job* 1.13,14. to *v.*20. Satan made no delay, *Job* 2.6,7. As ſoon as *Job* was in Satans hand he ſmote him with Boils.

*V.*33. *And they that kept them fled and went their ways into the City, and told every thing, and what was befallen to the poſſeſſed of the Devils.*

It's like they went to excuſe themſelves that the loſs of the Hogs came not through any careleſneſs in them; beſides, they tell of the good that Chriſt had done, as well as of the loſſes which befell. The bleſſings that come by the Goſpel, as well as the loſſes are to be publiſhed; many poring too much upon what they may loſe by Chriſt, and not conſidering what they may gain by him, are apt to fly off from Chriſt.

*V.*34. *And behold, the whole City came out to meet* Jeſus, *and when they ſaw him they beſought him that he would depart out of their Coaſts.*

The *Gadarens*, having heard the report, they go to ſee the men out of whom the Devils were caſt, and they ſaw them cloathed and in their right minde, *Mark* 5.15. *Luke* ſets down that he ſate at *Jeſus* feet, which the Scripture

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ſets down to be the poſture of a Diſciple. *Paul* brought up at the feet of *Gamaliel*, *Acts* 22.3. and *Mary* at the feet of *Chriſt*, *Luke* 10.39. For Teachers were wont to ſit in a Chair, or in a more high place, and the Hearers ſtood round about at their feet, *Ezek.* 33.31. This man ſitting thus proves himſelf to have a ſound minde.

The effect this Miracle wrought on theſe *Gadarens* was, that they were taken with great fear, *Luke* 8.35,37.

1 Becauſe they ſaw the dead carkaſſes of their Hogs ſwimming up and down, probably before the Swineherds could bring them news.

2 Leſt Chriſt ſhould puniſh them for their murmuring againſt him, and ſhould permit the Devils that were gone into the Hogs to come out of the Hogs into themſelves.

And they beſought him that he would depart out of their Coaſts] They ſhould have given thanks to God, for theſe two men delivered from the Devils, and that not onely they, but all the Countrey were ſo well rid of ſuch a multitude of Devils, but partly out of Diſtruſt and ſlaviſh fear, leſt the preſence of Chriſt might do more miſchief unto them (thinking that to be done by Chriſt which was onely permitted by Chriſt, but done by the Devils) and partly becauſe they ſaw Chriſt was a *Jew* and an holy man, and themſelves wicked *Gentiles*, they feared leſt Chriſt for their wickedneſſes, and alſo for difference of Religion, would puniſh them more ſorely than yet he had done, that as their Hogs were deſtroyed, ſo in a ſhort time their Sheep, Cows, and Oxen, and Children might be deſtroyed, hence they beſeech him *to depart out of their Coaſts*.

Now the perſons who beſought him to depart, were not onely all the Citizens of *Gedara*, but the whole multitude of the countrey round about, *Nemine contradicente*, no man deſiring the preſence of Chriſt. A fearfull ſign of Chriſt leaving a People; when all conſent to his departure, then Chriſt had no Meſſage to declare.

Here were two great ſins more. 1 Univerſal Ingratitude, when Chriſt came through a dangerous Storm for their good to caſt out Devils, to make the ways ſafe for Paſſengers, when before none durſt go that way, and would have tendered means of grace had they not reſiſted, yet they unworthily reject all.

2 Horrible covetouſneſs, preferring Hogs before Chriſt. 1 *Tim.* 6.5. There are many *Gergeſenes*, who, when they know better, for gain-ſake do worſe.

3 Contempt of means of grace, how wofull will their condition be in the day of Chriſt?

In Chriſt are two graces conſiderable, 1 That he doth not render evil for evil, but good for evil, ſending back one of theſe healed men to preach to the *Capernaites*: the word is κηρύσσειν, *Luke* 8.38,39. He bids him preach how great things God had done for him, which he did not onely there, but through *Decapolis*, *Mark* 5.20. he preached the Doctrine of grace.

2 That he peaceably departs from them back again, and goes into *Galilee*, *Matth.* 9.1. The Goſpel needs not be forced but when refuſed; Preachers have a call to depart, it being refuſed univerſally, as here it was, *Matth.* 21.34. *Acts* 13.46.

In the man healed obſerve three things, 1 That he ſat at Chriſts feet as a Diſciple. 2 That leaving his own countrey he was willing to go with Chriſt, *Luke* 8.38. 3 His obedience, when Chriſt ſent him back again to his own countrey and kindred he was willing to go, trying whether that effect of Doctrine which could not be by Chriſt, might by him, being one of their own countrey, become effectual: withall in ſending him thus, Chriſt ſhews that an active life is to be preferred before a contemplative, firſt the body muſt be exerciſed in labour, and then be refreſhed by contemplation.

CHAP.

CHAP. IX.

V. 1. *And he entred into a Ship, and paſſed over, and came into his own City.*

V. 2. *And behold, they brought unto him a man ſick of the Palſey, lying on a Bed.* Jeſus *ſeeing their faith, ſaith to the ſick of the Palſey, Son, be of good chear, thy ſins be forgiven thee.*

WE have in this ſtory, 1 The return of Chriſt from the countrey of the *Gergeſenes* into his own City, *Capernaum*, whence lately he came, *v.* 1.

2 His miraculous power, in not onely healing a man ſick of the Palſey, but alſo forgiving his ſins, *v.* 2.

3 The cavil of the Scribes againſt him, charging him with blaſphemy for his forgiving the Palſey-man, *v.* 3.

4 Chriſt his vindication of himſelf, together with his aſſerting his power to forgive ſins, 1 By his knowing their thoughts, *Why think ye evil in your hearts? v.* 4.

2 Becauſe he was able to do the thing which was more hard, therefore he was able to do that which was more eaſie, *v.* 5, 6. *Whether is it eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk? q. d.* You think it harder to heal a Palſey man, than to forgive ſins; now you have ſeen me do that which you think harder, therefore can I without blaſphemy do that which is eaſier.

5 The effect this Miracle had among the Multitude, they 1 Marvelled, 2 Glorified God, who had given ſuch power to men, *v.* 8.

He came into his own City] That is, of *Capernaum*, called his own, becauſe uſually he dwelt there, and preached more Sermons and did more Miracles there, than elſewhere. That *Capernaum* is meant here, appears *Mark* 2. 1. *Matthew* ſaith, *cap.* 4. 13. *Leaving* Nazareth, *he came and dwelt in* Capernaum.

They

They brought him a man ſick of the Palſey lying on a bed] A palſey is the diſſolution of the ſinews of the body, which are the inſtruments of motion, without which a man cannot move or walk. Hence this Palſey man was born of four, *Mar.* 2. 3. For charity requires that the well and healthy ſuccour the ſick. *Luke* ſets down there was ſo great a multitude came to the houſe where Chriſt was, that no man could come in. Hence thoſe that bore the Palſey-man uncovered the roof, and let down the Palſey-man to Chriſt, though doubtleſs the rubbiſh did fall down, yet was not Chriſt offended. Herewith learn we to take all opportunities to come to Chriſt, and to bring others to him.

Jeſus ſeeing their faith, ſaith to the ſick of the Palſey, Son, be of good cheer, thy ſins be forgiven thee] Chriſt ſeeing both the faith of the Palſey-man, and of thoſe that brought him, ſpeaks thus, not as if another mans faith can profit to the forgiveneſs of our ſins, but hereby Chriſt applies pardon to the Palſey-man, and to ſo many as believed, who helped to bring him to Chriſt.

Thy ſins be forgiven thee] Nothing will cheer the ſoul unleſs forgiveneſs of ſins go along with it, not to have a diſeaſe removed. Chriſt is not onely the Phyſician of diſeaſes, but of ſins; firſt he forgives the ſins, and then heals the Palſey, to ſhow that ſin is the root and fountain of diſeaſes. Whereas the conſcience of former evils might perplex the Palſey-man, that he ſhould not obtain healing, Chriſt tells him that ſin, the cauſe of ſickneſs, was pardoned, and therefore he might comfortably expect healing. This was not faith of miracles, which is a confidence of a future miracle, but faith of juſtification, which if the Palſey-man had not before, by Chriſt his ſpeaking it was wrought in him, but it ſeems he had it before, in that Chriſt calls him Son.

Queſt. Why did Chriſt firſt forgive his ſins before healing of him?

Anſw.

Answ. 1 Because sin was the cause of sickness, and to remove the effect, there must be first a removing of the cause. Palsey and other diseases arise rather from sin, then from natural causes.

2 That forseeing the calumny of the Pharisees against Christ his miracle, Christ might prove his Godhead first by this, that he knew the thoughts, secondly by this, that he had power on earth to forgive sins.

We may see Christs bounty, that he heals the whole man, *Joh.7.23.* Learn we from our afflictions to reflect upon our sins as the cause of them.

V.3. And behold, certain of the Scribes said within themselves, This man blasphemeth.

Here's the calumny of the Scribes and Pharisees against Christ, which was this: he that is not God but takes upon him power to forgive sins, he blasphemes; but Jesus the Son of man is not God, and yet takes upon him power to forgive sins, therefore he blasphemes.

The proposition was most true, 1 Because none can forgive offences against God, but against whom they are committed. 2 Because to forgive sins in God, is not onely to forgive the guilt but the punishment and curse; but the Pharisees err'd in the assumption. Hence Chr istproved himself by two reasons that he was God.

Within themselves] Not among themselves, as if they had been murmuring one among another of Christs doings; hence *Matthew* saith not, *v.4.* Jesus knowing their words, but saith, *Jesus knowing their thoughts.*

Now that they said within themselves was, as *Mark* tells us, *cap.2.7. Who can forgive sins but God alone?* Isa.43.25. *I am he that blot out thine iniquities.* Mic.6.18. *Who is a God like unto thee, forgiving iniquity, transgression and sin.* Jer.31.34. *I will forgive their iniquity, and remember their sins no more.* Its like the Scribes remembring these and such like places, and not considering what was spoken out of

of the Old Teſtament concerning the *Meſſiah*, conceived theſe murmurings in their hearts.

This man blaſphemeth] Omitting the acceptions of this word, as elſe where it is taken, here it ſignifies to arrogate that which belongs unto God unto a mans ſelf. The Lawyers or Scribes thought this power (mentioned, 2 *Sam.*12. 7. *Nathan* to *David* ſaith, *The Lord hath put away thine iniquity*) was incommunicable; now Chriſt, in token that he had this power, 1 Works a miracle. 2 Searches their hearts, which is onely peculiar to God, 1 *King.*8.39. *Thou onely knows the hearts of the children of men*, Jer.17.10,11. *I the Lord ſearch the heart*, 1 Sam.16.7. *The Lord looks upon the heart.* Rom.8.27.

Yet was the arguing of theſe Scribes of no weight to reaſon thus; God never gave the power of forgiveneſs of ſins to any man hitherto, therefore he cannot grant it; none of the Prophets could do it, therefore the *Meſſias* ſhall not be able to do it.

*V.*4. *And Jeſus knowing their thoughts ſaid, Why think ye evil in your hearts?*

Jeſus knowing their thoughts] Here was one note of his God-head, to know the thoughts, 1 *Cor.*2.11. *What man knows the things of a man, ſave the ſpirit of man which is in him?* He muſt needs be God which did this, 1 *Joh.*2.24, 25. *Jeſus did not commit himſelf to them, becauſe he knew all men, and needed not that any ſhould teſtifie of man, for he knew what was in man.* He did not know their hearts by outward geſtures, as by whiſpering, laughing, but he knew their hearts without ſignes, when they ſat quiet and ſtill, nor did he know them by the revelation of another, as the Prophets did, 1 *King.*14.3,4. as the Prophet *Ahiah* did the wife of *Jeroboam*, but by his own power, as being the ſearcher of hearts, which God onely is.

And needs muſt he know the thoughts, becauſe he created the heart, *Pſal.*94.10,11. beſides elſe how ſhould he make

make manifest the counsels and secrets of the heart? *Rom.* 2. 16. 1 *Cor.* 4. 5.

Why think ye evil in your hearts] That is false, malitious and blasphemous things, as if I were onely a man, when I am God. These thoughts were evil, 1 coming from the devil and their wicked hearts, 2 In respect of matter, as being derogatory to the majesty of Christ. From this two observations.

1 The thoughts of men are known to Christ.

2 The consideration of this, that our thoughts are known to Christ, should be a check unto us from thinking evil in our hearts.

Obs. The thoughts of men are known to Christ.

1 Because he is God, now all thoughts are known to God, *Gen.* 6. 5. *God saw that every imagination of the heart of man was onely evil continually.* Job 21. 27. *I know your thoughts, and the devices which ye wrongfully imagine against me.* Job 42. 2. *No thought can be withholden from thee,* yea God perceives and knows the inward thoughts of the heart, *Psal.* 49. 11. *Their inward thought is, their houses shall continue,* Amos 4. 13. he declares unto man his thought, *Psal.* 139. 23. *Try me and know my thoughts,* Psal. 50. 22. 1 Cor. 3. 20.

2 Because he is the searcher of the heart, *Rev.* 2. 23. *All the Churches shall know that I am he that searcheth the reins and the heart*; now the thoughts being a great part of the heart he must needs know them. *Luke* 9. 47. When the Disciples were thinking which of them should be greatest, Jesus perceiving the thought of their heart took a little childe and set him before them, *Matth.* 12. 24, 25.

3 Because he hath discovered to men their thoughts, as here to these Scribes, and to *Judas* before he acted any treason, *Luke* 5. 32. *Luke* 24. 38. when the Disciples were affrighted Christ says, *Why do thoughts arise in your hearts?* The woman of *Samaria,* John 4. 29. *He told me all that ever I did.*

Uſe 1 To confirm unto us the God-head of Chriſt, why? becauſe he knows our thoughts.

2 Beware, 1 Of vain thoughts, which is, 1 For matter, when we ſhall think on fooliſh things, *Prov.* 24.9. *The thought of fooliſhneſs is ſin.*

2 For manner, when we ſhall think of God and good things in an unholy manner, either irreverently, or idolatrouſly, *Pſal.* 50.23. *Thou thoughteſt I was ſuch an one as thy ſelf.*

3 For order, when we ſhall think of good things diſorderly. If a Printer print never ſo well, yet if one word ſtand where another ſhould, it will quite ſpoil the book.

4 For end, when we ſhall be thinking of good things for a bad end, as to be thinking of the Scriptures how to colour over ſome ſin, to be thinking of God in extremities that he might deliver us out of this or that trouble, reſolving ſtill to follow our luſts. 2 Beware of wicked thoughts, *Prov.* 30.32. *If thou haſt thought evil in thy heart, lay thy hand upon thy mouth,* Eſai 55.6,7. *Let the righteous man forſake his thoughts,* Acts 8.22. *Repent of this thy wickedneſs, and pray God if perhaps the thoughts of thy heart may be forgiven thee.*

5 Though they think of God they delight not to think of him, *Rom.* 1.28. they think of God, but they know not how to ſhun it.

Obj. But thoughts are free.

Anſw. In Courts of men they are, becauſe man cannot make a Law that can reach the thoughts, but not in the Court of heaven, *Jer.* 6.19. *I will bring upon them the fruit of their thoughts.*

Obj. But we cannot hinder wicked and vain thoughts from ariſing in the heart.

Anſw. We cannot hinder them from being, but we may hinder them from lodging in us, *Jer.* 4.14. We cannot hinder perſons from coming to our houſe, but we can hin-

der

der them from lodging in our houſe; we cannot hinder a Bird from flying over our heads, but we may keep it from making a neſt in our hair.

Q. Whence come theſe wicked thoughts in the heart?

Anſw. 1 From Satan, who inſpires and injects evil motions. Theſe ſometimes are diſcerned by the ſuddenneſs, coming like a flaſh of Lightning; by their violence. It's a ſad thing to have the devil Lord of our imagination, as in *Judas*, *John* 13. 12. By their ſtrangeneſs, being thrown in, as *Joſephs* cup in *Benjamins* ſack. By their unnaturalneſs tending to deſtroy, ſo to Chriſt, *Caſt thy ſelf down.*

Thus Satan ſuggeſted to *David* to number the people, 1 *Chron.* 21. 1. Some think it more ſad for the devil to run away with our thoughts then eſtates.

2 From corruption, *Matth.* 15. 19. *Out of the Heart proceed evil thoughts*, *Jam.* 1. 14, 15. Now whether they come from Satan or corruption they ſhall not be imputed to us, if we diſallow them.

Obj. I diſallow them.

Anſw. If thou doeſt, they will be burdens to thee, and thou wilt complain to God in prayer againſt them, and ſtrive to turn thy imagination from them to God, that the thoughts of God may be the poſſeſſions of thy heart.

3 Try what thy thoughts are, whether they be good or bad. Trials. 1 When they come from a good principle within. *A good man hath a good treaſure in his heart*, Matth. 12. 35. *and from thence he brings forth good things*, hence his purpoſes are onely good, *Prov.* 11. 23. 12. 5.

2 When good thoughts are not onely caſt into the ſoul, but we ſtudy them. Many think, becauſe they have ſome thoughts of death, judgement, heaven and hell, of repentance, God and Chriſt, therefore their hearts are good, but theſe thoughts are onely the hauntings of the ſpirit, to leave them more inexcuſable. Contrarily godly men ſtrive to ſtudy good thoughts, *Pſal.* 119. 59.

3 Whether are the good thoughts thou haſt tranſient, or permanent and abiding? *Gen.* 6. 5. *The Lord ſaw all the thoughts of mens hearts were vain.*

Obj. They had ſome good thoughts, how could this be?

Anſw. They were vain for want of duration.

4 Whether are thy thoughts brought forth into act? Godly men act the good they think of, *Pſal.* 119. 59. *I thought upon my wayes*, what then followed? *I turned my feet into thy teſtimonies. Luke* 15. 18. The Prodigal thought of his miſery, what followed? *I will ariſe, and will go to my father*, &c. Wicked men think of leaving their formality, revenge, but are never better; they think of hell but conſider not it will be their portion.

5 It's no good pulſe of ſoul when the heart is preſently tired with good thoughts, but never weary with worldly thoughts, *Rom.* 8. 5.

4 *Exh.* Rid thy heart of evil thoughts. Thou canſt not abide a ſpot upon thy apparel, becauſe man beholds it, and wilt thou indure ſpots upon thy heart which God ſees? I know we cannot keep evil thoughts out of the heart, but let them not be quiet there. The Mariner cannot hinder water from leaking into the ſhip, yet he may ſo pump it out that it ſhall not drown the ſhip. *Prov.* 30. 32. *If thou haſt thought evil, lay thy hand upon thy mouth.*

6 Grounds of this Exhortation.

1 Thoughts muſt one day be laid open, 1 *Cor.* 4. 5. *God will make manifeſt the counſels of the heart, Eccl.* 12. 14. *Rom.* 2. 16. *Luke* 12. 2.

2 Holy men will not ſuffer wicked thoughts to have a quiet lodging in the heart, *Matth.* 5. 8. hence called *pure in heart*, becauſe ſtill they labour to purifie themſelves.

3 Wicked thoughts, if not repented of, will bring deſtruction, *Acts* 8. 21. *Pray God if perhaps the thoughts of thy heart may be forgiven thee, for as yet thou art in the gall of bitterneſs, Phil.* 3. 19. *Whoſe end is deſtruction, who minde earthly things, Eſai* 59. 7.

4 Wic-

4 Wicked thoughts, beſides their own pollution, will keep out good thoughts. *Pr.* 1. 22, 23. *Whiles the ſcorner loved ſcorning, and the ſimple one ſimplicity, they could not hear the Lords exhortation, ſaying, Turn you at my reproof.* *Intus exiſtens prohibet alienum.*

5 Evil thoughts allowed or permitted will bring forth evil words, *Matth.* 12. 35. *An evil man out of the evil treaſure of his heart bringeth forth evil things*; yea and evil actions. *Hamans* cruelty againſt the Church was firſt an evil thought, *Eſth.* 3. 5.

6 Thou art not yet waſhed in the blood of Chriſt, if thou ſuffers vain and wicked thoughts to lodg within thee, *Jer.* 4. 14.

7 *Remedies againſt wicked thoughts.*

1 Get thy heart waſhed in the bloud of Chriſt that it may be enabled to think good thoughts, *Acts* 15. 9. purifying your hearts by faith, till the heart be waſhed, evil thoughts come from it, *Matth.* 15. 19.

2 Be perſwaded of Gods knowing thy heart, *Pſal.* 139. 1, 2. *O Lord thou haſt ſearched me and known me, thou underſtandeſt my thought afar off,* Heb. 4. 13. *All things are anatomized before the eyes of him with whom we have to do. Pſal.* 90. 8. 94. 11. *Job,* 31. 1, 4.

3 Get Gods fear in your hearts; this grace is clean, *Pſa.* 19. 9. By this grace *Joſeph* kept himſelf from filthineſs of fleſh and ſpirit, *Gen.* 39. 10. and ſo *David, Pſal.* 119. 11. *Thy teſtimonies have I hid in my heart, that I might not ſin againſt thee: fearing the Lord* and *thinking on his Name* are joyned together, *Mal.* 3. 16.

4 Inure your heart to holy meditation, and pray God to help herein, *Pſal.* 45. 1. *My heart is inditing of a good matter:* and foraſmuch as the heart will hardly come to this duty, pray, that *the meditation of your hearts may be ever acceptable, Pſal.* 19. 14.

5 Apply the command againſt wicked thoughts; It's one property of the word that it doth not onely caſt down reaſonings and every high thing that exalts it ſelf againſt the

the knowledge of God, but alſo brings into captivity every thought to the obedience of Chriſt, though by thought here I judge the purpoſe of the heart to be meant, ſeeing not the holieſt man living hath every individual thought brought to the obedience of Chriſt, 2 *Cor.*10.4,5. however it remains a Truth, that the application of the command helps againſt wicked thoughts, *Pſal.*119.113. *I hate vain thoughts, but I love thy Law.* Againſt unclean thoughts apply *Matth.*5.28. *He that looks upon a woman to luſt after her hath committed adultery already in his heart*; againſt proud thoughts apply *Prov.*16.5. 21.4. 28.15.

6 Uſe watchfulneſs againſt them, *Deut.* 15.9. *Beware that there be not a thought in thy wicked heart, ſaying, The year of releaſe is at hand, and thou give not to thy poor Brother.*

7 Study good thoughts, *Phil.*4.8. *Whatſoever things are pure, holy, and of good report, think on theſe things, Pſal.*48.9.

Motives to look to the thoughts.

1 Thoughts are the declaratives of the ſoul, as the Sun, Fire, Honey, Gold, ſhew by their effects what they are, ſo doth the heart ſhew what it is by the thoughts. When the thoughts are worldly, proud and revengefull, it argues the heart is ſuch, *Rom.*8.5. *They that are after the fleſh minde the things of the fleſh.* The thoughts are the immediate acts of the heart, *Mark* 7.21. *From within, out of the heart of man, proceed evil thoughts.* We do not judg of a Fountain by the Waters that run from it many Miles off, but by the Water that flows immediately therefrom.

2 Thoughts are the ſouls ſervants, as the Centurion ſaid to his Servant, *Go, and he goeth, Matth.*8.8. So bid your thoughts think upon grace, or ſin, they will do it. Send them a hundred Mile off they will go, ſend them into Heaven they will go, and talk with God and Chriſt by faith, and with your ſelves by reflexion.

3 Thoughts are the ſymptomes of the ſoul. As we know the ſtate of the body by the ſymptomes, ſo may we know

know the ſoul, *Col.* 3. 1,2. *If ye be riſen with Chriſt ſeek things above, ſet your affections on things above. Rom.* 8. 5. *They that are after the fleſh do ſavour the things of the fleſh, &c.*

4 The thoughts are the acts of the ſoul. 1 They are the freeſt acts; a man ſometimes ſpeaks not as he would, works not as he would, but he always thinks as he will; now if you would judg of a man, judg of him by what he doth freely, and not by compulſion. *Peter* though he denied Chriſt, he denied him not in heart, therefore the heart ſhews what it is by the thoughts.

2 Thoughts are the continued acts of the ſoul. We are not always praying and reading, but we are always thinking, that is, thy God thou art always thinking on.

3 The univocal acts of the heart. The univocal act of light is to enlighten, the univocal act of a dead carrion is ſtink, ſo the univocal act of the heart are thoughts; if they be proud and unclean, ſo is the heart.

5 Thoughts are Gods tribute, *Prov.* 23. 26. *My ſon, give me thy heart.* If thy neighbour come for fire thou canſt not give it him, if thou takeſt away the heat thereof; ſo thou canſt not give God thy heart and withhold thy thoughts.

6 Thoughts are a mans companions. A man will be carefull what companions he hath; you never go out nor in, but your companions go along with you, nay they will accompany you to another World.

7 The Law of Retaliation calls for our thoughts to be for God, becauſe he hath ſo many thoughts toward us, *Pſalm* 40. 5. *Thy thoughts which are to us ward they cannot be reckoned up, they are more than can be numbered. Pſalm* 139. 17. *How precious are thy thoughts, O God, unto me! How great is the ſum of them!* Every hour, yea every minute, God think of us, let us then be often thinking of him, ſaying with *David, Whom have I in Heaven but thee? and there is none on Earth I deſire in compariſon of thee. Pſalm* 73. 25. ſaying as a certain holy man, who when he was bid to have

his

his thoughts in Heaven, anſwered, *I am there already.*

8 If thou forgets to think on God, thy ſoul will be in a withering condition, *Job* 8.11,12,13,14.

3 *Uſe.* Conſolation to Saints. 1 When condemned by men, *Job* 16 19. *My Witneſs is in Heaven, and my Record on high.*

2 When we have upright intentions to bring about things for God, but cannot at preſent effect them. *If there be a willing minde, it is accepted,* 2 *Cor.*8.12.

3 In all acts of uprightneſs, 1 *Chron.*29.17. *Thou trieſt the heart, and haſt pleaſure in uprightneſs*; that is, in upright intentions, when we ſigh to him he knows our ſighs and groans, *Pſalm* 12.5. *Rom.*8.26. this comforted *Peter*, *John* 21.17. that the Lord knew his thoughts were affectionately ſet for Chriſt; *Thou knoweſt all things, thou knoweſt that I love thee.*

4 Terrour to all wicked men who allow wicked thoughts in them. God knows how thou ſmothers thine own conſcience and goeſt againſt it, what thoughts of denying Chriſt and temporizing are in thee, what tricks thou haſt to keep off conviction, what heartleſneſs in duty, what rovings in prayer. Thou wouldſt be aſhamed if a man ſaw the wickedneſs of thy thoughts, how much more when God beholds them? Nay, *the Lord ſees thy thoughts afar off*, even before thou thinkeſt them, *Exod.*3.19. He knew *Pharaohs* thoughts *that he would not let the people go*, he ſees thou haſt an intention to deny him, if a temptation come. *Mark* 14.30. *This night, before the Cock crow twice thou ſhalt deny me thrice.* So the Lord knew *Hazaels* thoughts, 2 *Kings* 8.12. which was *to rip up women with childe.* He knew *Iſrael* would go a whoring from God when *Moſes* and *Joſhua* were dead.

And doth he not then know thy preſent wicked thoughts? *Pſalm* 50.21. *Thou thoughteſt that I was ſuch an one as thy ſelf, but I will reprove thee, and ſet them in order before thee*, or catalogize them, (as I take it ſome renders the word

word) *He ſees God is not in all thy thoughts, Pſal.* 10. 4. Yea he knows thy unclean and revengefull thoughts, which are abomination to him, *Prov.* 15, 26. *And though thou diggeſt deep to hide thy counſell from the Lord, yet ſhalt not thou be able, Iſai* 29. 15.

V. 5. *And whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Ariſe and walk?*

Chriſt brings a ſecond argument to prove he had power to forgive ſins, *viz.* Becauſe he was able to do that, which in the opinion of the Phariſees was more hard, therefore he had power to do that which was more eaſie. It was more to forgive ſin then to heal a diſeaſe, but becauſe the healing of a diſeaſe was viſible, and the forgiveneſs of ſins was inviſible, therefore healing the Palſey-man ſeemed to the Phariſees to be the more difficult work: yet is forgiveneſs of ſin the harder work, 1 Becauſe no diſeaſe is contrary to the nature of God, but ſin is. 2 Healing a Palſey is a natural work, but forgiveneſs of ſins is a ſupernatural work.

Chriſt applies his ſpeech to their capacity, who, being meer natural men, were moved with outward ſignes more then with the ſpiritual power of Chriſt. So Chriſt reaſons, *John* 5. 28. Chriſt proves the effectual power of his voice to quicken dead ſouls, becauſe the ſame voice of Chriſt ſhall at the day of reſurrection be able to quicken dead bodies. Beſides this miraculous healing was a ſigne to confirm the other, that he had power to forgive ſins.

V. 6. *But, that yee may know the ſon of man hath power on earth to forgive ſins, then ſaith he to the ſick of the Palſey, Ariſe, take up thy Bed and walk.*

V. 7. *And he aroſe, and departed to his houſe.*

Chriſt here poſitively proves that he had power on earth to forgive ſins, becauſe miraculouſly by a word of his mouth he cauſes the Palſey man to walk, ſo that he aroſe and departed to his houſe immediately.

Power on earth to forgive ſins] That is authoritatively.

Preachers forgive onely declaratively, as *Nathan* to *David*, 2 *Sam.* 12. 7. *The Lord hath put away thy iniquity*, *John* 20. 23.

Then ſaith he to the ſick of the Palſey, Ariſe, take up thy Bed and walk] That ſo this cure Chriſt wrought might appear to be a perfect cure, Chriſt bids the Palſey man, 1 Ariſe. 2 Take up his Bed and carry it on his ſhoulders. 3 Walk.

V. 8. *But when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men.*

Multitude ſaw it they marvelled] Here's the effect of this miracle, all (ſaving the Phariſees, who had accuſed Chriſt of blaſphemy) wondered at the miracle, and ſo broke forth in praiſing God. They wondered at it having never ſeen any ſuch example of ſuch a thing in former times. The tendency of their wonder and praiſes was, that perſons with more confidence ſhould ſubmit themſelves to the doctrine of Chriſt, whiles they believed he was able to pardon their ſins.

V. 9. *As Jeſus paſſed from thence, he ſaw a man named* Matthew *ſitting at the receipt of cuſtome, and he ſaid unto him, Follow me: And he aroſe and followed him.*

We have in this ſtory, 1 Chriſt calling *Matthew*, *v.* 9. 2 *Matthew* his yielding obedience to the call of Chriſt, *v.* 9.

3 We have *Matthews* thankfulneſs in making Chriſt a Feaſt, *v.* 10. Amplified from the Gueſts that were there with Chriſt, *they were Publicans and ſinners*, *v.* 10.

4 Here's a queſtion moved by the Phariſees hereupon, which was, why Chriſt would eat with Publicans and ſinners, *v.* 11.

5 Here's Chriſt his anſwer to this charge, 1 Apologetical, that he converſed with them, as a Phyſician to heal them, not as one that practiſed like wickedneſs with them.

2 Repre-

2 Reprehensory, taxing the proud conceitedness of the Pharisees, who thought themselves whole and that they had no need of the Physician.

3 Defensory, *v.* 13. *Go and learn what that meaneth, I will have mercy and not sacrifice:* as if he should say, That ye see me do is a work of mercy and charity, in calling sinners from their sins to repentance, that they may be saved, therefore I doing what God commands, your calumnies are not to be regarded.

Saw a man named Matthew *sitting at the receipt of custom*] Christ passing from thence towards the Sea, *Mar.* 2. 13. saw a man. This was that *Matthew* who penn'd this Book in the *Hebrew* tongue, supposed to be him whom *Mark* and *Luke* call *Levi*, and the circumstances of the History tend much thereto, yet doth not *Matthew* at any time call himself *Levi*, nor *Mark* and *Luke* doth at any time call *Levi Matthew*. And *Grotius* speaking of one *Heracleon* who lived next those times, names *Matthew*, *Philip*, *Thomas* and *Levi*, to whom opportunity of giving publick testimony to Christ among the powers of the earth was denied, where *Matthew* and *Levi* are distinguished one from another.

Sitting at the receipt of custom] That is at the Table of the Publicans, where *Cæsar*'s tribute was brought and paid. *Matthew* names his condition of life, that he may confess to all what a great sinner he had been, and also acknowledge Gods grace in calling him home, as *Paul* did, 1 *Tim.* 1. 15, 16, 17. For the Publicans hired *Cæsars* tribute at a certain rate, and under pretence of taking tribute did wretchedly extort, and became thereby very infamous. We may learn from him to show forth Gods goodness to us, who, notwithstanding the vile ways we walked in before conversion, was pleased to cast his love upon us.

And he said unto him, Follow me] Leave the Custom-house, if it be weight to thee, *Heb.* 12. 2. *Let us lay aside every weight.* Leave thy sinfull gain and follow me. So

doth Chriſt call all his Church from wicked and carnal ways. *Song* 2. 10. *My beloved ſaid unto me, Riſe up my love, my fair one, and come away.* Song 4. 8. *Come with me from* Lebanon, *my Spouſe, look from the Lions dens, from the Mountains of the Leopards.* That is, come from the wicked of the world which are like Lions and Leopards.

Now, when Chriſt bade *Matthew* follow him, it's like he uſed more words to him, and gave him reaſons, which, together with the miracles he ſaw from Chriſt, prevailed upon him; for it's not enough onely to call a perſon to follow Chriſt, but we muſt endeavour to convince him by reaſon that he may follow Chriſt, as that elſe we cannot be Chriſts Diſciples, *Matt.* 16. 24. elſe we do not *abide in Chriſt*, 1 *John* 2. 6.

And he aroſe and followed him] See the power of Chriſts call, which makes *Matthew* thus ready to follow, ſo that as the Loadſtone draws iron, and the Sun vapours, ſo did Chriſts call draw him. We muſt leave office and gain, and all for Chriſt, *Gal.* 6. 14. *God forbid that we ſhould rejoyce in any thing more then in the croſs of Chriſt. Phil.* 3. 8. *Yea I count all things loſs for Chriſt.* Where we ſee plainly our call is from God, let us be ſure to follow him, *Gal.* 1. 15. *Judg.* 6. and this is the note of all the ſheep of Chriſt, that they follow Chriſt, and not ſtrangers, *John* 10. 4, 5, 27. We muſt not onely follow Chriſt in his ſteps, 1 *Pet.* 2. 21. *Leaving us an example that we ſhould follow his ſteps,* but we muſt alſo follow him in his commands; ſo did *Abraham, Gen.* 12. 1. and *Matthew*, yea every ſoul redeemed from the earth follows the Lamb whitherſoever he goeth, *Rev.* 14. 4. Such as thus follow Chriſt in the regeneration ſhall be crowned with him, and ſit with him on thrones, *Matth.* 19. 28. they followed Chriſt upon white Horſes, *Rev.* 19. 14.

V. 10. *And it came to paſs as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples.*

We

We ſee *Matthew* out of gratitude to Chriſt carries him from the cuſtome houſe to his own houſe, and makes him a feaſt, where he invites the Diſciples of Chriſt, and the publicans, who its like had heard him preach at the cuſtome-houſe, where we are taught not onely thankfulneſs to our benefactors, but may ſee the lawful uſe of feaſting, practiſed both by *Abraham*, *Iſaac*, and others; even Chriſt was preſent at ſuch a feaſt, *Luk.*14.1. to *ver.*7. *Joh.*2.

Publicans and ſinners] Publicans were they who gathered the publick ttibute, who were odious to the Jews, becauſe the Jews, looking upon themſelves as the people of God, thought they were not to be ſubject to the Romans, and much leſs to pay tribute to them being Idolaters. Sinners were diſſolute Jews, who ſlighting the Jewiſh Religion were converſant among the Gentiles, and would eat and drink with them.

*V.*11. *And when the Phariſees ſaw it, they ſaid unto his Diſciples, Why eateth your maſter with Publicans and ſinners?*

Before the Phariſees were offended at the miracles of Chriſt, now they are offended at his life, why he did eat with Publicans and ſinners. There is no remedy againſt the biting of a Sycophant, as the Proverb is, they cavil at a good action. *Matthew*, in token of thankfulneſs to Chriſt for the benefit of regeneration and being to leave his former profeſſion, that he might give an account to his fellow Publicans thereof, that either they might by his example leave their employments, or elſe might deal juſtly and mercifully therein, makes a feaſt for Chriſt and theſe Publicans.

Hereupon theſe Phariſees propound this queſtion, not for ſatisfaction, but detraction, that they might calumniate Chriſt: they ſeem to reaſon thus, No Godly man can eat with Publicans and ſinners, but Chriſt eateth with Publicans and ſinners, therefore he is no Godly man. The propoſition

position, according to the Pharisees teaching, not according to the doctrine of Christ is true, but its false according to the doctrine of Christ, for sinners are to be shunn'd where there is danger to be infected by them, they are not to be shunn'd when there is likelihood we may gain them by our example and admonitions. Besides *Matthew* might think Christ would utter Godly speeches at this feast to work on his fellow Publicans. Nothing is more troublesome and absurd then a dumb feast, for speeches are the true sawces of meat; one word is sharpned by another, and not onely is the belly fed with meats, but the mind with doctrine. The conferences of the Godly refresh the mind, stir up Faith, kindle Charity, and many wayes instruct. *Luth. in Gen. cap.* 18.

Quest. Whether may Christians eat with unbelievers, or go to a feast with them?

Answ. Yes, reserving liberty of conscience, that you do not give thanks with him, to make him your mouth, or to put off your hat and practise external worship when the wicked man gives thanks, 1 *Cor.*10.27. *If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat.*

Yet when they went, they were not to worship the heathen Gods by thanksgiving.

Obj. But the person we give thanks with worships the true God in a right manner.

Answ. His person being wicked, his prayer is abominable, and so is thy prayer who joyns with him, *Prov.*15. 8. Unless such wicked man offer onely requests for temporal things (which it seems to me he may pray for) which to be sure he will not be limited to.

Quest. Whether may we keep company with sinners, or is it unlawful.

Answ. 1 Its lawful to trade with them, so did *Abraham* with the sons of *Heth*, *Gen.*23.16.

2 When our place, office or calling calls us to be with them,

them, else we must go out of the World, 1 *Cor.* 5.9,10.

3 Courtesie and civility towards wicked men is not forbid, *Gen.* 23.7. *Abraham* was so to the sons of *Heth.* We are to salute Enemies, *Matth.* 5.47.

4 The Lord doth not nullifie any divine, moral, or relalative Bond, as that the Husband should leave the Wife, the Master the Servant, upon pretence that one of them are wicked.

5 We are not by an unwarrantable retiredness to exasperate the mindes of wicked men, but so far as we can with a good Conscience observe them, as by salutation, courteous speech, *&c.* that if we cannot make them hearty Friends, which is impossible, we may yet make them moderate Enemies.

2 How far it's unlawfull, as, 1 To make them our intimate Friends and Familiars: acquaintance we may have with such, but not familiarity, *Psalm* 119.63. *I am a Companion of all them that fear thee.* To have familiarity with them is all one, as if a man should have correspondence with a foreign State, who is at enmity with our Commonwealth, this is as dangerous in Spirituals, as the other is in Politicks. 2 It's unlawfull to associate with them in wickedness, *Ephes.* 5. 11. *Have no fellowship with unfruitfull works of darkness, but rather reprove them.*

Object. But *Christ* kept company with them, and why may not I?

Answ. *Christ* kept company with them as a Physician to heal them, but thou dost it because thou wouldest walk loosly.

2 *Christ* could not be infected with sin, and therefore might boldly converse with sinners, but the wicked behaviour of wicked men steals upon thy heart.

3 In stead of converting wicked men thou drinkest in their Poyson.

Object. But wicked men I converse with are my kinsmen and alliance.

Answ.

Anſw. So much more dangerous. We are apt to take a Cup of Poyſon from the Hand of a Friend. God bad *Abraham* go from his fathers Houſe, Countrey and Kindred, *Gen.*12.1. Why ſo? God would rather have him go to an idolatrous place, where he ſhould be a ſtranger, than to remain in an idolatrous place with his friends.

Object. But the company I keep are civil wel-carriaged men, no Drunkards, nor Enemies to Religion.

Anſw. The nearer they come to a Form of Religion, the more dangerous to ſteal away our Hearts, 2 *Tim.*3.5. *From ſuch turn away.* Groſs ſinners vex our ſouls, and make us cry to God; godly men, they quicken our graces, but in civil and formal men there's neither ſin enough to vex our ſouls, nor grace enough to quicken our grace.

Object. But ſay wicked men, How can you tell men are carnal and wicked, why do you judg us, and make our acquaintance refrain our company?

Anſw. We may know who are carnal, elſe why ſhould we be commanded to have nothing to do with ſuch, *Prov.* 9.6. *Acts* 2.40. *Epheſ.* 5.11. If we did not know who they were, God would give us an impoſſible command. *Pſalm* 15.4. *In a godly mans eys a vile perſon is contemned*; How ſhall we contemn them if we know them not? *Epheſ.* 5.7. We are bid *not to be companions with them in ſin*; How can this be, if we know them not? The more Holineſs thou haſt the ſooner wilt thou diſcern ſuch. When we ſee men rail on goodneſs, will be drunk, and are Faith and Troth-men, *&c.* We may plainly ſee they are carnal, becauſe they practiſe groſs evils contrary to the nature of Holineſs, or deſpiſe their ways in ſmall things, contrary to that threatning, *Prov.* 19.16.

Object. Abraham lived among Heathen Nations, and *Lot* in *Sodom.*

Anſw. Abraham had a command for what he did. *Lots* ſoul was greived during his abode among them, to ſee their filthy

filthy converſation; if he went thither rather out of the pleaſantneſs of the place, than out of a deſire to convert them, and to plant true Religion among them, it was his weakneſs.

Object. 1 *Cor.*5.9,10. *I wrote unto you, not to keep company with Fornicatours, yet not altogether with the Fornicatours of this World, or covetous, for then muſt ye needs go out of the World: therefore, &c.*

Anſw. The Apoſtle doth not preſcribe this as if it were always and every where lawfull, but becauſe the neceſſity of that time did require it, becauſe the greateſt part of men were unbelievers: ſo much appears in theſe words, *Elſe muſt ye go out of the World,* as if he ſhould ſay, When you cannot live without them, you are compelled to converſe and trade with them, but novv ſuch neceſſity is taken avvay.

Object. Princes ſuffer vvicked men to live in their countreys, vvhy may vve not then converſe vvith them?

Anſw. They alſo permit leprous and plaguy men to do the ſame, yet do vve not ſhun their company?

Queſt. But ſometimes vve are inevitably caſt among ſuch, vvhat ſhould vve then do?

Anſw. 1 Loſe not your piety by them, nor ſuck infection from them, *Pſalm* 1.1,2. *Pſalm* 26 4,5. Hence take a counter-poyſon againſt their infection, as you uſe to do againſt infectious Diſeaſes.

2 Propoſe holy ends vvhere you are ſo caſt, as,

1 Their good; ſo did *Chriſt* here vvith the *Publicans.*

2 Thine ovvn ſafety by a vviſe behaving thy ſelf among them, that thereby thou mayeſt abate their rage, if not make them thorovv friends.

3 Take heed of furious zeal, *Acts* 26.11.

4 Take heed of denying *Chriſt,* vvhether by ſpeech or ſilence, *Revel.*2.13. *Nebuchadnezzar* vvould not endure to hear any to blaſpheme the God of *Daniel.*

5 Reprove them, *Epheſ.*5.11. if not in vvord, becauſe

they are not capable, or elſe are Dogs and Hogs, *Matth.* 7. 5. yet in geſture or countenance; but if you reprove them in vvords, bring ſolid Reaſons vvhich ſtrike the matter in the head, by vveak Reaſons you ſtrengthen them, and expoſe your Reproof to ſcorn.

6 Bevvare you be not bevvitched vvith their learning, parts, vvitty jeſts, ſociableneſs, affability, *&c.* and ſo conjoyn your ſelves vvith them. This vvas the ſin of *Jehoſaphat*, condemned, 2 *Chron.* 19. 2. *Shouldeſt thou love them that hate the Lord? therefore is wrath upon thee.*

7 Conſent not unto them in ſinfull temptations, *Pro.* 1. 10. as they are importunate, do you reſiſt importunately. The Bait of their Temptation is baited vvith the Worm of Conſcience.

8 Do not ſooth nor flatter them in their ſin; call not evil good, leſt you bring a vvo on your head for ſo doing, *Iſai* 5. 20. Condemn not good, nor praiſe evil. *Micaiah* vvould not ſooth up *Ahab*, nor ſpeak as the falſe Prophets ſpake.

Object. But I am already acquainted with wicked perſons, what ſhould I do?

Anſw. 1 Diſſolve and unglue the friendſhip by degrees, rather than break it in pieces all at once.

2 Get the Image of God ſtampt on thee. As when the Sun ſhines glorioufly all men keep at a diſtance from it, ſo when holineſs is ſtampt on thee, carnal men will forbear thy company. If thou beeſt ſober, zealous, heavenly, *&c.* the drunkard, luke warm and earthly perſon will not care for thy company. Godly men are ſaid to be *a people near to God*, *Pſalm* 148. 14.

3 Convince them with thy carriage, that when a carnal man is in thy company, his Conſcience may fly in his face, and tell him he doth not ſo. *Acts* 2. 42, 43. *Fear came upon every ſoul*, why? the forwardneſs and zeal of the Brethren made others fear. A childe of God may ſo live, that a wicked

wicked man will not care to come into his company, or, if he come, he will bite in his sin.

4 Be constant in ways of holiness and carnal men will have no delight in thy company; but when godly men will break sinfull jests, carnal men love this, for they reason, Such a godly man will do this, and why may not I? *Psa.* 119. 115. *Away from me ye wicked.* *David* bids them depart, but how? He resolves to keep Gods commandements. I suppose he did not say so with his mouth, in point of manners, but the actions of his life said so.

5 If you would be rid of wicked men, close not with them, hold them off at staves end, and they cannot for shame come in, *Psal.* 101. 4. *David* by strangeness to wicked men made them depart from him. The ground of all closing is when we meet with a man of the same temper with us, but when the spirit is contrary they cannot close.

6 Reprove them and they will not endure thee. But in three cases,

1 When thou reproves them slightly. Tell a swearer of the third Commandement and he will thank thee, but reprove him soundly and he will none of thee.

Reprove, 1 in word. 2 In life, *Eph.* 5. 13. *q. d.* the light of thy holy life will make their evil appear.

2 When thou reproves them for such sins as they can finde in their heart to leave. A covetous man will bear reproof for his swearing, but not for his covetousness, *Eph.* 5. 11. *q. d.* If thou reprove them they will have no fellowship with thee.

3 When thou reproves them laughingly. This rather strengthens then weakens sin in others.

7 Get good companions, and so wicked men will have no delight in thy company, because of them, *Psal.* 119. 63, 97.

1 Good companions are most sutable to thee; as we would have other things sutable, as diet, apparel, so should we have our company.

2 Most faithful companions. Wicked men in their grea-

teſt love treaſure up that which may miſchiev others. When we lay our ſelves open to ſuch and they do not fall foul upon us, it's rather Gods reſtraint then our wiſdome. *Jonathan* was ſo faithfull to *David*, that he would not betray him for a Kingdome. Yea all good men are called by the name of faithfull, *Pſal.* 12. 1.

3 Moſt pleaſant companions. In other company though ſomething delight us, yet ſomething offends us, but the company of ſuch Saints is uſually without offence. Speaking of things for matter or manner of ſpeaking, good, telling of Gods providences of ſeveral ſorts, *&c.*

4 Moſt profitable companions, 1 *Pet.* 3 1. *Husbands without the word are won by the converſation of their wives*; beſides, if there be any honeſt dealing in the world, it is among ſuch, hence ſome carnal perſons that never cared for ſuch in their life, have deſired to commit their children to them in their death.

5 They muſt be our everlaſting companions. As it is a ground to part from wicked men, becauſe we muſt be everlaſtingly parted, ſo ſhould we begin our fellowſhip with them on earth, with whom we hope to reign everlaſtingly in heaven, 1 *Theſ.* 4, 17.

6 Communion of Saints is an Article of the faith. Many are heretical in faith, ſaying they believe communion of Saints, and know not what it is, theſe *believe a lye:* others are heretical in practiſe, ſaying they believe a communion of Saints, but have wicked men for their familiars, and not Saints.

Motives or grounds to get rid of wicked company.

1 The danger of infection. The rot is not more dangerous among ſheep then rotten manners to infect men, 1 *Cor.* 15. 33. *Evil communication corrupts good manners:* And whereas we think we can commonly converſe with ſuch and not be tainted, the Apoſtle gives a caveat, *Be not deceived, evil communication corrupts good manners:* As good men

men endeavour to make others like them, *Prov.* 13. 20. *He that walketh with wiſe men ſhall be wiſe*, breathing forth holy inſtructions and giving godly examples, ſo wicked companions will endeavour to make thee like themſelves, *Pro.* 1. 11, 12, 13, 14. *Caſt in thy lot among us, we will all have one purſe.* As by walking in the Sun we become inſenſibly tann'd by it, ſo we come inſenſibly to be drawn away by wicked company; hence ſome have compared every man to a coal; if he be a living coal he will heat him which is next, if he be a dead coal he will ſully and black him. Hence *Lot* was afraid to dwell in *Zoar*. Hence *Iſai* ſaith, *c.* 6, 5. *Wo is me I am undone*, why? *I am a man of polluted lips, and dwell among a people of polluted lips.*

2 Our ſalvation much depends hereupon, *Acts* 2. 40. *Save your ſelves from this wicked generation, q. d.* your ſalvation depends upon it. *Prov.* 9. 6. *Forſake the fooliſh and live, q. d.* you cannot live without forſaking ſuch, *Pſ.* 119. 115.

3 The contrariety of diſpoſitions and manners betwixt godly and wicked, they abominate one anothers ways, *Pro.* 29. 27. *The unjuſt is an abomination to the juſt, and he that is upright in his way is abomination to the wicked.* 2 Cor. 6. 14. *What fellowſhip hath righteouſneſs with unrighteouſneſs?* No more then Chriſt and *Belial*, light and darkneſs. If men that look towards God did not diſſemble their godlineſs, and ſeem worſe then they be, wicked men would abominate them as much as they ſecretly abominate the manners of wicked men.

4 In ſuch company we ſhall always finde ſomething to grieve us, 2 *Pet.* 2. 7, 8. *Lot vexed his righteous ſoul from day to day, with the filthy converſation of the Sodomites, Pſal.* 120 5, 6. *Wo is me that I am conſtrained to dwell with* Meſhech, *and to have my habitation among the Tents of* Kedar! What good got *Peter* in the High Prieſts hall? *Moſes* was ſo ſenſible of this, that *He choſe to live with the poor people of God in affliction, rather then to live among the wicked Court of Egypt.*

5 We

5 We have peremptory commands to withdraw our ſelves from ſuch perſons and companies, *Prov.* 4. 14, 15. *Enter not into the way of the wicked, and go not in the way of evil men*; Avoid it, paſs not by it, as you do avoid an infected houſe, turn from it and paſs away. The reaſon hereof is, *Prov.* 22. 24, 25. *With a furious man thou ſhalt not go, leſt thou learn his wayes.* Another command is, *Prov.* 14. 7. *Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge.* As we are commanded not to keep company with wicked men in general, ſo not with idolaters in ſpecial, *Deut.* 7. 3, 4. *Thou ſhalt not give thy daughter to his ſon, nor take his ſon to thy daughter.*

6 The fearfull Apoſtacies and declinings which profeſſing people have fallen into by ſuch company, *Neh.* 13. 26. Strange out-landiſh women cauſed *Solomon* to ſin. *Rehoboam* was carried away by fooliſh young men, 2 *Chron.* 24. 17, 18. *Joaſh* when he loſt his good acquaintance *Jehoiada*, and came to be acquainted with idolatrous young Princes, *forſook Gods worſhip, and wrath came upon Judah. Sarah* ſeeing the prophaneneſs of *Iſhmael*, *Gen.* 21. 9, 10. was earneſt to have him caſt out, for fear he might draw away her ſon *Iſaac.*

7 Where Gods law forbids any ſin, it forbids all occaſions thereof; as where it forbids uncleanneſs, it forbids wanton gazing, mixt dancing, dalliance. So friendſhip with wicked men is an occaſion of wickedneſs, therefore to be avoided, *Matth.* 5. 29. *If thy right hand offend thee, cut it off*, by hand is meant any man or thing that may draw us away from God, as *Chryſoſtom* obſerves on the place. If we cut a rotten member from the body, leſt the reſt be infected, much more may we, nay muſt we cut off one who is wickedly joyned unto it. Yea though a kinſman or friend.

8 Such wicked company will quench in the thoughts of good, and cool thy devotion. How cold was *Jehoſaphat* in

in *Ahabs* company? 1 *Kings* 22. 8. Though he juſtified *Micaiah* againſt *Ahab*, yet was it faintly, *Let not the King ſay ſo.*

9 Such companions are moſtly treacherous to their friends and Allies. *Ahab* bade *Jehoſaphat* put on his Princely robes, but himſelf would go diſguiſed, knowing the *Syrian* Army had order onely to fight againſt the King.

10 The many ſnares and dangers among ſuch company, as, 1 Danger of calling good evil, and evil good, to which there is a wo, *Iſai* 5. 20. When they ſhall praiſe wicked men and wicked actions, we ſhall be apt to ſooth them up or at leaſt to be ſilent; when they ſhall decry good men and actions, we ſhall be apt not to bear a full teſtimony.

2 Proneneſs to learn their wayes, *Pſal.* 106 35. *They were mingled with the Heathen and learned their wayes.*

3 Hazard of being expoſed to Gods vengeance. How near was *Jehoſaphat* to deſtruction joyning with *Ahab* at *Ramoth Gilead*? 2 *Chr.* 18. 31. Alſo for joyning in making a fleet to go to *Tarſhiſh* together with *Ahaziah*, *the Lord broke his works*, 2 *Chron.* 20. 35, 36, 37. To what danger was *Lot* expoſed in *Sodom*, and Gods people in *Babylon*? *Come out of her, my people, come out of her, Rev.* 18. 4. *leſt ye be partakers of her ſins*, and ſo of her plagues.

4 In ſuch company we are in danger either of denying the truth, or of bluſhingly confeſſing it. *Peter* being in the High Prieſt's Hall denied Chriſt. It's bad being in harms way, we ſhould deſire to be among ſuch perſons and places where we may boldly confeſs the truth of God, *Acts* 4. 29. *Grant unto thy ſervants that with all boldnes they may ſpeak thy word.* We are to witneſs to the truth of God *in the midſt of an adulterous generation*, *Mar.* 8. 38. It lies upon every ſon of wiſdom to juſtifie wiſdom, which if we do men wilbe apt to fall foul upon us. Though the *Samaritans* were not altogether ſo wicked, being they acknowledged the books of *Moſes*, yet, for theſe and ſuch like ends, would not the Jews have dealing with them, *John* 4. 9.

5 Danger

5 Danger. Wicked company will be apt to be hinderances to us in our Chriſtian courſe, *Pſalm* 119.115. *Away from me ye wicked, for I will keep the commandements of my God, q.d.* I cannot keep Gods commandements ſo long as you are with me. How is it poſſible to keep the commandement of ſobriety among drunkards, of charity among the contentious, of chaſtity among the laſcivious?

11 The laſt ground of diſſwaſion is, the ſingular care Gods people have had to eſchew ſuch company, *Pſal.* 26.4, 5. *I have not ſat with vain perſons, neither will I go in with diſſemblers. I have hated the congregation of evil doers, and will not ſit with the wicked.* He ſaith he hath not, nor he will not, though a man ſhould invite him. Yea good men are thus noted, *Pſal.* 1.1. *That they walk not in the counſel of the ungodly, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornful.* Woful then muſt needs be the condition of wicked men, when God ſhall bid his children forbear their company.

V. 12. *But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick.*

We have here Chriſts ſecond anſwer to the proud conceited Phariſees concerning the queſtion put by the Phariſees to Chriſts Diſciples, *viz. Why eateth your maſter with Publicans.*

Jeſus heard that] That is, by the relation of his Diſciples, for the Phariſees durſt not object it to Chriſt themſelves. Chriſt therefore hearing of it, both defends the deed, and diſcovers their ignorance: he defends it, 1 From the rule of correlation, ſick perſons and a Phyſician are fitteſt to be together. Sick perſons are the proper object of a Phyſician, and the end of Medicinal Phyſick is the healing ſick perſons.

They that be whole need not a Phyſician but they that are ſick] The words are a Proverb, *q.d.* It's no diſgrace for a Phy-

Phyſician to be with ſick perſons for to cure them, no more is it for me to be with ſinners for their cure.

But for you Phariſees, you are whole in your own apprehenſion, you were never wounded in the ſight of your ſins, but, being full of your own ſelf-righteouſneſs, think you need not me for your Phyſician, *Rom.*7.11.

Not as if the Phariſees were whole indeed, but Chriſt ſpeaks to them by way of ſuppoſition, *q.d.* If you be ſuch as you would ſeem to be, you need not my help, but indeed you are not ſuch, but they that indeed are wounded for their ſins, to them I am precious, *Act.*2.37,38,41. *Joh.* 3.14,15,16. *Matth.*11.28. *Luk.*4.18.

As they that are ſick cannot help themſelves, no more can ſick ſouls help themſelves without me; now if you ask what that Diacatholicon or univerſal Medicine is, it is the atonement of Chriſt upon the Croſs, *Heb.*9.12.10.22. applyed by the Spirit and faith, *Gal.*2.20. 1 *Cor.*6.10,11. For as other medicines are not effectual, till they be applyed and received, no more is this, *Joh.*1.12. *As many as received him* (meaning into their hearts) *to them he gave power to become the Sons of God, Act.*4.12. He is the true *Samaritan* who took care of the wounded man, *Luk.*10.33. He is not like a covetous Phyſician who will not go to any but to thoſe that can pay him.

1 But he is a free Phyſician who calls all to come to him, without money, and without price, *Iſa.*55.1. *Matth.*11.28.

2 He is a ſympathizing Phyſician, and therefore likelieſt to do us good. He is *touched with the feeling of our wants, Heb.*4.15.

3 He is an able Phyſician. How great ſoever the diſeaſe was, if it were curable, he could cure it, *Heb.*2.18. *In that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* There's much talking of the *Panacea*, or Univerſal Medicine, but he hath it indeed. Some Phyſicians are onely expert for ſome one diſeaſe, but Chriſt is for every diſeaſe.

Now for thee who art a patient to Chriſt, 1 Thou muſt come to him, *Joh.*6.37. So let thy diſeaſe be what it will, he will not caſt thee off. *He ſaves to the uttermoſt them that come to God by him. Heb.*7.25.

2 Thou muſt acknowledge thy diſeaſe to him, as the patient doth to the Phyſician, 1 *Joh.*1.9. *If we confeſs our ſins, he is faithful and juſt to forgive them.* Not but that Chriſt knows them well enough, but he will have thee to be ſenſible whence thy healing comes. As in the blind man, *Matth.*21.33. who begging mercy of Chriſt in general, had it not; but being ſenſible of his blindneſs and deſiring ſight, Chriſt gave it him.

3 As it is a good help to the Patient to have a good ſubordinate confidence in the Phyſician; ſo it's requiſite if thou come to Chriſt to place all thy confidence in thy Phyſician, *Act.*4.12. as knowing ſalvation is not in any other.

*V.*13. *But go ye and learn what that meaneth, I will have mercy and not ſacrifice, for I am not come to call the righteous, but ſinners to repentance.*

Chriſt brings a ſecond argument from the Scripture to juſtifie his eating and converſing with ſinners.

Go ye and learn what that meaneth] Chriſt upbraids their ignorance, and ſends theſe doctors to ſchool. So did he *Matth.*12.3.5.19.4.21.16.22.31.

I will have mercy and not ſacrifice] That is, 1 not outward ceremonies without inward obedience. 2 Not ſacrifice in compariſon of mercy; mercy ought to overweigh ſacrifice, and ſacrifice muſt give place to mercy. Among men, when two laws are made which interfere, that which tends moſt to righteouſneſs, profit and honeſty ought to take place. So that Chriſt ſhews, that all the commands of ſhunning familiarity with wicked men, muſt be ſo obſerved, that occaſions and opportunities of bringing them into the way of holineſs muſt not be neglected. And there-

therefore when that Chriſt endeavoured to bring back theſe Publicans, who were as ſo many fugitives from God, he was not to be blamed herein. So that place, 2 *Theſſ.*3. 15. *Count him not as an enemy, but admoniſh him as a brother*; Leſt any man ſhould think that when a man was caſt out, all coming to him was forbid, the Apoſtle adds, *they are not to be counted enemies* (as the *Jews* counted ſuch) but they are to be brotherly admoniſhed. When the bond of Church Communion, or Chriſtian Communion, is diſſolved, yet there remains a bond of humane nature, and the remembrance of former friendſhip.

So that Chriſt by his example and doctrine propoſes to the Phariſees to follow mercy; as if he ſhould ſay, I had rather have mercy on poor ſinners, then offer many ſacrifices with you, and this my practiſe you may ſee juſtified, *Hoſ.*6.6.

Not ſacrifice] *Obj.* But did not God command it? *Anſw.* Yes; but God will not have Sacrifice, 1 Primarily, 1 *Sam.*15.22. *To obey is better then Sacrifice.* *Pſalm* 40. 8. *Sacrifice and Offering thou didſt not deſire.* 2 Diſorderly; he will not have them but in order to Chriſt.

3 Abſtractively conſidered from vvorks of mercy and piety, *Pſal.*50.12,13,14.

4 I vvill not have Sacrifice after the offering up of my body for ſin.

5 I vvill not have Sacrifice as a ranſom, as Carnal Hypocrites thought to appeaſe God by the vvork vvrought, vvhich vvas the great controverſie, *Pſal.*50.13. aſſerted by Hypocrites, and oppoſed by the Godly then living. Hypocrites alledged, *Levit.*4.5, &c. where Sacrifices vvere to be offered for ſins.

6 I vvill not have it as the principal vvorſhip.

Obſ. It's not onely a vvork of mercy to ſuccour perſons in their outvvard afflictions, but its alſo a vvork of mercy to dravv a ſinner from his evil vvayes to the true fear of God.

For I am not come to call the righteous but sinners to repentance] Here's a third Reason whereby Christ defends his action of conversing with sinners, to wit, his Office of Mediatour; *I came not to call the righteous but sinners to repentance.* By Righteous he means Pharisaical self-justiciaries, who are drunk with the opinion of their own righteousnes; by sinners are not meant onely excommunicate persons, and such as live a loose and dissolute life, but also all men out of Christ. Again, Christ taxes them that they made no distinction betwixt penitent and impenitent sinners. It was always lawfull to keep company with penitent sinners, though not with impenitent.

To conclude, persons called by Christ are called to repentance. Let no man, upon pretence of his interest in Christ, live in a state of loosnes. *The grace of God that brings salvation, teaches us to deny ungodlines, Titus* 2. 12.13.

*V.*14. *Then came to him the Disciples of* John, *saying, Why do we and the Pharisees faste oft, but thy Disciples faste not?*

Here are two things considerable, 1 A Question moved by the Scribes and Pharisees, as the authours, and *Johns* Disciples, as the actours, which was, why they fasted oft but the Disciples of Christ fasted not?

2 Christs Answer, *v.*15. *Can the Children of the Bride-chamber faste, &c.* which he backs from three Reasons;

1 That they had no cause at present of fasting, but of rejoycing, he the Bridegroom being with them.

2 That though at present they did not faste and mourn, yet in a short time they should have cause so to do.

3 The Disciples being young Converts, the duty of fasting was not so sutable, *v.*16. and that the Gospel-doctrine was not so sutable to them, in regard of their old carnal natures and legal customes, *v.*16,17.

Then came to him the Disciples of John, *saying, Why do we,*

we, &c.] *Mark* saith, The Disciples of the Pharisees together with them, propound this Question, *Mark* 2.18. *Luke* saith, *The Scribes and Pharisees asked him, Luke* 5.33. The reconciliation is easie; the Pharisees by their Disciples stirred up the Disciples of *John* to ask this Question, so that both askt the Question, the Pharisees as the authours, their Disciples and *Johns* as the actours: the Pharisees were afraid to encounter Christ themselves, hence they use Emissaries; the Devil hath a notable art in sowing contention.

Why do we and the Pharisees faste oft, but thy Disciples faste not] The occasion of this Question was some Faste-day which the Pharisees appointed and kept, wherein Christs Disciples did eat and drink, by which is not meant a publick Faste, which was to be kept by all the members of the *Jewish* Church, and so consequently by Christ, seeing he acknowledges himself a member thereof, *John* 4.22. All the *Jews* upon pain of cutting off were to observe the tenth day of the seventh moneth, *Levit.*16.29,30,31. 23. 27. this was their onely prescribed Faste: but it was some private Faste to gain glory and praise to the Pharisees, *Luke* 18.12. *The Pharisee fasted twice a week.* But *Johns* Disciples kept it out of some other end, but Christs Disciples did use to eat and drink as at other times.

Besides it's like *Johns* Disciples might propound this Question out of zeal to their Master, and out of envy to Christ, as in another case, *John* 3.26.

Now the Pharisees did question in this manner, to hinder Christs Ministry, and therefore where ever he went they usually followed him to hinder his Ministry, and they being silenced in their Objection in the former story, they knowing *John* to be much in repute among the *Jews*, they get his Disciples to propound this Question.

We may observe, 1 The restlesness of Enemies of Truth, though conquered and beaten once and again, yet they give not over. 2 See,

2 See how cunning men, the Enemies of Christ, endeavour to winde others into their party, so the Pharisees winde in *Johns* Disciples. Young Converts are ready to be misled through the craft of those who *ly in wait to deceive.* See *Ephes.*4.14.

3 See that persons are apt to please themselves with their own customary service, *Zach.*7.3,5. they had taken up two Fastes in the fifth and seventh moneth, for seventy years, and though they had nothing but Custome for it, yet they send from *Babylon* to *Jerusalem* to make the continuance of it a case of Conscience. Besides, when people have set up a golden Calf they would fain have others to worship it, and so *Johns* Disciples urge to have their fasting days observed.

But thy Disciples faste not] That is, they eat and drink, secretly accusing them of excess and intemperance; probably that place, *Matth.*11.18. alludes to this. *The Son of Man came eating and drinking, and behold a Man gluttonous and a Wine-bibber: q. d.* We are holy and of God, thou art a sinner, whiles we are fasting thou art feasting.

V. 15. *And* Jesus *said unto them, Can the Children of the Bride-chamber mourn so long as the Bridegroom is with them? but the days will come when the Bridegroom shall be taken from them, and then shall they faste.*

Here is Christs meek Answer to them, as being weak and seduced, putting difference betwixt Seducers, and such. Seducing Teachers are to be handled more roughly, seduced more meekly.

Can the Children of the Bride-chamber mourn] That is, those that were admitted into the Bride-chamber with the Bridegroom, as Virgins were with the Bride, *Psalm* 45.14, 15. The sum of Christs Answer is, Christ leaving the Pharisees, he answers onely *Johns* Disciples, shewing, that the cause why they fasted was not competent or agreeing to his

his Diſciples, but the time ſhould come when even his Diſciples, loſing their Maſter, ſhould mourn, mean time they had a little reſpite of joy and comfort, ſo long as he was with them. As mariages call for feaſting and gladneſs not for faſting and ſorrow, ſo did the preſence of Chriſt with his Diſciples, ſo that Chriſt his anſwer conſiſts of two branches,

1 That at preſent his Diſciples had not cauſe of mourning, becauſe he the Bridegroom was with them. Obſerve that Chriſt is the Bridegroom of his Church, *John* 3. 29. *Matth.* 22. 2. *Rev.* 22, 17. who did not onely eſpouſe our nature, and not the nature of Angels, *Heb.* 2. 16. but alſo maries himſelf to every believing ſoul, *Rom.* 7. 4. we are maried to him that was raiſed from the dead. *John* 6. 37. 2 *Cor.* 11. 3. This mariage is made up here on earth in the ſtate of grace, whereto there is a feaſt of grace and comfort as the begun ſolemnities thereof, *Matth.* 22. 2. and perfected in heaven in the feaſt of eternal glory, *Revel.* 19. 7, 8, 9.

2 Chriſt anſwers, they ſhould have time of faſting and mourning in time to come. Chriſt taking away their ſuperſtitious faſting, doth neither cry up riot or exceſs, nor decry faſting, but that Chriſtians muſt apply themſelves to that condition the Lord ſends: When he gives glad times let us rejoyce in them, when he brings ſad times let us be humbled and ſeek his face. Chriſt doth not decry faſting, as I ſaid, but he would not have it tied to certain times, as the Jews fondly did, *Zach.* 7. 3, 5. ſith, ſuch a day of the Moneth this year may be fit for faſting, but the next year the ſame day may call for feaſting. *Jejuniorum diſſonantia non rumpat fidei conſonantiam.* For as there were due caſes for faſting under the Old Teſtament, as when ſome ſtroke of God was on a people, *Judg.* 20. 26. when ſome judgement hang'd over a people, as *Nineveh*, *Jon* 3. 5. or to obtain ſome ſingular mercy, *Dan.* 9. 31. Now theſe and ſuch like cauſes of

faſting

faſting Chriſt doth not take away, but doth eſtabliſh them: yea and the Apoſtle practiſed them, 2 *Cor.* 11.25. There's a tropological ſenſe, that when Chriſt our husband departs from us for our ſins, we ſhould then faſt and mourn, till we get his return, but the literal ſenſe is to be taken as that which is meant.

V. 16. *No man putteth a new piece of cloth into an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worſe:*

V. 17. *Neither do men put new Wine into old bottles, elſe the bottles break and the Wine runneth out, and the bottles periſh; but they put new Wine into new bottles, and both are preſerved.*

Here's a third reaſon why Chriſt doth not require his Diſciples to faſte, which is their preſent weakneſs, which cannot well bear a more ſtrict diſcipline; the painfull duty of faſting doth not well ſuit with my Diſciples, being but babes, no more then a new piece doth with an old garment, or new Wine that is hot and working to be put into old bottles, this would be a means to make them fall off from me, and go back to the Phariſees, and therefore I refrain as yet from it, to avoid offence.

Tertul. l. de orat. c. 1. By the old garment and old bottles underſtands the Old Teſtament, by the new piece the New Teſtament; for the new reformed the old, and made it as it were new, but I lean to the former.

Another is this. As a new piece doth not agree to an old garment, ſo your traditions of Fathers and Elders about your faſtings doth not agree to my Goſpel-doctrine, theſe will not warm our hearts, not quiet our conſciences, as the garment of my righteouſneſs doth. Moreover the mixture of humane inſtitutions and godlineſs or religion, will hazard the loſs of godlineſs and religion. The ancients kept their Wine in bottles made of leather and Skins, as we keep it in Casks; now when this is put in old bottles the Wine is apt

to

to ſpill; ſo the doctrine of the Goſpel, when it falls into ſuperſtitious mindes, is apt to be loſt.

The Goſpel is compared to Wine, both as Wine glads the heart, *Judg.* 9. *Pſal.* 104. 15. ſo doth the Goſpel; it's compared to new Wine, not becauſe it's new, being of old preached to *Adam*, *Gen.* 3. 15. but in oppoſition to the old *Adam*, or corrupt nature in us, *q. d.* Goſpel truths do not agree to a man remaining in his old nature, but Goſpel truths are well agreeing to a regenerate nature, as new Wine to new bottles.

To communicate Goſpel truths to ſuch, is a double loſs.

1 Of the Wine, whiles unregenerate men reject the Goſpel, becauſe it's contrary to their luſts, or ſcandalize that Goſpel they profeſs.

2 The bottles are broken, that is, theſe men periſh, whiles by degrees they apoſtatize.

Luke adds *c.* 5. 39. *No man having drunk old Wine ſtraightway deſires new, for he ſaith the old is better.* As if Chriſt ſhould ſay, it befals my doctrine as it befals them who have been accuſtomed to old Wine, for as they cannot endure new Wine, becauſe it hath a certain ſowrneſs, ſo ye, being accuſtomed to old ſuperſtitions and pompous traditions, cannot away with my doctrine which is humble, ſharp and powerful, even to the renewing of the whole man, which when they are renewed then are they capable to receive the doctrine of the Goſpel. So that the ſum is, the doctrine of the Goſpel can neither be joyned with ceremonial ſervices nor carnal natures: the Law of Ceremonies is made old like an old garment or old bottles, by my coming in the fleſh, therefore my Diſciples do well that they do not faſt according to the Law. Of theſe three interpretations I prefer the firſt and third.

V. 18. *While he yet ſpake theſe things unto them, behold, there came a certain Ruler and worſhipped him, ſaying,*

My daughter is even now dead, but come and lay thy hand upon her, and ſhe ſhall live.

We have in this ſtory,

1 The requeſt of a Ruler of the Synagogue at *Capernaum*, whoſe name was *Jairus*, as *Mark* and *Luke* ſets him down, *Mark* 5. *Luk.* 8.

Which is amplified, 1 From the time, which was whiles he was ſpeaking to the Diſciples of *John*, and the Phariſees.

2 From the place, which was *Capernaum*, where he healed the Palſey man, where he was feaſted by *Matthew*, and where the Phariſees cavilled with him for not faſting.

3 From the devotion and ſubmiſſion of the Ruler, he worſhipped Chriſt, *v.* 18.

4 The thing requeſted, which was, that whereas his daughter was dead, or at the point of death, that Chriſt would come and heal her.

5 The weakneſs of his faith, in that, in healing his daughter he limits Chriſt to ſuch a means, lay thy hand upon her and ſhe ſhall live.

2 We have the healing of the woman who had a bloody flux. Amplified, 1 From the length of time wherein ſhe was afflicted with this diſeaſe, which was twelve years.

2 From the means of her healing, which was her faith, ſhe ſaid within her ſelf, *If I may but touch his garment I ſhall be whole*, ver. 20. 21.

3 The comfortable abſolution Chriſt pronounces to her trembling ſoul, who was not without doubts and fears, becauſe ſhe had cloſely and ſurreptitiouſly obtained her healing; *Daughter be of good comfort, thy faith hath made thee whole*, *v.* 22.

3 We have the healing of *Jairus* daughter. Amplified, 1 From his diſmiſſing the Minſtrels and people, and taking the father and mother of the damoſel in, *Mark* 5. 40. and *Peter*, *James* and *John*, *Luke* 8. 51. who ſaw the miracle.

2 The

2 The conſolation he gives to the mourners who were there wailing, *She is not dead but ſleepeth, v.* 24.

3 The deriſion that was caſt upon Chriſts words, *They laughed him to ſcorn,* v. 24. *knowing that ſhe was dead,* as *Luke* hath it, *Luke* 8. 53.

4 The manner of his raiſing her up, *He took her by the hand,* v. 25. ſaying, *Maid ariſe, Luke* 8. 53.

5 The effects of this, 1 *Her ſpirit came again and ſhe aroſe ſtraightway, Luke* 8.55. and Jeſus bade they ſhould give her meat.

2 The fame of the miracle went abroad into all that Land, *v.* 26. notwithſtanding Chriſt charged the damoſels parents that they ſhould tell no man what was done.

V. 18. *While yet he ſpake theſe things unto them*] That is in *Capernaum* where *Matthew* feaſted him.

Behold there came a certain ruler] Called a Ruler of the Synagogue, *Mark* 5.22. *Luke* 8.41. called *Jairus.* All the three Evangeliſts put a note of admiration upon it, *Behold.* It's a great thing for a Governour to come to Chriſt, but moſt wonderfull for a Ruler of the Synagogue. He vvas one of the Rulers of the Synagogue, *Mark* 5. 22. that is of the Synagogue of *Capernaum.* He vvas Ἀρχισυναγωγὸς; there vvere divers of theſe, as appears, *Acts* 13. 15. who had an inſpection over or into the Synagogue. Among theſe there was one that did excel, who for his ability to inſtruct, vvas ſet over the reſt, vvhoſe office it was to interpret the Law and to pray. *Juſt. cont. Triph.* of theſe, *Luke* 13. 14.

And worſhipped him] The ruler is ſet down from his devotion, that he worſhipped Chriſt. *Mark* hath it, *he fell at his feet and beſought him greatly, Mark* 5.22,23. *He fell down at his feet and beſought him that he would come into his houſe, Luk.* 8.41. whether this worſhip were religious or civil I ſhall not at preſent determine, howbeit ſome think it was a bare bending of the knee.

My daughter is even now dead] Chriſt orders afflictions

ſo that he can make one or other bring us to Chriſt, ſo here the death of a daughter brings the ruler to Chriſt. Now that he ſaith his daughter was dead, he ſpake herein conjecturally, conſidering how ſick ſhe was when Chriſt left her. Its like at firſt he cryed that ſhe was at the point of death. Now he cryes that ſhe was dead, upon the report the meſſengers brought, and becauſe when he left her ſhe was breathing out her ſoul or near thereto. And ſo we may reconcile *Marks* ſaying, *Mark* 5.23. *She was at the point of death*, and *Luke* and *Matthews* ſaying, *ſhe was dead*, ſo that the meſſenger that came, ſeeing the caſe deſperate, bids him *that he would not trouble the Maſter*, that is Chriſt: Chriſt therefore ſeeing him wavering in his faith and hope, ſtrengthens him, ſaying, *Fear not, believe onely and ſhe ſhall be made whole*, *Luk.* 8.50. ſo gracious is Chriſt to bear with the weakneſſes of his peoples faith.

But come and lay thy hand upon her and ſhe ſhall live] His faith was weaker then the Centurions. The Centurion believed that Chriſt, though abſent, with a word of his mouth could heal his ſervant, but *Jairus* ſaith, *Come and lay thy hands on her.* Here was the weakneſs of his faith that he limits Chriſts power to laying on of hands, yet are not perſons weak in faith to be rejected, but encouraged, as Chriſt doth encourage the ruler, *Luk.* 8.50. Beſides its like he had ſeen or heard that Chriſt had healed ſundry perſons at *Capernaum* by laying on of hands, and therefore he hoped he would do the ſame to his daughter. Laying on of hands is an act, 1 Of power or dominion, 2 Of a will ready and inclining to do good, as to heal and help.

I ſhall ſpeak a little concerning this doctrine of laying on of hands.

There is a threefold laying on of hands, 1 Curatory or healing: *Mark* 16.18. *They ſhall lay hands on the ſick and they ſhall recover*, *Act.* 28.8. *Publius* his Father being ſick, *Paul prayed, and laid his hands on him, and healed him.* It

may

may be ſuppoſed the Apoſtle ſpeaks of this, *Jam.*5.14. *Is any among you ſick? let him ſend for the Elders of the Church and let them pray over him, anointing him with Oyl.* So Chriſt *Mark* 6.5. *Mark.*16.18.

2 Ordinatory: there is a laying on of hands in ordination of Elders; this is acknowledged by all the reformed Churches of what judgement ſoever. Though Papiſts acknowledge this to be an unblottable character, which who ſo hath can never blot it out again, yet the Proteſtants acknowledge it onely a ſigne, pointing out the perſon ordained, who is commended to the prayers of the Church. Hence that ſaying of *Auguſtine* is ordinarily produced, *Quid aliud eſt impoſitio manuum quam oratio ſuper hominem?* what other thing is laying on of hands then prayer upon the man ordained?

Beſides theſe two there is a third way, which I ſuppoſe comes nearer to truth, which is that by laying on of hands in ordination there is a further meaſure of the Spirit infuſed into, and poured upon the perſon ordained.

Concerning laying on of hands in ordination the Scripture ſpeaks, 1 Of thoſe who are ſent into the world, *Act.*13. *When they had faſted and prayed and laid their hands on them*, they ſent them away. *v.*5.

2 On thoſe who are officers in Churches, as deacons, *Act.*6.6. The Apoſtles firſt prayed then laid their hands on them. So Elders, *Acts* 14.23. *And when they had ordained them Elders in every Church, by laying on of hands*, (the word is χειροτονήσαντες) *and had prayed with faſting, they commended them to the Lord*, 1 Tim.5.22. *Lay hands ſuddainly on no man, neither be partaker of other mens ſins.* That is by conſenting to ordain ſuch.

3 There is a laying on of hands on baptized perſons after Baptiſme; this hath been depraved, 1 By thoſe who have endeavoured to make working of miracles a concomitant thereof, becauſe ſome perſons in the Apoſtles times after

after hands laid on them did speak with tongues, *Act.* 19. 6.7. and prophesied.

2 This laying on of hands hath been depraved by the *Romanists*, 1 By changing the name from laying on of hands to confirmation.

2 By assigning it an outward matter, *viz.* Oyl and Balsome, and the form of it to be, *I signe thee with the signe of the Cross, and confirme thee with the anointing of Salvation, in the name of the Father, Son and Spirit. Chem. exam. cont. Trid. part.2.p.95.*

3 That those things they attribute to confirmation they deny to be given and received in Baptisme.

4 That they ascribe an indelible character unto it, as to Baptisme and order, *Chem.par.2. cap. de charactere, p.45.*

5 By affixing it on a Bishop. *Gratian distinct.68. Fol.99.* propounds this question, Wherein *Chorepiscopi* (by which I suppose he means either rural Deans or Suffragans) differ from Bishops, answers and gives this as one difference, that its not lawful for them to give the comforter, the holy Spirit, by laying on of hands to Baptized believers, or converted Hereticks.

3 Laying on of hands hath been depraved by the Episcopal party, who, retaining the popish name of confirmation, and affixing it to a *Dioceſan* Bishop, instead of prayer for strengthning of believers, 1 Lay hands upon infants or young children, 2 Supposing them all to be regenerate after Baptisme, pray for an increase of grace on them, 3 Have added hereto God-Fathers as they call it.

Now, to prove laying on of hands on Baptized persons is an apostolical institution, I prove it,

1 Because the Apostle makes it one of the six principles, or the word of the beginning of Christ, *Heb.*6.1. Or *the first rudiments or elements of the beginning of the oracles of God, Heb.*5.12. The words are στοιχεῖα τῆς ἀρχῆς. The Word ἀρχῆς is onely explanatory, for the principles of all arts are called

called elements; nay, which is more, the Apoſtle calls it a foundation, as well as repentance, faith and Baptiſme, now the five others being fundamentals, wherein all converted perſons are to be practical in the belief, how can laying on of hands be excluded from being ſo received?

2 If laying on of hands on Baptized perſons after Baptiſme be rejected, then inſtead of ſix principles laid down by the Apoſtle, we ſhall receive onely five, but this is abſurd.

Obj. but we acknowledge a laying on of hands in the call of miniſtry, therefore we acknowledge ſix.

Anſw. And why not as well after Baptiſme? what reaſon can be brought that miniſterial impoſition ſhould be here acknowledged, and the impoſition after Baptiſme excluded? nay, it ſeemeth, impoſition after Baptiſme is rather meant.

1 Becauſe as faith and repentance go together, reſurrection and the laſt judgement, ſo Baptiſme and laying on of hands go together in the Apoſtles joyning of them.

2 Laying on of hands upon officers is not herein meant, becauſe this was an adminiſtration the whole Church had received, *Act.*8.16. *Heb.*6.1. but officers are not the whole Church.

3 Becauſe this laying on of hands is called *milk for babes*, *Heb.*5.12,13. but officers are not babes.

3 Becauſe there is a command for it. 1 It's called the *rudiments of the beginning*, or *elements of the beginning* (he means not elements of the world, of which *Gal.*4.3,8. *Col.* 2.8,20.) that is, elements wherein perſons were initiated or begun in Chriſtianity, *Heb.*5.12. As the elements of the Latin tongue is the learning of Accidence or Grammer, ſo this doctrine of laying on of hands was firſt to be taught and practiſed.

2 Its called an oracle, *Heb.*5.12. Now what are oracles in Scripture language but commands? *Act.*7.38. *Moſes* received the lively oracles to give unto us. This is called the

the Law, *ver.*53. *Who have received the Law by the disposition of Angels, and have not kept it*, Rom.3.2. *What advantage hath the Jew? Much every way, chiefly that unto them were committed the oracles of God.* See *Psal.*147.19,20. 1 *Pet.* 4.11. *If any man speak, let him speak as the Oracles of God*, that is, as the commands of God.

3 The Apostle calls it a foundation, *Heb.*6.1. so that there is not onely a virtual command, but an actual command: from these three words of rudiments or elements, oracles, and foundation, I gather a plain command.

3 It appears from absurdity. Is it not absurd to think that one of the six foundation principles commended to us by the Apostle should cease, and all others of them to remain to the end of the world? Nay is not imposition after Baptisme placed in the midst, betwixt faith and repentance, the resurrection and last judgement, so that there is no coming to slight it, being fenced on every side, but we must renounce faith and repentance on the one side, or the resurrection and last judgement on the other? Is it not absurd to think the Apostle would place one temporary principle, which was to last but for a small time, among five perpetual principles, and yet call them all by the name of a foundation? yea such a foundation as other things were to be laid after *in eodem genere edificii*, in the same kind of building, for the Apostle saith, *Let us go on to perfection*, now what perfection doth he mean? truly a perfection of the knowledge of Christ, the foundation whereof was already laid. And so he did, for in the next place he comes to unfold the sin against the holy Ghost, the doctrine of assurance to the heirs of promise, the doctrine of Christs priesthood.

4 All the Churches were under laying on of hands, the Church of the *Samaritans* was under it, *Act.*8.12,14,17. compared. On the same Church of *Samaria* which was Baptized, were hands laid. The Church of the *Hebrews* had this as a principle first laid, *Heb.*6.1. *Obj.*

Object. But how doth it follow to all the Churches?

Anſw. As we judg all the Churches were under Baptiſm, though we do not reade of any of the Church of *Theſſalonica* to have been baptized, yet becauſe we reade other Churches, we conclude alſo they were. So becauſe we finde theſe two Churches to have been under Laying on of Hands, we conclude all the Churches alſo ſo to have been, becauſe of the unity of the Rule. Now the Rule is plain, *Acts* 8.14,16,17. When the Apoſtles heard that *Samaria* had received the Word of God, they ſent unto them *Peter* and *John*, who, when they were come down, prayed for *them*, that *they* might receive the Holy Ghoſt. The *emphaſis* lies in this Pronoun Relative *they*, the Antecedent whereto, muſt be the baptized *Samaritans*, whom *Philip* had baptized, *v.*12. alſo *v.*16. it's ſaid, *For as yet he was fallen upon none of them, onely they were baptized in the Name of the Lord* Jeſus. So that Impoſition of Hands was adminiſtred to all the baptized *Samaritans*, *v.*17. *Then laid they their Hands on them, and they received the Holy Ghoſt.*

5 The firſt Church ſhould be a Patern to other Churches, but the firſt Church continued in laying on of hands, therefore other Churches ought to continue herein. The Propoſition appears, 1 *Theſſ.* 2. 14. *Ye, Brethren, became followers of the Churches of God.* 1 *Cor.*11.16. *We have no ſuch cuſtome, neither the Churches of God.*

The Aſſumption appears, becauſe the Apoſtle calls it a *Doctrine, Heb.*6.2. *The Doctrine of Baptiſm and laying on of hands.* Now the firſt Church continued in the Apoſtles Doctrine, *Acts* 2.42. of which Doctrine this was part.

Object. But the firſt Church was ſcattered, and though there was a Church among the *Hebrews*, *Heb.*13.7,17,24. *Salute them that have the rule over you, and all the Saints*, yet was not this Church the ſame, for *Acts* 8.1. *There was a great Perſecution againſt the Church at* Jeruſalem, *and they*

were all ſcattered through the Regions of Judea *and* Samaria, *except the Apoſtles.*

Anſw. All is oft in Scripture taken for a great part, and ſo I take it here. No doubt ſome could not fly, beſides they were ſcattered onely a little way, that is, into their own Countrey of *Judea* and *Samaria*, and could eaſily return when times proved peaceable, which by *Pauls* converſion ſhortly fell out, for then had the Churches reſt, *Acts* 9. 31. and were edified and multiplied. Beſides, the Apoſtles were never ſcattered from *Jeruſalem*, who alone might make a Church had there been none elſe, as *Tertullian* obſerves in his Book of Chaſtity, *Ubi tres ibi Eccleſia eſt, licet Laici*, where there are three there is a Church though Laicks, or People, therefore this Church in the *Hebrews* who were under laying on of hands and that in the *Acts* is the ſame.

6 If laying on of hands were not an Ordinance of God, and of divine Inſtitution, then the Apoſtles in Adminiſtration thereof had practiſed will-worſhip, nay, which is more, had left a Rule of will-worſhip unto us, *Heb.* 6. 1. But it's abſurd to think the Apoſtles would do either of theſe, therefore laying on of hands on baptized perſons is an Apoſtolical Inſtitution.

Object. But many of the Saints have received the Spirit without it, as the *Antiochians*, *Acts* 11.

Anſw. So have they without Baptiſm and the Supper, yet it's no ground to live without any of them, when we know them to be practiſed; beſides, they are Chanels to convey more of the Spirit unto us, I mean laying on of hands as well as Baptiſm.

7 It appears by the teſtimony of ancient and modern Writers. 1 Ancient. *Tertul. lib. de Reſur. cap.* 8. *The fleſh is waſht, that the ſoul may be cleanſed; the fleſh is overſhadowed with laying on of hands, that the ſoul may be enlightened with the Spirit.* *Pamelius* cites the Canon of Pope *Urban*, *viz.*

All

All believers ought to receive the Spirit after Baptism, by the laying on of the hands of the Bishops, that they may be found fully Christians. And then he adds a Constitution of *Clement*, which was most ancient, *viz. We must all make haste to be born again to God, and at length to be signed by the Bishop, that is, to receive the sevenfold grace of the holy Spirit, because else a person cannot be a perfect Christian, if he remain so,* (that is, without laying on of hands) *not through necessity, but through careleſneſs or wilfulneſs.*

Also in his Notes on the same Book, *Num.* 44. *Similiter loquuntur, &c. In like manner so many as write of Baptism speak, calling Imposition of Hands the perfection of Baptism.*

Tertul. de Bapt. ad Quintillam, cap. 8. saith, *It's the fleshly or outward act of Baptism that we are dipt in Water, the spiritual effect that we are freed from our sins, then follows Laying on of Hands, the Dispenser calling and inviting the Spirit of God by Prayer.*

And in the same Book he saith, *To our Flesh rising out of the Water after our old offences the Dove of the holy Spirit comes flying, bringing the peace of God sent from Heaven, where the Church is the figured Ark.*

Cyprian in his Epistle to *Jubaianus*, speaking of the *Samaritans* who had obtained a right Baptism, he saith, *that it was not meet they should be baptized any further, but onely that which was wanting was performed of* Peter *and* John, *that Prayer being made for them, and Hands being laid upon them, the Spirit of God might be called upon and poured in upon them:* he adds, *which also is done with us, that they who are baptized in the Church must be offered to them who are set over the Church, and by our Prayer and Laying on of Hands they obtain the Holy Ghost.*

Cyprian in his Epistle to *Stephen, Epist.* 72. speaking of those who came from Heresie to the true Church, saith, *Because it is of no purpose to lay hands on them to receive the*

holy Spirit, unleſs they receive the Baptiſm of the Church.

Hieron. adverſus Lucifer. If thou askeſt why one baptized in the Church receives not the Spirit but by the hands of the Biſhop, which we affirm to be given in true Baptiſm? Learn, this obſervation deſcends from that Authority that after the Lords Aſcenſion the holy Spirit came down upon the Apoſtles.

Euſebius in his Hiſtory, *lib. 6. cap. 35.* relates, that *Novatus* though he were baptized, yet becauſe he was not confirmed or had hands laid on him after Baptiſm, he never obtained the Holy Ghoſt. His words are, *Neither did he get other things wherewith he ought to have been endued after Baptiſm, according to the Rule of the Church, nor was he ſealed of the Biſhop with the Lords ſeal* (meaning Impoſition after Baptiſm) *which he having not obtained, how could he, I pray you, obtain the Spirit?*

For modern learned men take *Gerſon* out of *Hugo, What profits it that thou art lifted up from thy fall by Baptiſm, unleſs thou alſo beeſt ſtrengthened by Confirmation?*

Eſtius in Heb. 6. 1. ſaith, *The Apoſtle undoubtedly underſtands that Laying on of Hands which is wont to be adminiſtred to the faithfull preſently after Baptiſm, of which Saint Luke, Acts 8. Acts 19.* That is to ſay, the Sacrament of Confirmation, whereby the Spirit of God is given to perſons baptized, wherewith they being ſtrengthened confeſs the Name of Chriſt undauntedly among the Enemies of the Faith; and then he concludes, *For that Hands were wont to be laid upon baptized perſons after the Example of the Apoſtles,* Univerſa docet antiquitas, *All antiquity teacheth.*

Grotius in Heb. 6. 1. Hands were laid upon baptized perſons to obtain the ſtrengthening power of the holy Spirit, and on perſons ordained to the Elderſhip, and on them that were reconciled after ſins, and thoſe who were weak in body, and on new maried people, deſiring a bleſſing from the Church.

Eraſmus

Eraſmus in Heb.6.1. *The firſt ſtep to Chriſtianity is to repent of our former life, next that ſalvation is to be hoped from God, next that we be purged in Baptiſm from our filth, next that by laying on of hands we receive the holy Spirit.*

Heming. in *Heb.6.2. Impoſition of hands was done by the Biſhops and Elders on perſons examined* (he ſhould have ſaid Baptized) *prayer and bleſsing being added thereto, at this laying on of hands the holy Spirit was often viſibly given.*

Obj. But ſeeing Baptiſm and laying on of hands are conjoyned, how came they to be ſevered.

Anſw. When perſons with a right Baptiſm came back from Hereticks or Schiſmaticks to the Church, they were not rebaptized, but received onely by impoſition of hands; ſo the counſel of *Arles, can.*8. *If any one come to the Church from the Arrian Hereſie, let the preachers of our faith ask them their Creed, and, if they ſee they were Baptized into the Father, Son and Spirit, let them onely lay hands on them, that they may receive the holy Ghoſt. Leo. Epiſt.*77. *He that is Baptized among Hereticks let him not be rebaptized, but let him be confirmed by laying on of hands, with calling upon the holy Spirit.* Yet was not this rite uſed every where, for *Gregory de conſecrat cap.*4. ſaith. *The weſt was wont to receive ſuch as returned to the Church from Hereticks by impoſition of hands, but the eaſtern parts were wont to receive them by the anointing of Oyl. Aug.* againſt the *Donatiſts, lib.*5. *c.*23. Gives a reaſon hereof, and ſaith, *If laying on of hands ſhould not be uſed to one coming from Hereſie, he would be judged to be without all fault, but for the coupling of love hands are laid on Hereticks amended.*

2 When upon neceſſity any man was Baptized of an ordinary man that the Baptiſm might be approved and confirmed, the perſon Baptized was brought to the Biſhop that he might be confirmed. *Concil. Eliberitanum Can.*18. *A believer, and, in caſe of neceſsity, one inſtructed in the Faith, may Baptize, ſo that if he that ſhall be ſo Baptized ſhall live, he*

bring,

bring him to the Bishop, that by imposition of hands he may be perfected.

3 A third reason is mentioned by *Hierom*, in his Dialogue against the *Luciferians*. He saith, *The custom of the Churches was, that the Bishop being about to lay hands to the calling on the Spirit of God, he made haste to those that were Baptized in lesser cities by Elders and Deacons*: the meaning is, as is after expresst, when the Bishop knew they believed rightly and were lawfully Baptized, he made haste to lay hands on them, and to call upon the Spirit that they might persevere in that faith.

From all these customes, not onely the common people, but also sundry Bishops long before *Hieroms* time came to this opinion, as if Baptism were without the Spirit, and that the Spirit was first given and received when the Bishop to the calling on the Spirit of God laid hands on the person Baptized, which *Hierom* confutes, and proves that Baptism is not without the holy Spirit.

Answer to objections.

Obj. 1 In the laying hands on the *Samaritans* there were visible gifts conveyed, *Act.*8.18. *Simon* saw that, *through laying on of hands the Holy Ghost was given*, *Act.*19. 6. When *Paul* had laid his hands on the twelve, *they spake with tongues and propheſied*, but in imposition that is or shall be by the Apostles of the Churches, there are no visible gifts given, therefore that imposition in Scripture and yours is not the same.

Answ. 1 That God did sometimes convey visible gifts after imposition of hands to honour, it is true, yet were these visible gifts no more parts of the ordinance, much less essentialities thereof, then *Philips* suddain surreption or catching away by the Spirit from the *Eunuch*, were any part of the *Eunuchs* Baptisme, *Act.*8.39,40. this miraculous surreption was a confirmation to the *Eunuch*. So when the twelve spake with tongues after Baptisme and laying

laying on of Hands, it was onely a confirmation to them of the truth of that Doctrine, and powerfulnes of that person into whose name they were baptized.

2 The Apostles *Peter* and *John*, *Acts* 8.16,17. would never have come down to *Samaria* for to do Miracles, for *Philip* had there wrought Miracles abundantly, *Acts* 8.7. in casting out Devils, healing Palseys, lameness, *&c.* therefore they came for some other end, which was, that the *Samaritans* might receive the Spirit.

Object. But here were visible gifts given. *Simon* saw that through laying on of the Apostles hands the Holy Ghost was given.

Answ. There's a sight of the understanding as well as of the eye. *Simon* might see the Holy Ghost given, whiles he beheld the operations of the Spirit in Prayer, self-denial, mortification, yet not one gift given visible to the bodily eye.

But if visible gifts conspicuous to the bodily eye were given, they were no parts of the Ordinance, but Crowns and Ornaments thereof. The Holy Ghost may be said to be given, not onely in gifts of Tongues and Healings, but also in meltings of heart, Prophesie, *&c.*

2 It's a mistake to say that in the Apostolical Imposition always visible gifts were conveyed, such as the natural eye could behold, for *Paul* laid his hands on *Timothy*, and had nothing conveyed save inward gifts and grace, 2 *Tim.* 1.6. *Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of the Hands of me.* *Paul* speaks of such gifts and graces as were raked up in ashes, as the word ἀναζωπυρεῖν signifies, which the Apostle bids him rake out of the ashes or make alive, as you do fire almost dead by blowing of it.

Object. But this gift and grace given to *Timothy* was given by the Presbyters, when he was ordained an Evangelist, and not by *Pauls* laying on of hands after Baptism.

Answ.

Answ. *Paul* speaks of such a gift as was given by the laying on of his own hands, διὰ χειρῶν μου, but the Imposition in Ordination to Preaching was by the Hands of all the Eldership, 1 *Tim.* 4. 14. where the *Greek* words are μετὰ ἐπιθέσεως, signifying a conjunction of persons, but 2 *Tim.* 1. 6. is, διὰ ἐπιθέσεώς μου, to denote the act of one man.

Object. But the Apostles who laid on Hands after Baptism were such Apostles as were immediately called of Christ, as *Peter*, *John*, and *Paul*, how will the Consequence hold from them to the Apostles of the Churches?

Answ. There's a twofold Call, 1 Immediate or personal. 2 Mediate or virtual: the Apostles of the Churches, though they act not by an immediate and personal call, yet they act by a mediate or virtual call of Christ.

2 *Matthias*, though chosen mediately of the Church, had the same power the eleven had, who were immediately called of Christ, why may not then Apostles chosen of the Churches have the same power? For what difference betwixt the eleven called immediately, and *Matthias* called mediately, or any others of like kindes, when they can make their power appear? and so much the more when persons, whether immediately or mediately called, can make one and the same end appear in their Office, *viz. the work of the Ministry, the perfecting the Saints, the edifying the Body of Christ.*

Quære. Whether there be any essential difference betwixt the twelve Apostles and the Apostles of the Churches?

3 If Imposition after Baptism belong onely to Apostles called immediately, it had been in vain to have called it a Foundation, to have conjoyned it with Faith and the Resurrection, sith the persons that had the administring of it were most of them dead, and the rest in a short time would be dead. *Ergo*, I conclude that Apostles, whether called immediately or mediately, may lay on Hands on baptized persons.

Object.

Object. But if laying on of hands be an ordinance of Chriſt, what is conveyed in it?

Anſw. An increaſe of the Spirit, 2 *Tim.*1.6. *Stir up the gift of God which is in thee bythe putting on of the hands of me.* So that as the Spirit is conveyed in the uſe of prayer, *Luk.* 11.13. and preaching, *Act.*10.44. *Gal.*3.3,5. and Baptiſme, *Gal.*3.28. and ſupper, 1 *Cor.*10.16. ſo alſo is it conveyed in the laying on of hands.

Queſt. But what are thoſe gifts of the Spirit which are or may be conveyed in laying on of hands?

Anſw. 1 An increaſe of all habits of grace, as 1 Boldneſs to confeſs Chriſt. When *Paul* bids *Timothy, ſtir up the gift of God which was in him,* ver.7. he ſhows what gift he means, even boldneſs for God, *ver.7. God hath not given us a ſpirit of fear, but of power, of love, and of a ſound mind.* ver.8. *Be not thou therefore aſhamed of the teſtimony of the Lord. q.d.* he that hath received the Spirit aright in laying on of hands, hath an habitual intention to confeſs without bluſhing againſt all oppoſitions whatſoever, or at leaſt it is his duty ſo to have.

2 The Spirit is a free agent, dividing to every one ſeverally as he pleaſeth. 1 *Cor.*12.11. *to one is* given a word of wiſdom, and knowledge, to another ſtrengthning grace, to another comfort, to another power to reſiſt temptations, to another conſtancy; the Spirit knowing what grace is moſt wanting to his people, in a right receiving of an ordinance is wont to help herein. Yet know that laying on of hands is not all this ordinance, or the principal part thereof, but prayer is the principal.

So much *Melchiades de conſecra. diſt.*5. *The holy Spirit gives beauty in Baptiſme to innocency, in confirmation he performes an increaſe to grace.*

Chemnitius cites ſome ſentences out of the ancients, as out of *Urban.* All believers by the laying on of the hands of the Biſhops ought to receive the Spirit after Baptiſme

that they may be found full Christians, and he the same person gives to confirmation these prayers, that we may become spiritual, that the heart may be enlarged to wisdom and constancy, that we may be wise to discerne good and evil, to resist malice, to resist wicked desires, that we being kindled with the love of eternal life may be able to lift up our mindes from earthly to heavenly things.

Clemens saith, *a person Baptized receives the seven forme grace of the Spirit, else in no wise can he be a perfect Christian, nor have a place among the perfect. Although he have been Baptized after;* he shows what he means hereby, viz. *a spirit of wisdom and understanding, a spirit of counsel and strength, a Spirit of knowledge and godliness, and fill him with the fear of God.*

So much the compilers of the Common Prayer-book thought, who after they had acknowledged laying on of hands ought to be retained, saying, *we make supplication unto thee for these children, upon whom after the example of thy holy Apostles, we have laid our hands, to certifie them by this signe of thy favour and goodness towards them,* come to adde, *that they apprehended an increase of grace to be conveyed therein,* as in the first prayer of confirmation appeareth in these words. *Almighty God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins, strengthen them, O Lord, with the holy Ghost the Comforter, and daily increase in them the manifold gifts of grace, the Spirit of wisdom and understanding, the Spirit of counsel and Ghostly strength, the Spirit of knowledge and true Godliness, and fulfill them, O Lord, with the Spirit of thy holy fear, Amen.* And then the Bishop laying on his hands said these words:

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come to thy everlasting Kingdom.

And in the rubrick after confirmation none were to be ad-

admitted to the Lords Supper till ſuch times as they were confirmed.

Object. But, if the Spirit be conveyed in Laying on of Hands, let us ſee a Promiſe of God for it, that an increaſe of the gifts and graces of the Spirit ſhall be given therein.

Anſw. A command of God is enough to receive an Ordinance, though there were no Promiſe annexed concerning benefits herein. Now I have before proved a command.

2 Some allege *Acts* 2.38,39. *Repent and be baptized for remiſsion of ſins, and ye ſhall receive the gift of the Holy Ghoſt*; as if the Promiſe did belong to Impoſition as well as Baptiſm.

3 What Promiſe is there of the Spirit in laying on Hands on Officers, yet is it acknowledged of Proteſtants generally that the Spirit is conveyed herein.

4 We have Examples of Gods conveying the gifts and graces of the Spirit to *Timothy*'s heart herein, 2 *Tim.* 1.6. which ſhould encourage baptized perſons to ſubmit thereto, and expect like benefit therefrom.

5 There is a Promiſe of the increaſes and additions of the Spirit to the Prayer of Faith whenſoever poured out, *Luke* 11.13. and why not to the Prayer of Faith when now in this Ordinance poured out?

Object. But if Laying on of Hands were an Ordinance, God would honour it to do that for which it is appointed.

Anſw. Who dare ſay God doth not?

1 That it's an Ordinance, appears, becauſe it's called a Foundation, and becauſe the firſt Church was ſtated upon it, and becauſe it was included in the Commiſſion, elſe the Apoſtles ſhould do that for which they had no command.

Whereas ſome ſay Impoſition is a Gift not an Ordinance, I anſwer, what is contained in it or conveyed by it is a Gift, but the Adminiſtration it ſelf is an Ordinance, elſe

Paul in the adminiſtring of it upon *Timothy* had been a wil-worſhipper.

3 God doth honour Laying on of Hands for that which he appointed it, which was to be *Vehiculum Spiritus*, a Conveyance of the Spirit, in the increaſes of it, as he hath appointed Baptiſm and the Supper. But here is a miſtake to think Gods appointment of it was ſtill to convey miraculous gifts, and that therefore it was no longer in force than ſuch gifts were conveyed, when theſe miraculous gifts were onely the Crown of this Ordinance.

Object. We doubt not God hath made ſundry Promiſes for the increaſing of ſpiritual gifts and graces in his People, and for ſtrengthening of them by his Spirit againſt the Devil and Luſt, but whether are theſe Promiſes bound to the Laying on of Hands? ſo that then when Hands are laid on, and by that mean, the gifts and graces of the Spirit are conveyed, when the Church-Officer, or Apoſtle lays on their Hands. And it's no conſequence in the Scripture, there is a Promiſe, therefore we ſhould invent a mean through which it muſt be applied.

Anſw. 1 In this Ordinance of Laying on of Hands there are two things, 1 The Prayer of Faith; the Promiſe is made to the Prayer of Faith, and no more to that Prayer of Faith than to other Prayers of Faith, wherein God is ſought to for gifts and graces.

2 Through this Laying on of Hands, as a mean, the gifts and graces of the Spirit are conveyed, when an Apoſtle layeth on his Hands on a fit believing ſubject. 2 *Tim.*1.6. *Wherefore I put thee in remembrance that thou ſtir up the gift of God which is in thee, by the putting on of the hands of me,* as in the *Greek*. See he came to ſome inward gift of the Spirit by the Apoſtles laying on of his Hands.

2 Here is no inventing of a mean to convey a Promiſe, but it is ſuch a mean as the Lord hath appointed to convey his

his Spirit: by ſuch a mean as the Apoſtle calls a Foundation, ſuch a mean as was a Chanel of the Spirit to *Timothy*. Now as to the application of the Promiſe, no man can ſay that either Baptiſm, Supper, or Laying on of Hands apply the Promiſe. It's the Spirit and Faith alone that apply the Promiſes to the Soul.

3 For Baptiſm and the Supper, concerning which there is more clearneſs of revelation, we dare not ſay they are means through which the graces of the Spirit muſt be conveyed, for God is a free Agent, but means through which the Spirit may be, and hath been conveyed; and the like we ſay of Laying on of Hands, as in *Timothy*'s caſe.

4 There being ſundry means and chanels of conveying the Spirit in the gifts and graces thereof to Believers, and this of Laying on of Hands being one, what ſhould hinder that a Believer may not pray for the conveying of the Spirit in the increaſes of it in this Ordinance? And this may in all Ordinances ſtir us up to pray for it, becauſe God hath promiſed to pour out his Spirit in the times of the Goſpel, *Zach.* 12.10. *John* 14.16,17. *I will pray the Father and he ſhall give you another Comforter, even the Spirit of Truth, whom I will ſend unto you from the Father.* See alſo *John* 14. 26. *John* 16. 7, 13. *Luke* 24. 49. God hath promiſed to pour out of his Spirit upon all fleſh in the laſt days. *Acts* 2.17. theſe being the laſt days we may expect it.

V. 19. *And* Jeſus *aroſe and followed him, and ſo did his Diſciples.*

We here ſee Chriſts condeſcention; he doth not deſpiſe a weak Faith. Had it not been enough, if Chriſt had ſaid, Thy Daughter liveth? but *Chriſt* goes after *Jairus*. Let us learn from *Chriſt* to be eaſie and ready to help afflicted perſons. We may ſee the weakneſs of *Jairus* faith; others with a touch of *Chriſt*, or word of *Chriſts* mouth expected health, but *Jairus* did not expect the reſtoring of his Daughter without Prayer and Laying on of Hands.

V. 20.

*V.*20. *And behold, a Woman which was diſeaſed with an Iſſue of Bloud twelve years, came behinde him, and touched the Hem of his Garment.*

As in *Fairus* ſo in this Woman four things conſiderable,

1 That their miſery brings them both to Chriſt: many would never come to Chriſt were it not for affliction, *Pſalm* 50.15. *Hoſea* 5.15. 6.1.

2 That they ſought help from Chriſt as a Phyſician, placing confidence in him, both for ſoul and body; ſo let us, *Zach.*1.13. *John* 1.16.

3 That as the Woman touched the hem of Chriſts garment, ſee that we touch him by faith. *Rom.*10.6,7,8.

4 The Iſſue of all this, as *Fairus* had help, ſo had this Woman againſt her bloudy Iſſue.

Which was diſeaſed with an Iſſue of Bloud twelve years] *Mark* and *Luke* ſay ſhe had ſpent all her living on Phyſicians, and had ſuffered many things of them. See the covetouſneſs and cruelty of unskilfull and ungodly Phyſicians.

Came behinde him] It's like, becauſe the Multitude throng'd him that ſhe could not come before him.

And touched the hem of his garment] It's like by a divine Impulſe.

*V.*21. *For ſhe ſaid within her ſelf, If I may but touch his garment I ſhall be whole.*

I ſeek one that toucheth me, not one that preſſeth me; as of Chriſt, ſo of his Church, the faith of few touch it, the crowd of multitudes throng it. *Aug. de verb. Dom. Ser.6.*

She thought Chriſt was full of healing power, as the oyntment poured upon *Aarons* head that went down to the skirts of his cloathing; but ſhe miſtook, thinking this flowing out was rather natural then voluntary. As if Chriſt had acted rather by nature then will.

Yet is this nothing for the worſhipping the reliques of Saints, for it was not the touching the garment of Chriſt, but her faith that made her whole.

*V.*22.

V. 22. *But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter be of good comfort, thy faith hath made thee whole; and the woman was whole from that hour.*

Luke adds, *ſome body hath touched me, for I perceive that virtue is gone out of me*, as if a man perceived when blood goes out of his veins.

Queſt. Why would not Chriſt have this miracle kept ſecret?

Anſw. 1 To free the woman from ſcruple, who was troubled in her conſcience, as if ſhe had ſtole her health.

2 To propound her faith for imitation.

3 To prove his God-head by his omniſcience.

4 To ſtrengthen *Jairus* his faith whoſe daughter he was about to raiſe from death.

5 That ſhe might know that ſhe was healed, not from the touching of his garment, but from Chriſt himſelf, who knowingly and wittingly healed her; hence Chriſt ſaith, virtue is not gone out of my garment, but out of me, Chriſt doth not give his Spirit to old raggs and clouts: had the virtue been in the garment it would have had the ſame effect on others that touched it. Chriſt was touched by her Faith. Many follow Chriſt that onelv preſs him, but they onely touch him that lay hold on him by Faith, and know that Chriſt doth not as Princes, caſt their alms they know not to whom.

6 That the woman might come forth as a witneſs. Probably they would not have believed Chriſts teſtimony of himſelf, but her confeſſion muſt needs prevail with them.

Daughter, be of good comfort, thy faith hath made thee whole] Chriſt helps the weakneſs of her Faith. Unleſs her trembling had been faulty, Chriſt would not have raiſed her up. She comes to Chriſt trembling, *Mark* 5. 33. *Luk.* 8. 47. knowing what was done in her, and tells him all the truth. Perſons that do things privily are wont to tremble, fear-

fearing leaſt they be found out, ſo this woman. Now Chriſt encourages her, ſignifying withall that it was not her touching his garment but her perſwaſion of his divine power that conduced to her healing. Yet doth not every faith touch Chriſt, but that onely which is ſaving. Now as ſhe got healing, ſo we remiſſion of ſins by ſuch a faith in Chriſt, and as ſhe went away in peace hereby, ſo by faith in Chriſt we have peace, *Rom.*5.1.15.13.

Thy Faith hath made thee whole] My power hath done it efficiently, *I perceive virtue is gone out of me*; thy Faith hath done it inſtrumentally, not by way of merit, nor as if the *ἐν τῷ credere*, or the act of believing did it, but by way of apprehenſion, receiving my grace and favour. Poor believers, though they come trembling to Chriſt, yet they go from him comforted and ſupported, ſo true is that promiſe. *Joh.*6.37. he calls her daughter, as being by him begotten to a new life; ſo when Chriſt forgave the Palſey-man, he called him Son, *Matth.*9.2.

*V.*23. *And when Jeſus came into the Rulers houſe and ſaw the minſtrels and people making a noiſe:*

*V.*24. *He ſaid unto them, Give place, for the maid is not dead but ſleepeth.*

Jeſus came into the Rulers houſe] Chriſt goes from healing the woman with the bloody iſſue, into the Rulers houſe, where is ſeen both his wiſdom in deferring to help the Rulers daughter, till his daughter was dead, and alſo his goodneſs in helping the Rulers Faith by this miracle on the woman, 2 In raiſing up his Faith, *Fear not, onely believe*, ſo *Mark.*

He ſaw the minſtrels and people making a noiſe] Who were hired at the Funeral to ſing ſome ſorrowful ſong, containing the virtues of the deceaſed; and, to ſtir up mourning and tears from friends and neighbours, there were both men mourners, *Eccleſ.*12. and women mourners, *Jer.*9.17. The heathens thought this a mean to appeaſe the infernal

nal Spirits. *Ambroſ. in Luc.* 8. alſo *Marcellinus, lib.* 19. writes they mourned ſeven dayes, the Men and Women ſinging ſad funeral ſongs: but for piping at funerals it was more late.

Not as if mourning for the dead were unlawful, for *Abraham* mourned for *Sarah*, *Gen.*23.3. alſo *Gen.*50.10. *Joſephs* houſe mourned for *Jacob* with a great and ſore lamentation, and himſelf made a mourning for his Father ſeven dayes, the *Egyptians* mourned for *Jacob* threeſcore and ten dayes, *ver.*3. *Iſrael* mourned thirty dayes for *Aaron*. There were great lamentations made for *Joſiah*, *Zach.*12. 13. *Bos bovem requirit, non ego te frater? Amb. One ox lows for another, and ſhall not we bewail one another?* We are bid to *go to the houſe of mourning*, Eccleſ.7.1. *Bewail the burning the Lord hath kindled*, *Levit.*10.6. but mourning becomes ſinful, 1 When it is exceſſive, *Matth.*2.15. *Rachel weeping for her children and would not be comforted.* *Stephen was mourned for. Act.*8.2.

2 When it is hopeleſs. 1 *Theſſ.*4.13. *Sorrow not as others that have no hope.*

3 When it is feigned. As in theſe hired mourners, *The mourners go about the ſtreets*, *Eccleſ.*12. Many pretend to mourn for thoſe of whoſe death they are glad. 4 When it is heatheniſh, *Levit.*19.28. *Deut.*14.1. the heathens thought theſe to be funeral dues to the dead.

He ſaid unto them, give place] 1 Becauſe of the troubleſome noyſe they made. 2 Becauſe they were no fit witneſſes of the miracle.

The maid is not dead but ſleepeth] 1 Becauſe death to the Godly is as a ſleep, for after ſleep we ariſe refreſhed; ſo in the reſurrection.

2 Becauſe, in reſpect of God, dead men are as if they were aſleep; ſo *Lazarus* is ſaid to ſleep, *Joh.*11.11. All godly ſouls live to him.

3 She was not abſolutely dead, as the multitude thought, as if ſhe could not be brought back again to life, but onely for a while.

4 Though death and sleep are distinguished, yet are they near one to another; for death seems a continual sleep, and sleep seems a short death. Let us not fear death, for God can as easily raise up men from death, as men that are asleep from their sleep.

4 She is not dead in respect of her soul, which is the better part, *Eccles.* 12.7. the Spirit returns to God.

5 In respect of Christ his omnipotent power; death it self was to him but as a sleep, because he knew he could as easily raise her to life as any man could awaken a person asleep; yea more easily, for sometimes we call three or four times to a man in sleep, though yet she might be dead to others. Hence he saith, *Talitha Cumi, i.e.* Damosel arise

But sleepeth] The death of the godly is as a sleep. *Steven* fell asleep, *Act.* 7.60. Sundry of the *Corinthians*, 1 *Cor.* 11.30. *Lazarus*, *Joh.* 11.11. *David* fell asleep and saw corruption: *Act.* 13.36. *Christ is the first fruits of them that slept*, 1 *Cor.* 15.20.

Death is resembled to a sleep, 1 Because of refreshment we have thereby; as the body is refreshed after sleep, so shall we be in the resurrection, after we have slept the sleep of death.

2 In sleep there is such a binding of the sences, that the body seems to be liveless, so that it neither moves nor regards any object that is before it, nor any relation that is next unto it.

Quest. But seeing Christ saith that the maid slept, whether do the souls sleep in the bodies till the resurrection, or are they annihilated till that time?

Answ. They are not annihilated, being they act intellectually, and the souls being *absent from the body are present with the Lord*, 2 *Cor* 5.1,2. They that dye in the Lord are pronounced blessed, from henceforth, the word is ἀπάρτι, from the moment of their departure, *Rev.* 14.13. Now all blessedness consists in action, which is contrary to annihilation.

2 They

2 They do not sleep; if so, why would *Paul* have desired to be dissolved and to be with Christ, *Phil.* 1.23. why doth *Paul* say, *we would not be unclothed, but clothed upon, that mortality might be swallowed up of life*, 2 *Cor.* 5.4. As the souls of the wicked are at present tormented, so the souls of the godly are at present in bliss, *Jude* 7. The souls of the *Sodomites* in *Judes* time were suffering the vengeance of eternal fire. So the rich man, *Luke* 16.24. saith, *I am tormented in this flame*; Not, I may be, or shall be, but *am* at present. Besides the souls under the Altar cry, *How long Lord! Rev.* 6.9. Therefore though Saints have not a personal blessedness before the day of judgement, yet have they a blessedness of soul, the receiving whereof doth not exclude ful personal blessedness at the coming of Christ, but is an earnest peny thereof, as we see in the thief, who was admitted the same day he suffered, not into an earthly paradise, which by the flood was dissolved, but into a Paradise of glory, whereinto *Paul* was taken up, 2 *Cor.* 12.2. compared with *v.*4. That which *ver.*2. he calls *the third heaven*, *ver.*4. he calls *Paradise.*

And they laughed him to scorn] Being carnal, and not considering the power of Christ, they laughed him to scorne, as thinking it absurd and impossible that Christ should restore her to life. Christ rejecting them takes three Disciples to witness this miracle, *Luk.* 8.51. for they were not worthy to see that they did not believe.

*V.*25. *But when the people were put forth, he went in, and took her by the hand, and the maid arose.*

Mark hath it, *Talitha cumi, Damosel, I say to thee, Arise. Talitha cumi*, Christ did not use these Syriack words to be used by way of inchantment, as some have done, supposing by the repetition of these and such like, they could do wonders, but that the power of Christs words in raising up the dead might be made manifest. In that he uses the words, *I say to thee*, *Mark* 5.41. He puts a difference betwixt those who raised up others to life by his power, as

Peter did *Dorcas*, and himſelf who raiſed this Damoſel up by his own word and power. *q.d.* I the Lord of life and death command thee, who though thou art dead as to nature, yet thou ſleeps as to me, I command thee that thou ariſe and ſtand up. The learned ſay *Cumi* is a *Syriack* word which ſignifies to ſtand, which is the poſture of men in health, in oppoſition to lying which is the poſture of ſick men.

Took her by the hand] *Luke* adds, he ſaid, *Maid, ariſe*, ſuch a voice after to *Lazarus, Lazarus, come forth.* The voyce was from his humane nature, the power from his divinity. It was the omnipotent Word of God and of the man Chriſt.

Luke adds that her Spirit came again and ſhe aroſe, *cap.*8. 55. ſtraightway: the immortal ſoul of man is ſeparable from the body; ſo *Eliah* ſtretched himſelf upon the child and ſaid, *I pray thee, O Lord, let this childs ſoul come into him again*, 1 *King.*17.21. in death the body returns to duſt, and the Spirit to God who gave it, *Eccleſ.*12.7. now when God permits a ſoul to return to its body, it's quickned and riſes again, as we ſee in *Ezekiels* dry bones, *cap.*37.7.

*Mark cap.*5.42. adds, that her Parents were aſtoniſhed with a great aſtoniſhment, as ſuch ſuddain ſights are wont to do.

*Luke cap.*8.56. adds, *He charged them that they ſhould tell no man what was done:* not that he would hinder perſons from believing on him through the fame thereof, but to ſtop the rage of the Phariſees againſt him, who were ſorely provoked by his miracles. 2 To teach us from his example to ſhun all deſire of vain glory, ſeeing he would have ſo great a work concealed. 3 That the ruler and his wife might not be proud of this priviledge.

And the maid aroſe] *Mark* adds, Chriſt commanded *to ſet meat before her. cap.*5.53. to ſhew not onely that ſhe was alive, but alſo was well and in health.

*V.*26. *And*

V.26. And the fame hereof went abroad into all that Land.

Leſt any man ſhould think the Miracle was feigned, Chriſt adds, *The fame hereof went abroad into all that Land.* The whole Countrey were witneſſes and doubtleſs praiſed the work, as a new unheard of thing, and conſequently acknowledged Chriſt as the *Meſsias*. There were three Chriſt raiſed from death, this Maid, the Widows ſon of *Naim* and *Lazarus*.

V.27. And when Jeſus *departed thence, two blinde men followed him, crying and ſaying, Thou Son of* David *have mercy on us.*

In this Hiſtory three things, 1 The Petition of two blinde men, ſet down, 1 From their following Chriſt and crying unto him in the way, *v.27.* 2 From their following him to the houſe, *v.28.*

2 We have Chriſt his grant, amplified, 1 From the antecedent Queſtion, *Believe ye that I am able to do this?* together with the blinde mens Anſwer, *They ſaid unto him, Yea Lord.* 2 From the preſent cure, *v.29. Then touched he their eys, ſaying, According to your faith be it unto you.*

3 From the following effect, *v.30. Their eys were opened.*

4 From the Injunction Chriſt lays on them, *v.30. Jeſus ſtraitly charged them, ſaying, See that no man know it.*

3 The unthankfulneſs and diſobedience of the blinde men. They, when they were departed, ſpread abroad his fame in all that Countrey.

Two blinde men] Theſe (whether from the reports of his Miracles, or whether from the Propheſie of the *Meſsiah*, *Iſai 35.5. The eys of the blinde ſhall be opened*) deſire Chriſt to reſtore their ſight.

The loſs of ſight is a great loſs. 1 Sight is the largeſt of ſenſes, whereas the ear onely takes in ſounds, the ſmelling takes in odours, but the eye takes in, not onely quantities and

and motions, but colour and figure. *The eye is not ſatisfied with ſeeing, Eccleſ.*1.8.

2 Sight is the moſt comfortable ſenſe. There are many glorious objects in Heaven and Earth, but little content ſhould we have, had we not ſight to behold them. Hence to behold the glorious objects of Heaven, the eys ſhall be raiſed up; ſo that we ſhall ſee our Redeemer, *not with other, but with theſe eys, Job* 19.26.

3 Sight is the moſt affective ſenſe. No ſenſe runs quicker into the ſpirits of men. Hence *Jacob*, though he heard *Joſeph* was alive, yet *would go and ſee him before he dies, Gen.*45.28. *Matth.*13.17.

4 Sight is the moſt ſatisfactory ſenſe. See how greatly the Queen of *Sheba* was ſatisfied with what ſhe ſaw, 1 *Kings* 10.4,7. ſhe had heard of *Solomons* glory, but ſhe did not believe it till her eys had ſeen it, then ſhe breaks out, *v.*8. *The ſight of the eys is better than the wandring of the deſire, Eccleſ.*6.9.

The affliction of theſe blinde men was the greater, in that they were deprived of this ſenſe; yet even ſuch ſometimes have the want of ſeeing eys made up with ſight of minde, as *Didymus* St. *Hieroms* Maſter, who was comforted by a Friend that came to viſit him, that though he wanted the eys which Mice and Flies had, yet he had an intuitive mental ſight, which Angels had, by which God was ſeen.

About theſe blinde men conſider, 1 Their Importunity. They followed Chriſt, and ſpake and cried unto him. Senſe of miſery ſhould make us importunate; ſo the Woman of *Cana, Matth.*15.22. and the Widow with the unjuſt Judg. *Luke* 18.7 . *Acts* 12.5.

2 Their faith. *Thou Son of David have mercy on me.* It was the ordinary ſtyle of the *Meſsias*, for the Promiſes made to *David*, 2 *Sam.*7.12,13,16. *I will ſet up thy ſeed after thee, and will eſtabliſh the throne of his kingdom for ever.*

Pſalm

Psalm 89.3,4. *I have sworn unto* David *my servant, thy seed will I establish for ever, and build up thy throne to all generations.* *Psalm* 132.11. Hence the children cried, *Hosanna to the Son of* David, *Matth.* 21.16. Now the People judged by the great Miracles Christ did, that he was this Son of *David*, *John* 7.31. The People believed on him, and said, *When Christ cometh, will he do more Miracles than those which this man hath done?*

As these blinde men saw the God-head of Christ shine forth in his Miracles, so saw they the humane nature of Christ, in that he was *Davids* Son; and so they rested on him as the *Messias*, both God and Man.

*V.*28. *And when he was come into the house, the blinde men came unto him, and* Jesus *saith unto them, Believe ye that I am able to do this? they say unto him, Yea Lord.*

Christ defers the answering of them to try their faith and patience, hence he answered them not in the way, till they came to the house where he was, which was at *Capernaum*, *c.*4.13.

Believe ye that I am able to do this?] *Quest.* Whether belief of Gods power without the mercy of God be the object of our faith?

Answ. Christ saw their belief of Gods mercy, because they desired mercy, and because they acknowledged him, to be the *Messiah*; the doubt lay onely about Christs power.

They say unto him, Yea Lord] Where there is a belief of Gods power, there is a knowledg, in some measure, that we do believe it. Faith is like a Bucket, every faith draws something from God; the greater the Bucket is the more is drawn at a time. Yet doth a weak faith receive Christ, and his benefits, as a weak Palsey shaking hand is able to receive a pardon.

*V.*29.

V.29. Then touched he their eys, ſaying, According to your faith be it unto you.

That Chriſt may ſtir them up to examine their faith, he tells them that they ſhall receive according to it, withall puts a difference betwixt the meritorious cauſe of their healing, which was himſelf, and the Inſtrument apprehending and receiving this benefit which was their faith.

2 And withall ſhews that faith doth not go empty handed from God. *John 6.37. He that comes to me I will in no wiſe caſt off.*

V.30. And their eys were opened, and Jeſus *ſtraitly charged them, ſaying, See that no man know it.*

Their eys were opened] Not their ey-lids but their eys; ſome skin growing over, Chriſt with his touch healed and gave them a perfect power of ſight.

And Jeſus *ſtraitly charged them, ſaying, See that no man know it*] That is, till I give you leave to divulge it.

The Reaſons were, 1 Leſt the Phariſees ſhould, being moved with envy, cauſe him preſently to depart, as ſhortly they did.

2 That, after his Doctrine had been further preached, this and divers other Miracles might come out together, and the matter be ſo much more ſtupendous, as it was in *Elizabeth*, who hid her ſelf five moneths, *Luke* 1.24.

3 To teach us ſobriety that we ſhould be ready to do good in ſecret, though no preſent praiſe ſhould accompany our ſo doing.

V.31. But they, when they were departed, ſpread abroad his fame in all that Countrey.

Queſt. Whether did the blinde men well herein?

Anſw. In no wiſe. Whatſoever good meanings they might have, of promoting the glory of Chriſt, or of ſatisfying thoſe who queſtioned them how they came to their ſight, yet ought they to keep cloſe to the command of Chriſt, *Prov.*4.24,25. No ſacrifice is like obedience: they were e

were not called to ſpread the Name of Chriſt to others, hence they ſinned. Every ſoul that ſpreads the Name of Chriſt had need to look to his and their call. Some perſons have no call at all. Wicked perſons have no call *to take Gods name in their mouth,* nor godly men neither, in theſe caſes wherein they are expreſly forbid.

Let not any pretence in the world exempt us from a plain command of God, not the ſaving of our liberties, lives, eſtates, no not the promoting the glory of Chriſt. Not to ly for God, *Job* 13.6,7. It was a good ſpeech of a late Prince in this Nation, *Sin not againſt Conſcience no not for the ſake of the holy Trinity.* The works of Chriſt are to be publiſhed abroad, but not againſt an expreſs command of Chriſt. And ſo much more cautelous ſhould we be, when we are ſtraitly charged not to violate this or that command, as the blinde men were here ſtraitly charged or threatened, as Expoſitors render the word: though all the commands of Chriſt are grounded upon reaſon, yet are we not too curiouſly to pry into the reaſon of the commands, as probably theſe blinde men might do, as to look to the command it ſelf. If it be interpreted to be ſawcineſs to diſpute the commands of men, who are over us, what ſawcineſs is it then to diſpute the commands of the Lord? Neither can the blinde mens good intention excuſe them, for *Uzzah* had the ſame, and *Paul* in perſecuting the Saints, *Acts* 26.11. nor yet their zeal, for the *Jews* in ſtabliſhing their own righteouſneſs, had the zeal of God herein, *Rom.* 10.2,3.

*V.*32. *As they went out, behold, they brought to him a dumb man poſſeſſed with a Devil.*

In this Hiſtory we have theſe things, 1 A dumb man poſſeſſed with a Devil brought to Chriſt, *v.*32.

2 The caſting out the Devil by Chriſt, *v.*33.

3 The effects hereof, 1 *The multitudes marvelled, ſaying, It was never ſo ſeen in* Iſrael, *v.*34.

2 The Phariſees blaſphemed, ſaying, *He caſteth out devils through the Prince of the devils.*

A dumb man] That is deaf and dumb, for they that are deaf from their birth are wont to be dumb, for they that cannot hear cannot learn words to expreſs themſelves. There were many perſons would not believe there were any devils, as Sadduces and others: for the conviction of theſe, when they ſhall ſee ignorant men poſſeſſed to ſpeak ſtrange languages, they never learned, as *Greek* and *Latine*, they may ſee there are devils. This cure amongſt the reſt hath a *Behold* put upon it. It's probable that this man was not dumb from his birth, but made dumb by the devil, becauſe, when the devil was caſt out the dumb ſpake.

Now if you ask why God would ſuffer the devil to poſſeſs men? It is to let us ſee the power that the devil hath in poſſeſſed men, for look as when he poſſeſſes the body he makes one blinde, another deaf and dumb, and bindes a third that they cannot move themſelves, as he did that daughter of *Abraham*, *Luke* 13. 16. for eighteen years together, ſo Satan when he reigns in the hearts of natural men, he makes them blinde, dumb, deaf, and ſenſeleſs, to all ſpiritual things.

V. 33. *And when the devil was caſt out, the dumb ſpake, and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.*

God hath given us our tongues to ſound forth his praiſes, and means whereby we may edifie one another; hence thoſe Satan cannot draw to blaſphemy, railing, filthy ſpeaking, he lays ſnares for to make them dumb, as it's like he did this poor man.

Chriſt doth not require faith of this poſſeſſed man, as he did of the blinde men, becauſe he was dumb and deaf, and being deaf he could neither hear nor anſwer; but Chriſt, upon the intreaty of thoſe who brought him, healed him.

Chriſt

Chriſt requires of us onely acording to the means he gives.

Devil was caſt out] For the manner of the caſting out of the devil the Text is ſilent, it's like Chriſt commanded the devil to come out of him.

Multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael] *Hyperbole*, for Chriſt had done greater miracles, from which the multitude did not derogate.

1 But the ſcope of the preſent wonderment was to ſtir up one another to look on him as the *Meſsiah*. Wonder was the beginning of Philoſophy; *Propter admirari cœperunt homines Philoſophari*, here wonder was the beginning of ſalvation.

2 To extol Chriſt above any of the old Prophets, as *Elias, Iſaias, Jeremy*, &c. none of whom had done ſo many and ſo great miracles. Chriſt ſpent a whole day in doing miracles. Chriſt did not lay ſtaff upon the ſick, nor cover them with his garment, but cured them with his Word.

V. 34. *But the Phariſees ſaid, He caſteth out devils through the Prince of the devils.*

Look as the Sun, Moon and Stars, according to the variety of the ſubject, have variety of influences, the Sun ſoftens wax, hardens clay, they beget one thing and corrupt another; ſo the Sermons and Miracles of Chriſt, which ſtir'd up admiration and reverence in the multitude, in the Phariſees ſtir up oppoſition and blaſphemy. One cauſe brings forth diverſity of effect, as the Word, 2 *Cor.* 2. 15. and alſo the Supper, 1 *Cor.* 11. 29.

The Phariſees ſaid, He caſteth out devils] Here was their blaſphemy, not far from the ſin againſt the holy Ghoſt, if not the very ſame, out of malice to aſcribe that to the devil which was done by the finger of God. Men that are maliciouſly affected will calumniate the moſt glorious works of God, yea and ſpeak againſt Preachers and their Sermons and expoſitions, how godly ſoever.

Through the Prince of the devils] The Prince of the devils

vils is the same that is called the Prince of this world, *John* 12. 31. As there is an order among the good Angels, so is there among the devils, *Eph.6.*12. Thus did the Pharisees blaspheme, *Matth.* 12. 24. *Luke* 11. 15. against whom Christ sufficiently disputes, *That if Satan cast out Satan, how can then his Kingdome stand?* Now this Prince of the devils is the same that elsewhere is called *Beelzebub*, the god of Flies, an idol of the *Ekronites.*

V. 35. *And Jesus went about all the Cities and Villages, teaching in the Synagogues, and preaching the Gospel of the Kingdome, and healing every sickness, and every disease among the people.*

We have four things considerable to the end of this Chapter.

1 The mercifull and charitable affection of Christ, in that he went about all the Cities and Villages, preaching the Gospel and healing their diseases, therein showing mercy to their souls and bodies, *v.* 35.

2 The motive that moved him thereto, which was his compassion, or his yerning bowels, *v.* 36. σπλαγχνίσθη is the word. Compassion is the feeling of another mans passion.

3 The object of this compassion, it was forlorn souls who were as sheep without a Shepherd. For though they had *Annas* and *Caiphas* and many others Priests, Scribes and Pharisees, who boasted themselves to be Pastors, yet Christ did not acknowledge them so to be.

4 The remedy Christ propounds for relieving these famished souls, which was, that Christ speaks unto his Disciples, and in them to all other Christians, who were potent with God, to pray to the Lord of the Harvest to send forth labourers.

Two grounds Christ gives for our so praying,

1 The greatness of the harvest, multitudes of hearers not yet converted, and many converted persons who stand need of building up.

2 The

2 The fewness of labourers, that is of such who were able and willing to work in Gods Vineyard.

Jesus went about all the Cities] Here's Christ his unweariedness in doing the Lords work. It appears they had Synagogues both in Cities and Villages, *John* 18. 20. Jesus said, *I spoke openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing.* Now Christ went up and down to preach among them. Where people have any desire after means of grace, some help should be afforded to them, *Acts* 16. When *Paul* in a Vision saw a man of *Macedonia* saying, *Come over and help us*, *Paul* gathered that he had a call to go thither.

Moreover, because the Apostles and Christ could not go every where, they went onely to the Cities and Villages, that from thence the Gospel might be scattered up and down in the Country.

And Villages] For even the souls of persons in Villages ought to be precious; such was *Cenchrea* a Village and Haven near to *Corinth.* Many Preachers thrust together in Cities for outward accommodations, yea even there where their Ministry is loathed, whiles many poor breathing souls in the Villages are hunger starved. There may be a temptation upon Teachers herein, who are heartless in preaching, unless they have a numerous auditory to hear; we may desire to preach to many, because where there are many in likelihood some will be gained; yet not to preach onely to many, for where the Gospel comes but now and then, people are apt to receive it with more relish: as in fishing so in preaching, in fresh waters where the net is cast seldome there is now and then the greatest draught of fish, so where the Gospel comes but seldome, persons often highly esteem it, whiles the commonness of *Manna* begets a loathing of it.

Besides poor people in Villages have not so much proud argu-

arguments againſt the Goſpel as thoſe who live in Cities have. Let no man think himſelf too good to preach in Villages, conſidering the Lord Chriſt hath gone before herein, and conſidering the vvorth of a ſoul. Chriſt vvas both a Catechiſt of and a Preacher to poor Country people. *Peter* and *John* preached in the Villages of the *Samaritans*, *Acts* 8.25.

Preaching the Goſpel of the Kingdome] So called becauſe the ſubject matter of it is to hold forth the Kingdome of Grace and Glory. 2 Becauſe it holds forth the means thereunto. See *Matth.* 4. 23. *Mark* 4. 11. *Col.* 4. 11.

Healing every ſickneſs and every diſeaſe] There's a diſtinction betwixt ſickneſs and diſeaſe. Sickneſs is any diſtempered inequality of humours, whereby the body is more or leſs diſabled from its proper ſervice. Diſeaſe is ſome malady that affects us in one kinde, as fever, conſumption. Chriſt healed all theſe, 1 That perſons might ſee his divine power, while no ſickneſs nor diſeaſe was too hard for him.

2 That having their bodily maladies cured they might ſeek to him for their ſouls.

V. 36. *But, when he ſaw the multitudes, he was moved with compaſsion to them, becauſe they fainted, and were ſcattered abroad as ſheep having no Shepherd.*

Moved with compaſsion] Though they had Phariſees and Lawyers, yet they ſtudied their own profit, not the good of the flock, eating the fat and clothing themſelves with the wool, but did not feed the flock; the diſeaſes did they not ſtrengthen, nor heal that which was ſick, nor binde up that which was broken, nor bring again that which was driven away, *Ezek.* 34. 2, 3, 4. They put on a pretence of Religion for gain ſake, and were diſtracted into miſerable parties. They profeſt themſelves to be *guides of the blinde, the light of them that were in darkneſs, the inſtructors of the fooliſh*, *Rom.* 2. 17, 18, 19. but they were not ſo, for they

they corrupted the Law, and were partial therein, making void Gods commands by their traditions.

Now Chriſt conſidering all this, was moved with compaſſion towards theſe poor people, whoſe condition was ſad, having none to break the bread of life unto them. Their ſad condition is ſeen:

1 In what danger is the City when it hath no Seer? the body when it hath no eye? It's not enough for children to have a loaf of bread by them, but ſome muſt divide it unto them.

2 Becauſe of natural ignorance. Man naturally is like a ſheep gone aſtray, *Iſai* 53. 6. which brings not it ſelf home unleſs it be ſought, *Luke* 15. 4. the Eunuch could not underſtand without ſome guide, *Acts* 8. 30.

3 The flock is in danger to be torn by Wolves, *Acts* 20. 29.

Uſe 1. Be exhorted from Chriſts example to have compaſſion to the ſouls of men.

Grounds hereof.

1 The preciouſneſs of the ſoul, more worth then a world, becauſe a world cannot redeem it: A mans ſoul is himſelf, *Luke* 9. 26. *What ſhould it profit a man to gain the whole world and loſe himſelf?* If thou loſeſt thy ſoul thou loſeſt thy ſelf. We have 2 hands, eys, ears, if we loſe one we have another, but we have but one ſoul, loſe thy ſoul thou loſeth thy ſelf. Our bowels yern to ſee a boat or ſhip full of paſſengers on ſinking, how much more to ſee a ſoul ſinking into the pit of hell? We weep and ſympathize with them who are in bodily affliction, *Job.* 30. 25. *Did not I weep for him who was in affliction?* And ſhall we not ſympathize with ſoul-miſeries? inſtances of yerning affections to the ſouls of men. *Samuel* for *Saul*, 1 *Sam.* 16. 1. *Jeremy* for the King, Queen, *&c.. Jer.* 13. 17. *Paul* ſpoke of ſundry Profeſſors weeping, *Phil.* 3. 18. *Of whom I have told you often, and now tell you weeping*; Chriſt wept over *Jeruſalem* for their omiſſion of a day of grace, *Luke* 19. 41.

2 Con-

2 Consider what a loss the loss of one soul is. It's a remedilesse loss; therefore such a love of soul, we should have upon us, that if any pains or study would save a soul, if any cost or travel would do it, if denying a mans credit, profit, ease or pleasure, if stooping and laying our hands under the feet of souls would do it, if prayers, and tears, and sweating our selves to death would do it, if sacrificing our lives to stinking prisons, howling wildernesses, and burning flames would do it, we should not think any thing too much to the saving of one soul.

3 It's the highest degree of alms. We all yern towards perishing bodies, let us also to perishing souls; yea it's such an alms as every one can give, as *Peter* and *John* said, *Silver and gold have I none, but such as I have give I thee.*

Because they fainted] As the bodies of men faint when nourishment is withdrawn, so also do souls.

And were scattered abroad as sheep having no Shepherd] As sheep expose themselves to the prey of Wolves and wilde beasts, and cannot bring themselves home unless the Shepherd gather them home, *Psal.* 119. 176. *I have gone astray like a sheep, seek thy servant*, so it is with men by nature. God must seek them and bring them back, yea he must keep them in with his Shepherds crook and defend them. Now this poor multitude had not such Shepherds, but such as onely sought themselves and not the good of the sheep.

V. 37. *Then saith he unto his Disciples, The harvest truly is plenteous, but the labourers are few.*

V. 38. *Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

The harvest truly is plenteous] By harvest he means multitudes of people who were ready to receive the Gospel, *Joh.* 4. 35. *The fields are white ready to harvest.* They were ready to receive the doctrine of salvation, and so to be brought into the barne of the Church. Christ hereby inflames

flames the minds of the Diſciples to go out to preach. Herein are two arguments.

1 The good ſucceſs former Prophets and teachers had that their doctrine took root and grew up to a harveſt.

2 From the eaſineſs of the work; it was in a great meaſure made ready to their hand, being come to a harveſt. As Corn periſhes if it have none to gather it, ſo people of good affections if they have none to build them up.

The labourers are few] *Obſ.* 1 The office of a preacher is to be a labourer, 1 *Theſſ.* 5.12,13. *Know them which labour among you and are over you in the Lord,* 1 *Tim.*5.1. Hence a miniſter is called ὑπηρέτης under-rowers of ὑπὸ under and ἐρέτης a rower, becauſe under Chriſt the chief Pilot, they row the ſhip of the Church towards heaven. Now rowing is a very painful work. *Vide Beza.* They do not onely labour in the word, but in prayer alſo, *Col.*4.12. Hence have they a due right to their maintenance. *Pharaoh* reſerved the Prieſts living, *Jezebel* maintained four hundred falſe Prophets, *Micha* maintained a *Levite*: the *Levites* had not near the ſervice we have, yet was his maintenance greater then any of the Tribes. They are Souldiers, therefore to be maintained of them for whom they fight, 1 *Cor.*9.7. To ſay preachers muſt have but for bare neceſſity, is to no purpoſe, for how can they then be hoſpitable?

Are few] Here's the cauſe of the ſending out the Apoſtles, of which *cap.*10.1. for onely *John* the Baptiſt and Chriſt laboured, the Scribes and Phariſees being given to their pleaſures and profits.

Cauſes why ſo few labourers.

1 Love of eaſe; whereas much ſtudy is a wearineſs to the fleſh, *Eccleſ.*12.12. Offer not that to God which coſts thee nothing.

2 Inability of hearers to difference betwixt doctrine and doctrine, hence ſuperficial, raw, indigeſted notions are

as well or better liked then ſolid and ſubſtantial truths.

3 The diſcouragement that Preachers in many places finde; every man elſe is incouraged but they diſcouraged, partly from the cenſures that paſs upon their doctrine, and partly from ſtrait-handedneſs. Every calling, as Phyſician, Lawyer is rewarded, onely what preachers have in many places is counted as alms, hence there are but few labourers, and were it not for conſcience towards God there would be much fewer.

4 The ſtrictneſs of the account, that they muſt anſwer for the ſouls committed to them, *Ezek.*5.17. *Heb.*13.17. *Act.*20.26,27.

5 The multitude of buſineſs that lyes upon a faithful labourer. What a buſineſs is it to make one ſoul lye level upon Chriſt? ſometimes full of fears and doubts for want of comfort, ſometimes falling into ſpiritual pride in the enjoyment of it, ſometimes wraſtling with an angry God, ſometimes conflicting with a ſcrupulous conſcience, ſometimes a ſoul thinks all he hath done is in vain, and that he is caſt out of Gods ſight, *Pſal.*31.22. One wants knowledge, another comfort, another reproof; one is a babe, another a grown man. Now the work being ſo weighty, few that know the weight of it are forward to venture on it, it being a burden too heavy for the ſhoulders of Angels.

Cyprian complained in his time that perſons would not take the over ſight of flocks, but perſons betook themſelves to be Merchants, *&c.* rather then to be thus employed. After his time the miniſters by reaſon of perſecution were ſo few, that neceſſity compel'd to commend two or three congregations to one paſtor, whence came the corrupt cuſtome of *Commendums.*

Hiſtory of Trent.

Preaching is counted the eaſieſt buſineſs (and as many uſe it ſo it is) but to preach that our words may be as goads to the dull Ox, and as nails to the faſtening of inſtructions,

Eccleſ.

Eccl. 12.11. to be like a good housholder that brings forth new and old, *Matth.* 13.52. to search into the deep things of God, and to follow a mans work there, where he left it, till a spiritual building be erected, who is sufficient for these things?

V. 38. *Pray ye therefore the Lord of the harvest that he would send forth* (or in the Greek, *cast forth*) *labourers into his harvest.*

Christ here propounds a remedy for the want above mentioned, *viz.* to pray to the Lord of the harvest, *&c.* Christ hereby not onely informes us of the backwardness of men herein, but also pricks on the Apostles and others to accept of such a call.

Moreover here is signified not onely a disposing providence to send teachers to this or that place, but also a bestowing of special power with peculiar commands and gifts, which well agrees with the call of the Apostles in the next chapter. As the Embassadors of Princes are directed to their residence, and their continuance determined by the Prince how long they shall remain, so are teachers disposed of God in like manner. He carries them from one place to another, *Jonah* from *Israel* to *Nineveh*.

Pray ye the Lord of the harvest] It's the Lords work to send forth labourers, *Act.* 1.24. *Shew whether of these two thou hast taken.* The holy Ghost bad *separate Paul and Barnabas to the work*, *Act.* 13.2. Yet prayer hath been a means to obtain such teachers, to get them out of prison, *Act.* 12.12, 13. to get them from one place to another, *Philem.* 22. *I trust that through your prayers I shall be given to you.*

Strive we then to be fervent with God in prayer herein: as a faithful teacher is one of the greatest blessings, so the contrary is a great curse. We are earnest with God for many other things, O strive to be earnest for this. But because wants set an edge upon prayer, lay open before the Lord thy six or seven children, and three or four servants, who

are yet in the ſtate of nature, nay there are thouſands in their conditions, and therefore for their ſakes come and help.

Grounds of thus praying.

1 Gods command: every command of God is to be obeyed, therefore pray. God commanding perſons thus to pray, doth not mean to ſend them away empty handed when they do pray.

2 The miſchief that comes where ſuch planters and waterers are abſent, all runs to ruine moſtly in the want of ſuch. Some places famous for religion, when ſuch lights have been removed what darkneſs hath been?

3 The multitudes of buſineſs that God hath for labourers to do. *Paul* would have gone to the leſſer *Aſia* and *Bythinia*, but the ſpirit ſuffered him not, but when a man of *Macedonia* prayed, *Come over and help us*, they obtained *Paul*, *Act.*16.6,7,9. When there is plenty of work and ſcarcity of labourers, you muſt beſides paying be fain to pray, ſo it is in this caſe.

4 Prayer is a mean to get ſuch teachers, its a mean to obtain every bleſſing from God, *Matth.*7.7. therefore this bleſſing alſo.

5 It's a ſingular bleſſing unto a people to *have their eyes behold their teachers, and not to have them removed into a corner, Eſa.*30.19,20. The contrary is a curſe, *Amos* 8.11, 12. *To go from ſea to ſea to ſeek the word of the Lord, becauſe of the famine of the word.*

God onely gives ſuch teachers, *Jer.*3.15. *I will give you paſtors after my own heart, which ſhall feed you with knowledge and underſtanding.* For this end Chriſt aſcended into heaven, *Eph.*4.10,11,12,13. In the 68 *Pſalm* 18. Its ſaid, Chriſt received gifts; in this place its ſaid, he gave gifts; the meaning is, Chriſt hath received gifts from his Father, and given them to men.

7 The benefits of faithfull Teachers, as, 1 Converſion,

ſion. *How ſhall they believe without a Preacher?* *Rom.* 10.14. *Acts* 2.37,38. *Acts* 26.18.

2 Edification, to wit, building up ſouls converted. *Paul* perfected what was lacking in the *Theſſalonians* faith, 1 *Theſſ.* 3.10.

3 Direction in difficult Caſes, together with ſatisfaction in ſcruples, ſo that the ſouls of perſons are kept in peace, *John* 9.3.

4 To kindle affections when ſouls are dead; how were the affections of the Brethren at *Epheſus*, *Acts* 20.36. and *Tyre*, *Acts* 21.5. kindled? and the three thouſand pricked? *Acts* 2.37. The hearts of the Diſciples going to *Emmaus were on fire whiles Chriſt ſpoke to them?* *Luke* 24.32.

5 Relations kept in the way of duty; fathers, children, husbands, wives, princes, ſubjects, maſters, ſervants.

6 Soul watchfulneſs, *Heb.* 13.17. *They watch for your ſouls.* *Iſai* 62.6,7.

7 They wraſtle with the Lord in prayer, and give him no reſt till they obtain mercy for a people, *Iſai* 62.6,7.

8 They gather Gods harveſt into barns, that is, ſouls into Churches here, and into glory hereafter.

That he would ſend forth Labourers into his Harveſt] Seven grounds hereof.

1 The need there is of ſuch Labourers: as a Field will be overgrown with Weeds if the Husbandman ſend not Labourers into it, ſo will the hearts of men where there are not ſuch Labourers to weed. And as when Corn is ripe it will be apt to ſhatter if there be not Labourers to inn it, ſo people of good affections are apt to decline where there are not Labourers to perfect young comers on. The need of ſuch is ſeen, in that yearly there are ſo many thouſands born Children of Wrath. And in that the hearts of good men are liable to ſo many decays and coolings.

2 The great bleſſing there is by ſuch Miniſtry and labour;

bour; and needs muſt it bring a bleſſing, becauſe it roots out that which will be the ruine of any place, I mean ſin, *Prov.* 28.2. Yea nothing doth more bleſs a place than ſuch Labourers, 2 *Chron.* 11.17. The godly Prieſts and Levites that came to *Rehoboam* ſtrengthened the Kingdom of *Judah.*

3 Becauſe the Harveſt is Gods; it's called his Harveſt, therefore it belongs to him to ſend forth Labourers into it. Now they that are of Gods ſending are endued with gifts and grace.

4 Becauſe they cannot preach unleſs he ſend them, *Rom.* 10.14. *How ſhall they preach except they be ſent?* The leaſt degree of ſending is to have ability to divide the word.

This ſending is, 1 Inward, when a man having the love of ſouls ſtamped upon his heart is made willing to offer up himſelf to this work. *Iſai* 6.6,7,8.

2 Outward, becauſe too many out of pride and ſelf-conceitedneſs are ready to put themſelves forward this way: hence God hath appointed that perſons that are to go out be firſt approved by men thereunto appointed. Elſe *Jer.* 23.21. *I have not ſent theſe Prophets yet they ran.*

5 As the primitive work of ſending is Gods, ſo there is ſomething in ſending which is ours, to wit, that we ſhew our ſelves willing to be ſent. When God had ſent one of the *Seraphims* to *Iſaiah* with a coal in his hand to touch his mouth, meaning a burning zeal to Gods glory, and when the Lord asks the queſtion whom ſhall I ſend, and who ſhall go for us? the Prophet then anſwers, *v.*8. *Here I am ſend me, Iſai* 6.6,7. Men to whom God hath given Abilities ſhould be forward to put forth themſelves. Out of love to ſouls they may deſire the Office of a Biſhop, 1 *Tim.* 3.1. yea they muſt out of a ready minde take the overſight of the flock of God, 1 *Peter* 5.2. *Not by conſtraint but willingly, not for filthy lucre but of a ready minde.*

6 All

6 All the success that is in any mans Ministry, how fully soever sent, or how willing of himself for to go, is from God. So that the force of the Reason is, he hath the power of succeeding and making Ministry effectual, therefore he hath the power of sending. We preach to persons to turn from darkness, *Acts* 26.18. but God turns them. *Isaiah* preached a long time, *Isai* 53.1. yet because the arm of the Lord, or the power of the Lord, was not revealed to souls, there were so few converted, that he cries out, *Who hath believed our reports?* yea he and the children God had given him were as signs and wonders. If God go along *Peter* shall at one Sermon convert three thousand. All our Preaching is but as the rigging of the Sails, which avails not unless the Winde blow. When he opens none can shut, when he shuts none can open. *Rev.* 3.7,8. yet must we in a patient manner make trial what success God will give us in our Ministry, imitating *Peter*, *Luke* 5.5. who had toiled all night and taken nothing, yet would at Christs word further let down the net. And truly persons sent by God usually have their labours blessed to the converting and building up of some souls. *Jer.* 23.21,22.

7 It is the Lord that maintains them in their work, *Acts* 18.9,10. *Be not afraid, but speak and hold not thy peace, for I am with thee.* He holds the seven stars in his right hand, *Revel.* 1.16,20. now the right hand is the hand of strength and power, *Jer.* 1.18,19. saith God to *Jeremy*, *I have made thee an Iron Pillar and a Brazen Wall, they shall fight against thee, but not prevail.* Seeing God maintains persons herein, it's fit he have the sending of them.

CHAP. X.

WE have in this Chapter three things to be premiſed.

1 The occaſion and coherence, which was, multitudes coming to Chriſt with deſire to hear the Goſpel, he was moved with compaſſion towards them, *cap.* 9. 7. Seeing them as Sheep without a Shepherd, he conſults to ſend out his Diſciples, and therefore before he ſends them forth, he bids them *pray to the Lord of the Harveſt to ſend forth Labourers*, which the Diſciples doubtleſs did; hence as an anſwer of their prayers, Chriſt as the Lord of the Harveſt ſends forth Labourers, even his twelve Apoſtles.

2 That there is difference betwixt this ſending and the election of the twelve, mentioned *Luke* 6. when Chriſt choſe them that he might inſtruct them, that in time to come they might be ſent out: Chriſt will have thoſe whom he ſends out firſt to be Diſciples before he will ſend them out: he mentions not here their chuſing, but onely their ſending, becauſe he had choſen them before.

3 That this ſending forth of the twelve Diſciples or Apoſtles differs from that ſending forth of the twelve, mentioned *Matth.* 28. 19. this being onely particular, that they ſhould go into the Land of *Judea*, that being for them to go into all the World, and was to continue till the end of the World, *Matth.* 28. 20. Contrarily this ſending may ſeem to be onely temporary, and that the Commiſſions here and there do *tota ſpecie*, in the whole kinde differ, and that that is not an enlargement of this commiſſion but another.

1 Becauſe at this ſending Chriſt impowers them to preach and do Miracles, but there he impowers them to make Diſciples and baptize them.

2 Becauſe theſe are forbidden not to go into the way of the *Gentiles*, nor into any City of the *Samaritans*, but the twelve

twelve sent out *Matth.* 28.19. are commanded to make Disciples all Nations, and to preach the Gospel to every creature, *Mark* 16.15. these were onely to go to the lost Sheep of the House of *Israel.*

3 Because these were to make no manner of provisions for their Journey, of Gold, Silver nor Brass in their Purses, but the Preachers in the following order of the Scripture are required to be hospitable; now they cannot do this unless they have wherewithall to do it, as Money, *&c.* also to make all provisions, *Luke* 22.35.

4 Because here are onely barely named twelve, and no provision for others after them, as there is, *Matth.* 28.19. nor no precept unto any other Preacher but unto them.

5 It appears from *Luke* 22.35. *When I sent you forth without Scrip, wanted ye any thing?* and they said, Nothing. But now, he that hath a Purse let him take it, and likewise a Scrip, *&c.* Where the word *have sent* signifies the command to be at an end, and the word *now* imports another different command to be given to them.

6 The Apostles, when they went to the *Gentiles,* were not at first received, till they had seen their Miracles and holiness, and therefore before they brought them over to the faith they must carry provisions for themselves and their company, which many times was not small. See *Acts* 20.4.

7 *Aquinas* saith, It was a custome among the *Jews* to provide for their Masters, therefore Christ bids them carry nothing when they went to the *Jews,* but that custome being not among the *Gentiles* they had power to carry provisions.

8 The sufferings hereafter mentioned, from *v.*16. did not befall the Apostles in their first sending: in the first sending the Apostles found no persecution to fly from one City to another, but all things succeeded according to their

deſire, they joying that the Devils were ſubject to them, *Luke* 10.17. but in this ſending they are bid to prepare for perſecution and death.

Reaſons to prove that this ſending was perpetual and part of that commiſſion, *Matth.*28. which was after enlarged;

1 From the providential care which Chriſt had for theſe Apoſtles, that when he ſent them forth without any thing, they wanted nothing, *Luke* 22.35. *And he ſaid unto them, When I ſent you without Purſe, and Scrip, and Shoes, lacked ye any thing?* and they ſaid, Nothing. So why will not Chriſt have the ſame care of Goſpel Preachers if they durſt truſt Chriſt.

2 Becauſe the twelve at this ſending were commanded to ſhake off the duſt of their feet againſt that houſe or any that did not receive them, and this was performed long after Chriſts Reſurrection and Aſcenſion (and after the giving of the commiſſion, *Matth.*28.) by *Paul*, *Acts* 13. 50, 51. when perſecution drove *Paul* and *Barnabas* from the City of *Antioch* and the coaſts thereof, they ſhook off the duſt of their feet againſt them, as Chriſt here commanded, *v.* 14.

3 Becauſe the ſeventy afterwards have the ſame Inſtructions, *Luke* 10.9,10,11. that the twelve had.

4 Becauſe the ſame temptations which Chriſt fences theſe Apoſtles againſt, to wit, poverty and perſecution, are the temptations which in all ages faithfull Preachers are liable unto.

5 Becauſe theſe following precepts given to theſe twelve are of no leſs concernment to the Preachers of following ages than to theſe twelve, *viz. Be wiſe as Serpents, v.16. Beware of men, for they will deliver you up to Counſels, v.* 17, *&c.*

Upon the Arguments on both ſides I ſhall leave the matter, onely I declare, I rather incline to think that this ſending

ſending was onely temporary for the fore-mentioned reaſons.

We have in this Chapter three parts. 1 The ſending forth of the twelve Apoſtles, from *v.* 1. to 15.

2 A caution to them thus ſent out in particular, *v.* 16, 17. and in general to all Chriſtians, for ſo *Luke* expounds it, *Luke* 12. 1, to *v.* 13. That they ſhould ſpeak what he had ſpoken to them *in the ear, upon the houſe top, and not to fear them that can onely kill the body.*

3 An encouragement of them in particular, and of all Chriſtians in general, againſt ſlaviſh fear, from *v.* 16. to the end.

In the ſending forth of the Apoſtles, obſerve,

1 Their names, *v.* 2, 3, 4.

2 Their call, Jeſus ſent them forth and commanded them, *v.* 5.

3 The place whereto they are deſigned, to wit the loſt ſheep of the houſe of Iſrael, *But go not in the way of the Gentiles nor into any City of the Samaritans.*

4 Their power, which was, 1 To preach, amplified from the ſubject matter of it, *The Kingdome of heaven is at hand, v.* 7.

2 To do miracles, *viz. Heal the ſick, cleanſe the Lepers, raiſe the dead, caſt out devils, v.* 8.

5 From their maintenance in their work, ſet down;

1 Negatively, 1 They ſhould not take any thing for their preaching, nor for the miracles they wrought, *v.* 9. 2 They ſhould not provide gold, nor ſilver, nor braſs in their purſes, nor ſcrip to cary proviſions, nor two coats *v.* 10.

2 Poſitively, 1 That where ever they wrought the Lords work, they ſhould expect all due proviſion, *v.* 10. *For the workman is worthy of his meat.* 2 That there ſhould ſtill be worthy perſons that would be ready to receive and give them harbour, *v.* 11, 12, 13. 3 The wofull condition of them that ſhould not receive them and relieve them,

v. 14, 15. *It ſhould be more tolerable for* Sodome *and* Gomorrah *in the day of judgement, then for that people.*

V. 1. *And when he had called unto him his twelve Diſciples, he gave them power againſt unclean ſpirits, and to heal all manner of ſickneſs, and all manner of diſeaſe.*

And when he called his twelve Diſciples together, he gave them power againſt unclean ſpirits] Chriſt ſending out his Diſciples to preach, furniſhes them thereunto. Beſides an ability to preach, he inables them to do miracles for the confirmation of their doctrine; he makes them of Scholers to be Maſters, having in private firſt inſtructed them thereto. The power Chriſt gave them was not onely *Potentia* or an *ability*, but it was alſo *Poteſtas* an *authority*. Some have power to do a thing that have not authority, and ſome have authority that have not power: the Diſciples had a derivative power to do miracles, Chriſt had this power from himſelf.

Devils are called unclean ſpirits, as being full of pride and hatred of God, and envy againſt men, and to diſtinguiſh them from the holy Angels, and becauſe they delight in uncleanneſs, and make men unclean, defiling with blindneſs in the minde, rebellion in the will.

We may ſee here the power of Chriſt above *Moſes* and the Prophets. *Moſes* when he brought his Law did ſundry miracles, and ſo did Chriſt, but neither *Moſes* nor the Prophets could give power to others to do miracles, as Chriſt here doth. Beſides Chriſt had power and gave power over devils, which none elſe did.

V. 2. *Now the names of the twelve Apoſtles are theſe: The firſt* Simon, *who is called* Peter, *and* Andrew *his brother,* James *the ſon of* Zebedee, *and* John *his brother.*

Names of the twelve Apoſtles] They were twelve, that as the twelve Patriarchs were the fathers of the Jews, ſo theſe were

were the fathers of all Chriſtians. Hence when *Judas* was dead, *Matthias* was choſen in his place, and Chriſt being about to build his ſpiritual Kingdome, ſets forth the Image of the Jewiſh Commonwealth, to denote that the promiſes of the everlaſting Kingdome are fulfilled in him.

It was alſo needfull for us to know their names, from whoſe agreeing teſtimony the Truth was to be received, many pretending an Apoſtleſhip which proved to be falſe, 2 *Cor.* 11. 13. *Rev.* 2. 2.

The firſt, Simon who is called Peter] Not in reſpect of dignity but order; for among the Preachers of the Goſpel there muſt be a priority of order, though no ſupremacy of Juriſdiction; for *Peter* diſclaims it, 1 *Pet.* 5. 4. *Not as being Lords over Gods heritage.*

Yet what is this to the primacy of the *Roman* Biſhop? for how doth it follow that *Peter* had a primacy of age, and eloquence, and therefore had a primacy of authority? and how doth it follow more to the Biſhop of *Rome*, then to the Biſhop of *Antioch* and *Conſtantinople*?

Peter might be called firſt, becauſe firſt called to the Office, though *Andrew* was called before him to Diſciple-ſhip, his primacy might be alſo in reſpect of faith and confeſſion, not in reſpect of honour and degree. Alſo *Gal.* 2. 9. *James* is ſet before *Peter*, and at the Council *Acts* 15. they agreed to *James* his ſentence. And *Andrew*, *Philip*, and *Nathaniel* did acknowledge Chriſt before *Peter*, *John* 1. 41, 45, 49. did acknowledge him. And though *Peter* made that confeſſion that Chriſt was the ſon of the living God, *Mat.* 16. 16. yet did he ſpeak in behalf of all the Apoſtles. See *Joh.* 6, 69, 70. *We believe and are ſure that thou art that Chriſt the Son of the living God.*

Simon called Peter] To diſtinguiſh him from *Simon* the Canaanite.

Andrew] So called from his virility and nobleneſs, in his

his preaching and ſuffering. for ἀνδρεία ſignifies *manlineſs* or *virility*.

James the ſon of Zebedee] Put to death by *Herod*, *Acts* 12. 2. called the ſon of *Zebedee* to diſtinguiſh him from *James* the younger ſon of *Alpheus*, *Matth.* 10. 3. He was elder brother to *John*, hence ſet before him, though *John* for his grace was moſt dear to Chriſt.

And John his brother] *James* and *John* called ſons of thunder, ſome render the word to ſignifie gracious and mercifull.

V. 3. Philip *and* Bartholomew, Thomas *and* Matthew *the Publican*, James *the ſon of* Alpheus, *and* Lebbeus *whoſe ſirname was* Thaddeus,

Philip] A Greek word, φίλος ἵππων, a *lover of horſes*.

Bartholomew] *q. d.* The ſon of *Tholmai* or *Tholomeus*. So we read of *Bartimæus* the ſon of *Timæus*, *Barjona* the ſon of *Jona*.

Thomas] Sirnamed *Didymus*, *John* 20. 27.

Matthew the Publican] So called, not becauſe at preſent he was a Publican, but becauſe he had been one. The other Evangeliſts conceal this, but he out of humility acknowledges it.

James the ſon of Alpheus] Called *James* the leſs or little, ſo called, *Mark* 15.40. called ſo in reſpect of age or ſtature, called the Lords brother, *Gal.* 1. 19. becauſe born of *Mary* the ſiſter of the Virgin *Mary*, as *Jerom*, which was called *Mary Cleophas*, *Joh.* 19. 25. *Now there ſtood by the croſs of Jeſus his Mother, and his Mothers ſiſter*, Mary *the wife of Cleophas* ; for it's thought *Alphæus* and *Cleophas* were all one. This *James* penned the Epiſtle.

And Lebbeus whoſe ſirname was Thaddeus] Some we read of had two names, as *John* whoſe ſirname was *Mark*, *Acts* 12. 12, 25. ſo this man had three names, one of them was *Judas*; for ſome relate that what name had the four letters of the name of God in their name, the *Hebrews* were wont

to

to change that name. And ſo we may reconcile *Luke*, who calls him *Jude*, and *Mark* that calls him *Thaddæus*. This *Judas* was the brother of *James*, *Acts* 1. 13.

V. 4. Simon *the Canaanite, and* Judas Iſcariot, *which alſo betrayed him.*

Simon the Canaanite] Not as if he were a Canaanite, for all the Apoſtles were Jews, but becauſe he was of *Cana* in *Galilee*. For his zeal called *Simon the Zelot*, *Luke* 6. 15. *Acts* 1. 13.

And Judas Iſcariot, who alſo betrayed him] So called, *quaſi*, *Iſch Kerioth*, a man of *Carioth*, of the Tribe of *Juda*, *Joſ.* 15. 25. Chriſt choſe *Judas*, though he knew he would betray him, that he might bring about mans redemption, and to comfort us if we ſhould be betrayed of our near friends.

Concerning theſe Apoſtles, note,

1 They are the foundations of the heavenly *Jeruſalem*, *Rev.* 21. 19. compared to twelve ſeveral precious ſtones.

2 Chriſt joyns them together in pairs, as *Peter* and *Andrew*, *James* and *John*, &c. that every one of them might not onely have help from his companion, but witneſs from him, and to commend brotherly love, as among all Chriſtians in general, ſo among Preachers in ſpecial.

3 Theſe Apoſtles were ſundry of them Chriſts kinſmen, as *James* and *John*, and *James* the ſon of *Alpheus*, whom he choſe not to enrich with temporal things but ſpiritual bleſſings, and to ſuffer much hardſhips in the witneſs of his name: to ſhow that as we ſhould endeavour to gain others to the faith, ſo in particular our kindred and alliance.

4 In that Chriſt calls them by two and two, ſee the benefit of ſociety, *Eccl.* 4. 9, 10, 11. *Moſes* and *Aaron* conducted the people out of *Egypt*, *Joſhua* and *Zerubbabel* out of *Babylon*, and the Diſciples by two and two are ſent to bring perſons from darkneſs to life.

V. 5.

V. 5. *These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not.*

These twelve Jesus *sent forth*] That is these men of mean quality, Fishermen, to confound the wise.

Go not into the way of the Gentiles] The scope of their office was to stir up the *Jews* to the hope of their salvation now at hand by Christ, and to make them attentive to hear him: therefore Christ limits them to *Judæa*, because Christ was sent from the Father as the minister of circumcision, to fulfill the promises made unto the Jewish Fathers, *Rom.* 15.8. Therefore Christ at first would have the doctrine of grace preached onely to this people, but after his resurrection, when the vail was taken away, he would have it preached to all nations, *Matth.* 28.19. *Act.* 1.8.

Besides, had Christ sent his Disciples to preach to others, as well as to them, they would have excepted against Christ, from being the *Messias*, because the *Messias* was onely promised unto the *Jews* and not unto the Gentiles.

Quest. But was it not unjust to deny means of salvation to the Gentiles?

Answ. No, for God hath power to do with his own what he pleaseth. 2 God is not bound to give means save where he pleaseth: gifts are dispensed according to the will of the giver.

Quest. Why did Christ forbid his disciples to go to the *Samaritans* and yet he himself would go to them and convert them? *Joh.* 4.40.

Answ. It might be because they were in the same condition with the rest of the heathen, and so the Gospel was not to be given to them at first. 2 Or else because Christ himself intended to go thither, therefore there was no need for his Disciples to go thither.

3 Christ did not wholly forbid his Disciples to go to the

the Gentiles, but onely that the first fruits of their ministry should be given to the *Jews*. *Act*. 13.46.

These *Samaritans* were neither *Jews* nor Gentiles, but a mixture of Jewish and Gentile Religion together, 1 *King*. 17.24.33.

V.6. *But go ye rather to the lost sheep of the house of Israel.*

To the lost sheep of the house of *Israel* Christ was sent, *Matth*.15.24. By these lost sheep Christ means the Tribes of *Juda*, *Benjamin* and *Levi*, who came back out of Captivity, to whom sundry of the other Tribes joyned themselves, or at least the godly among them: he calls them lost sheep, because they wanted good pastors and teachers: after his resurrection he tells his Disciples *that they should be his witnesses in all Judæa and Samaria, and to the uttermost parts of the earth*, *Act*.1.8. Mean time, they, as all other preachers ought to do, must contain themselves in the bounds of their lawful calling, 1 *Pet*.5.2. *Feed the flock of God which is among you. Feed the flock over which the holy Ghost hath made you overseers*, *Act*.20.28.

These *Israelites* were called sheep, *Psal*.74.1.79.13.80.1. They were called lost, because every man by nature is in a lost condition, *Psal*.14.3,4.. *Matth*.18.10. Sundry of these were reprobates, yet called by the name of sheep, because they were adopted unto God for a people, and were a national Church.

V.7. *And as ye go preach, saying, The Kingdom of heaven is at hand.*

Here was the summe of the preaching Christ enjoyned these twelve, to wit, whereas the Jews expected a carnal and temporal kingdom, wherein, by the driving out the *Romans* and all their other enemies, the *Messias* would place them, Christ therefore bids his Disciples tell them, that though there were a glorious Kingdom promised to the *Jews* upon earth, yet that kingdom being far off, there was another kingdom near at hand, wherein the Lord

Jeſus ſhould throw down Satans kingdom, and ſet up his own, tranſlating his people thereinto, *Col.* 1. 13. and therefore that with a willing mind they ſhould receive this king, not onely by his power and providence ruling in the world, but alſo ruling in their hearts, every purpoſe by true and unfained repentance being brought under his government, which other tearms expreſs thus, *Luk.* 24. 47. *That repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.*

Neither did the twelve onely repeat theſe words, but under them is expreſſed the benefits by Chriſt, the manner of receiving and applying Chriſt and his benefits, the reſurrection, laſt judgement, heaven, hell, the burning of the world, the denial of our ſelves both in luſts and enjoyments, the future puniſhment that would betide thoſe who refuſed the preſent grace offered. But becauſe faith and repentance was the preparation to this kingdom, doubtleſs they inſiſted hereupon eſpecially. Great is the benefit of faithfull preaching, which makes the kingdom of God which was far from us to be nigh unto us. By this preaching it is that loſt ſheep are brought home into Chriſts fold.

V. 8. *Heal the ſick, cleanſe the Lepers, raiſe the dead, caſt out Devils; freely ye have received, freely give.*

Chriſt ſhows that his diſciples ſhould uſe the power of doing miracles together with their preaching, with all freeneſs and readineſs, that they ſhould not ſpare their miracles when there was any need thereof, when they were deſired thereto, or their doctrine ſtood need of confirmation, for hereby they ſhould not onely get authority to their doctrine, but good will to their perſons, and theſe miracles ſhould ſupply their want of learning and language. There are many whom other adjurers, and inchanters, and your witches could not cure, very many of our men, I ſay, Chriſtians have healed and do heal, adjuring them by the name of Jeſus Chriſt Crucified under *Pontius Pilate*, diſarming and caſting

casting out devils from men that have possessed them. *Just. Mart. Apol.* 1. *p.*35. The power of his name Devils fear and tremble, who being adjured by the name of Christ Crucified under *Pontius Pilate* obey us. *Just. cont. Triph, p.*191. see the same, *p.*235. also *p.*243. and *Justin* adds, if you adjure devils by the name of your kings, prophets, or righteous men, they will not be cast out. Now as when God sent *Moses* to *Israel* to bring them out of *Egypt*, he enabled him to do sundry miracles to gain belief to his words, and that the people might know he was sent of God, so doth Christ give his Disciples the like power for the same end.

Onely whereas some of *Moses* miracles were for terror, the miracles of the Disciples were profitable and beneficial to those who partook of them.

Freely ye have received, freely give] As if he should say, The scholers of Physicians get the skill of healing diseases with a great expence of time and study, and not without great charge of money, but you have received this power in a moment, without any cost or labour, therefore having received freely, give freely. You must not make sale of miracles to covetousness or vain glory, for he well knew how the heart of some of them, to wit *Judas*, hung after money, and the seeds of covetousness, as well as other sins were in the hearts of the rest. So *Elisha* would take nothing of *Naaman* for healing his Leprosie, 2 *King.*5.16. and *Gehezi* taking money herein was smit with the same Leprosie. When *Magus* would have bought this power, *Peter* said, *Thy money perish with thee*, Act.8.20.

Reasons why they might take nothing for doing miracles.

1 The selling of them perverts the end wherefore they were given, which was not to satisfie any mans covetous lust, but to confirm the Gospel.

2 Its absurd for an Embassadour to make sale of the Princes favour, which he is commanded in the Princes name to bestow upon his subjects.

3 That whiles such Miracles were done freely, the name of God might be more glorified, and the Doctrine which they confirmed accepted; for men do less esteem those benefits which themselves in some sort can recompense.

Quest. Whether doth this precept, *Freely you have received, freely give*, belong to one or both these precepts, or to the latter onely, *Heal the sick, cleanse the Lepers*?

Answ. Some of the learned think it belongs onely to the latter.

Howbeit to covenant for a Reward for such an act, which is directly appointed to the glory of God, is, say some, doubtless contrary to the glory of God: hence it had been unlawfull, directly or indirectly to compact with any man, for any Miracle done for him.

Quest. Whether is it lawfull for Preachers to take hire? or are they which take any Reward hirelings?

Answ. 1 There may be times when a man may remit of his Right herein, when circumstances of times and persons require it. So because of the false Teachers the Apostle would preach the Gospel of Christ freely at *Corinth*, 2 *Cor.* 11.7,9,10. *I preached the Gospel of God freely, I kept my self from being burdensome to you, and so will I keep my self; that I may cut off occasion from them that desire occasion, that wherein they glory* (which was their preaching freely) *they may be found even as we. Elisha* in a case would take nothing of *Naaman* the *Syrian*, 2 *Kings* 6.26. nor *Abraham* would take nothing of the prey which was got from the Enemies, *Gen.* 14.22.

2 All agree that to receive gifts for a mans preaching without any compact for the same hath no natural filthiness in it, for some things may be honestly received which may be dishonestly asked.

3 Under the *Old Testament* they that took counsel of the Prophets were wont to give them some small gifts, 1 *Sam.* 9.7,8. *But, if we go, what shall we bring the man? and the*

Servant

Servant answered Saul, *saying, Behold I have the fourth part of a Shekel of Silver,* 1 *Kings* 13.9. The man to whom this gift was to be given was *Samuel.*

Besides the Priests and Levites under the *Old Testament* had large portions out of most of the Sacrifices, besides Tithes they had eight and fourty Cities of Refuge with Suburbs to them, so that the Lord says, *Which of you would shut the doors for nought? or kindle a fire on my Altar for nought? Mal.* 1.10. which Argument the Apostle presses for maintenance for Ministers of the Gospel, 1 *Cor.*9.9. 10.13. where he shews that the Levites who took the Sacrifices of the People, and killed them, and pulled off their skin, cut them in pieces and brought them to the Priest, and laid the Wood in order, lived thereon. The Priests lifted up the Sacrifice, and laid the flesh on the Altar, and burnt it. The Apostle, when he says, *They which minister about holy things live of the things of the Temple,* means the Levites, and they which wait at the Altar are partakers with the Altar, meaning the Priests, *v.*13. Now, if they were so plentifully maintained, shall Gospel Preachers be the onely sufferers, and that in a time of Light? When the Apostle makes this reddition, *Even so hath God appointed that they that preach the Gospel shall live of the Gospel, v.*14.

4 Maintenance is due to Preachers from natural and civil equity. 1 Natural equity, that as the Souldier that defends the Countrey lives of the Countreys pay, 1 *Cor.* 9.7. *Who goes to warfare at his own charge?* or as he that plants a Vineyard eats the fruit of it, milks a flock and eats of the milk of it, so Preachers must live of the People they preach to.

2 From civil equity. That Law *Deut.*25.4. *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn.* The Apostle argues from the less, If an Ox were not to be muzzled when he rowled a wooden beam over the Wheat, to shake the Corn out of the ear, shall maintenance be denied

nied to thoſe who threſh in the Lords Barn? Nay, it was not written for Oxens ſake but for Preachers ſake, as the Apoſtle expounds it, 1 *Cor.*9.9. *That he that ploweth ſhould plow in hope, and he that threſheth in hope ſhould be partaker of his hope.* Where we ſee it's lawfull for a Teacher to do Gods work rightly, and yet have an expectation and hope of maintenance for his labour. The hope of the ſuſtentation of his neceſſities, and (if the people be able) conveniences from the people, and the hope of the Reward of his diſpenſation from the Lord.

5 From Goſpel ordinance *Gal.*6.6. *Let him that is miniſtred to make him that miniſtreth partaker in all good things.* 1 *Cor.* 9. 14. God hath appointed that *they who preach the Goſpel ſhould live of the Goſpel,* 1 *Tim.*5.17. *Luke* 10. 7.

6 Becauſe they have power to forbear working in bodily labour, hence by divine right maintenance is due, 1 *Cor.* 9.6. *I onely and* Barnabas, *have we not power to forbear working?* 2 *Theſſ.*3.8,9. *I wrought that I might not be chargeable,* not that we have not power, but to make our ſelves enſamples. And when the Apoſtle did work with his hands, he calls it an abaſing of himſelf, 2 *Cor.*12.7. and numbers this up among the reſt of his afflictions, 1 *Cor.* 4. 11.

7 The true note of an hireling is to make hire the end of his work, not the taking of hire or wages: when for filthy lucre ſake a Preacher ſhall take the overſight of a people, 1 *Peter* 5.2. *Feed the flock of God, taking the overſight thereof, not by conſtraint but willingly, not for filthy lucre, but of a ready minde.* Now for the lawfulneſs of taking wages, ſee 2 *Cor.*12.8. *I robbed other Churches, taking wages of them*; the word is ὀψώνιον, a ſtipend, ſuch as was given to Souldiers for their military ſervice, ſo taken, *Luk.*3.14. *Be content with your wages,* where the ſame word is uſed. And military penſions or ſtipends were ſometimes part meat and part money,

ney, now *Paul* is said to rob or spoil these *Macedonian* Churches, taking wages of them, because he had led them in triumph by the Gospel, as spoils taken in vvar. See *Luk.* 10. 7. *The Workman is worthy of his hire*, or reward, the vvord is μισθὸς; so that not the expecting of a reward from a people, nor the taking of it, makes an hireling, but the making of his hire or wages the end of his preaching, so that no more pay, no more preach, neither to that people, nor any other. But for lawfull reward promised or received this doth not make an hireling, 1 *Tim.* 5. 17, 18. The Apostle bids, *Count the Elders worthy of double honour*, and gives this reason, for the Scripture saith, *Thou shalt not muzzle the mouth of the Ox*, and, *the Labourer is worthy of his reward.*

8 We must distinguish betwixt the gifts of the Spirit and the work of the Ministry. If it were granted that to take money for the gifts of the Spirit were the sin of *Simon Magus*, yet it follows not that it is of the same nature to take maintenance for their work, sith every handicrafts man, and labourer, of what kinde soever, is rewarded for his work. Could preaching come as easily to them as the power of doing miracles came to the Apostles, it were something, *Freely ye have received, freely give*; but who knowes not that persons that discharge this duty painfully and faithfully must take much pains therein.

9 Preachers are commanded to give themselves wholly to this work, *Acts 6. 4. We will give our selves continually to prayer, and to ministration of the Word.* 1 Tim. 4. 15. *Meditate on these things, give thy self wholly to them.* Now it's good reason that a man should be maintained by that which a man gives himself wholly unto, unless he please of his own accord to remit of his right, or the people not able.

10 Were these words of *Freely ye have received, freely give*, meant of preaching as well as miracles, all that were to be deduced were, that the things in the Ministry are so great

great and high, that they are above all price, and equal recompence. 1 *Cor.* 9. 11. *If we have ſown unto you ſpiritual things, Is it a great matter if we ſhould reap your carnal things?* *q. d.* There is no proportionable compenſation betwixt the one and the other.

V. 9. *Provide neither gold, nor ſilver, nor braſs in your purſes:*

Chriſt ſhows what proviſion the Diſciples were to make for their journey. Whereas every man provides for his journey things needful, they ſhould provide nothing for their journey: ſignifying his providential care over them, that the perſons to whom they preached ſhould ſupply them with all neceſſary things.

Withall Chriſt meets with an objection; If we muſt take nothing for doing miracles, but as *We have freely received we muſt freely give*, then we muſt make large preparations of all things for our journey; to this Chriſt anſwers, the Lord whoſe meſſage they go upon, will provide them all neceſſary things: which that they may ſee more plainly, he bids them to go out without making any manner of proviſions.

Alſo Chriſt commends unto them a ſpeedineſs, in that within a few days he would have them to go all over *Judea* and return again, therefore he would not have them trouble themſelves with luggage, which might hinder and prolong their journey.

There was three ſorts of money, braſs, ſilver, gold; braſs money was firſt in uſe, none of theſe ſhould they provide.

V. 10. *Nor ſcrip for your journey, neither two coats, nor ſhoes, neither yet ſtaves; for the workman is worthy of his meat.*

Nor ſcrip for your journey] Chriſt means a Portmantue to carry proviſions, or a Knapſack wherein ſouldiers and Paſſengers uſe to put bread and cheeſe and other things.

Neither two coats] Thoſe that are content with a little uſe

uſe to be content with two coats, none but very poor people that have but one coat. The Diſciples might put two coats on their back at once, but not carry double apparel with them; yea Chriſt himſelf had two coats, *John* 19. 23.

Nor ſhoes] Two pair of ſhoes, or (as ſome think) they were forbid ſhoes altogether, and wore Sandals (as *Mark* calls them) which onely covered the ſoles of their feet from ſtones and gravel, *Mark* 6. 9. Of theſe Sandals mention is made *Acts* 12. 8. *Gird thy ſelf, and binde on thy Sandals*; theſe they wore that they might be ſo much more ready for their journey.

Neither yet ſtaves] For in journeying ſometimes the ſtaff breaks, ſometimes it ſticks in ſome deep bog. They might carry one, but no more then one. They that have God defending, they need no weapons, onely a ſtaff to lean upon. Chriſt hereby ſhews he would have the Apoſtles carry no ſuperfluous thing, and therefore *Mark* ſaith, *c.* 6. 8. *ſave a ſtaff onely.*

For the workman is worthy of his meat] Chriſt gives the reaſon why he ſends them out in this manner. Becauſe where-ever they came their hearers would ſupply them with needfull things, which Chriſt argues from the rule of natural right, that the workman is worthy of his meat. God providing you meat and all ſorts of nouriſhment you ſhall take it of thoſe to whom you preach. Not as if this meat were a ſufficient reward for the preſent, or God intended it ſo for time to come (for what is a little meat compared with glad tidings of the Goſpel which Preachers bring) but Chriſt hereby would mightily prevail upon the Jews with his doctrine, whiles his Diſciples vvould receive no money, but barely content themſelves vvith meat.

We may ſeealſo vvhat Preachers are. They are Workmen, vvho though they do not vvork vvith their hands, yet they vvork vvith their brains, and if God will not have

the labourers wages tarry all night with us. *Levit.*19. 13. *Deut.*24. 15. and the Lord ſaith, he will be a ſwift witneſs againſt thoſe who oppreſs in this kind, *Mal.*3.5. Then let not thoſe who detain maintenance from faithful labourers in the Lords work think they ſhall eſcape.

That which is here called meat, in *Luk.*10.7. is called a Stipend, a Metaphor taken from good ſouldiers who war onely for the defence of their countrey; yet notwithſtanding they receive a Stipend, not as the reward of their warfare, but that they may get things neceſſary for life, and may continue in their warfare. For if they receive their pay inſtead of reward they ſell a great matter, even their lives at a ſmall rate. Now as there are ſome ſoldiers who fight onely for their pay and plunder, not for the preſervation of juſtice and the Common-wealth, ſo ſome preachers, whereas they ſhould onely or principally preach for the ſalvation of ſouls, and not for temporal things, and ſhould receive their maintenance that they may continue in the Lords work, and moderately provide for them and theirs, they prove themſelves very mercinaries, in making their means and in-comes the end of their preaching. Chriſt himſelf did not refuſe maintenance of his hearers, *Luk.*8.3. Perſons that are called of God to preach may hence learn not to be too ſollicitous for their living, and that they ſhould not ſo make it their aim how to get mony as how to win ſouls, and that hearers are in equity and conſcience bound to ſuſtain and to maintain preachers, provided they be labourers.

*V.*11. *And into whatſoever City or Town ye ſhall enter, enquire who in it is worthy, and there abide till ye go thence.*

Inquire who in it is worthy] That is fearing God, or religiouſly affected, and tarry with him. They were not to turn into any wicked mans houſe or any perſon infamous, leſt by the infamy of ſuch an hoſt their perſons or doctrine ſhould

should become infamous, because they were not to tarry long, Christ would have them begin there where there was some good preparation already wrought.

Now by worthy he doth not mean any man deserving any thing of God, by way of condignity or desert, but such as were privy to their own unworthiness, and humbled under the sight of God for it; these the Lord counts worthy. For the Apostles were sent as Physicians to sick persons, as preachers of righteousness to sinners if they would repent.

Christ would not have them at this first sending to preach in Temples and Synagogues, but onely in houses, because neither the times could yet well bear it, nor were they furnished with sufficient boldness, till after Christ his resurrection. Godly men should seek to lodge in godly houses.

And there abide till ye go hence] Lest ye be thought to be inconstant, or given to delicacy, or least you should offend your host where ye turned in at first, but chiefly because they were to tarry there but a short time, for had they tarried long they might have proved burthensome. Besides hereby they showed their contentedness of mind, and that they were more led with the love of God and of souls then of their own ease, pleasure or profit. Moreover Christ shows he would have the publishers of his Gospel maintained in a comely way, not in a begging way, to be entertained one week at one house, another week at another. Withall Christ here stablishes the law of Hospitality, as towards others, so especially towards preachers, *Heb.* 13.2. Yet must we not receive men of corrupt mindes, pretending whatsoever inspiration from God, 2 Epist. *John v.* 10. *If any man bring not this doctrine, receive him not into your house.* We may also take notice that where persons are holy their grace will shine, so that their neighbours can oft times tell who are worthy, *Phil.* 2.15.16. They will be known by their just deal-

ing and by being free from ſcandalous ſins.

*V.*12. *And when ye come into an houſe ſalute it.*

*V.*13. *And, if the houſe be worthy, let your peace come upon it; but if it be not worthy let your peace return to you.*

The word Salute comprehends wiſhes and good deſires. Its a Hebrew proverb whereby we wiſh all happineſs unto a houſe or perſon, 1 *Sam.*25.5,6. *David* ſent ten young men to *Nabal*, and ſaid unto them, *Greet Nabal in my name, and ſay to him that liveth in proſperity, Peace be both to thee, and peace be to thy houſe, and peace be to all that thou haſt.* This peace they offer is miniſterial, proffering reconciliation by Chriſt who is our peace, *Eph.*2.13,14. Hence their feet ſhould be beautiful, becauſe they preach glad tydings of good things, and through their preaching the peace of juſtification flows, *Rom.*5.1.

Obj. But Chriſt when he ſends out the ſeventy to preach, bids them ſalute no man by the way.

Anſw. Chriſt means that they ſhould make ſuch ſpeed in delivering the doctrine of ſalvation, that they ſhould not be hindred from it by acts of humanity. The vanity of *Quakiſme* is in this point refuted. Salutations are commanded by Chriſt, not onely to brethren, but to others, *Matth.*5.47. exemplified by the Apoſtle in every Epiſtle, *Act.*21. *Paul* coming to *James* his houſe ſaluted the Elders. *Mary* ſaluted *Elizabeth*, *Luk.*1.40. *Paul* coming to *Ceſarea* ſaluted the Church, *Act.*18.22. He ſaluted the brethren at *Ptolomais*, *Act.*21.7. practiſed by *Ariſtarchus* and *Epaphras*, *Col.*4.10.12. Proofs herein are but to light a candle to the ſun. The not ſaluting argues rudeneſs, pride, hatred or coldneſs of love. True religion doth not deſtroy good manners, whence is that religion then which deſtroyes principles of morality? but they as is reported, judging that they have a light within them ſufficient to guide them to ſalvation without the help of any outward light,

light, and that the Scriptures are not the word of God, but a declaration of the conditions of them that ſpeak them forth, let us reaſon with them as heathens, and convince them in a way of natural reaſon or Philoſophy. For many heathens are not onely in *Judea* but alſo with us.

And if the houſe be worthy let your peace come upon it] That is, if from the ſence of your miſery you receive this comfortable tender of reconciliation, ſhowing your reſpect to the meſſage by your receiving the meſſenger, the Lord promiſes that what ſuch preachers wiſh ſhall reſt upon that houſe, and therefore Chriſtians muſt not contemn the prayers of faithful teachers: now they gathered the houſe was worthy, if the maſter thankfully accepted the ſalutation and reſaluted them courteouſly, as *Boaz* did the reapers and they him, *Ruth* 2.4. *The Lord be with you*, ſaid *Boaz*; the reapers anſwered, *The Lord bleſſe thee*, and withal if the man of the houſe invited the Apoſtles to lodge at his houſe, but eſpecially they judged the houſe to be worthy, by receiving the tender of reconciliation held forth in the Goſpel.

But, if it be not worthy, let your peace return to you] As in caſe of worthineſs and predeſtination to life, the maſter and his houſhold received the grace of Chriſt, ſo here is the denunciation in caſe of unworthineſs, in caſe the hoſt whither you come refuſe the ſalutation and your good wiſh, it ſhall return to you. The prayers of Godly men if they do not good to them for whom they are wiſht, they redound unto the perſons who wiſh them, *Pſal.* 35.13. When *Davids* prayer and humiliation took no effect for his enemies, it returned into his own boſom. In this caſe the Apoſtles were to turn in to ſome other hoſt, who was willing to receive them, but yet not to curſe theſe who had rejected them, being meſſengers of peace. Preachers muſt be armed with patience, knowing ſome of their hearers will be docible and ſome not, ſome receive proffers of grace, ſome not.

Moreover

Moreover Preachers by a tender of salvation in a faithfull manner have a true peace redounding to themselves in the discharge of their duty, which the persons to whom they tendered should have had, had they been worthy; as *Pothinus* Bishop of *Lions*, being asked of the President who was the Christians God? answered, *If thou werest worthy thou shouldst know. Grot. in loc.*

*V.*14. *And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.*

Christ shews whom he judges unworthy, even those who shall not receive the Apostles nor their doctrine, and to these Christ bids they should *shake off the dust of their feet*: whether it were City or Family. The *shaking off the dust* signified,

1 That they had nothing common with these contemners of grace, no not the dust of their feet.

2 That this dust would, in the Day of Christ, witness against these contemners, that tenders of grace were made to them and they would have none of them. *I would have purged thee and thou wouldest not be purged, Ezek.* 24. 13. *Matth* 23.37. and in the Day of Christ hereby they should know, *that a Prophet had been in the midst of them, Ezek.* 2.5. *Naaman* out of reverence would carry away some of the *Jewish* earth, 2 *Kings* 5.17. The Apostles out of abhorrence would not carry away any of the dust of contemners of grace.

3 By shaking off the dust they declared the fruitlesness of that journey which they had taken in declaring the Gospel unto them.

4 Shaking off dust declared that they came not for gain-sake to them, seeing they would not have so much as any of their dust cleaving to them.

5 That, as that dust was scattered about before the winde, so should these wicked contemners of grace, *Psalm* 1.4.

6 That

6 That this dust might be a witness against them, as *Luke* sets it down, *Luke* 10. 11. so *Paul* and *Barnabas*, *Acts* 13.51. who shook the dust of their feet off against the wicked *Jews* of *Antioch* and came into *Iconium*.

7 This *shaking off dust* signified that the Inhabitants of that place were so polluted, that they infected the very earth with their contagion. This was an usual way of abhorrence, because Christ speaks of it as of a thing known among the *Jews*, and the *Jews* were wont to give some outward signs of the things they did, as the setting up of a stone, or a heap of stones, *Gen.*31.47. *Jos.*24.26.

8 To denote that God did despise such contemners of grace, as a man doth the dust of his feet. Also they shewed hereby they were free from their bloud, and that their bloud was upon their own heads.

Now they *shook off their dust* by rubbing their shoes or sandals one sole against another, or rubbing them against some stone or wood: it was an allusion to that, 1 *Kings* 13 8. when the Prophet being sent to propheſie against *Jeroboam* and the Altar of *Beth-el*, was bid to go another way than he came, *v.*9,10.

But because Preachers may be ready to go away hastily from a people, when they have not means enough, nor reverence enough from them, therefore Christ would have Preachers take notice of three sins before they leave a people. 1 Unthankfulness, if they will not receive the message of salvation.

2 Stubbornness, if they will not vouchsafe to hear them; for if persons will hear, we are not hastily to be gone.

3 When they shall speak evil of the way of God before multitudes, so that, by their speaking evil, multitudes become hardened against it, *Acts* 19.8,9. Christ will not have the Gospel thrust upon persons against their will.

*V.*15. *Verily, I ſay unto you, It ſhall be more tolerable for the Land of* Sodom *and* Gomorrah *in the Day of Judgment, than for that City.*

Here is a terrible threatening againſt thoſe who ſhall not receive the Preachers of the Goſpel, nor their meſſage; *It ſhall be more tolerable for* Sodom, *&c.* Chriſt alleges this example, which by reaſon of the nearneſs to *Judea* was well known unto them. Their puniſhment was more terrible in this life than *Sodom* and *Gomorrah*, which were conſumed on a ſudden, but the *Jews* were conſumed by degrees, and their puniſhments have remained long upon them. The Ephah of their puniſhments is ſet upon its own baſe or foundation, *Zach.*5.11. where, for their contempt of Chriſt, they have for theſe ſixteen hundred years been made a ſpectacle of Gods ſeverity.

Specially theſe *Jews* and all other contemners of grace and the Doctrine of Chriſt ſhall be puniſhed at the Day of Judgment.

If there be no eſcaping for neglect of this ſalvation, *Heb.* 2.3. *How ſhall we eſcape if we neglect ſo great ſalvation?* what will befall their contempt, who ſay, *Depart from us, we deſire not the knowledg of thy ways, Job* 21.14. *If they eſcaped not who refuſed him who ſpake on earth, much more ſhall not we eſcape, if we turn away from him who ſpeaks from Heaven, Heb.*12.25.

3 Reaſons againſt contempt of grace.

Though other ſins ſorely offend the Lord, yet contempt of grace doth exceedingly offend him, as being committed 1 Againſt precious mercy. Hence we ſee how ſorely the *Jews* were puniſhed for their ungratefull contempt, *Matth.* 22.23. who being invited to come to thoſe dainties the King had provided, went one to his Farm, another to his Merchandiſe, and the remnant took his ſervants and entreated them ſpitefully and ſlew them, whereupon the King ſent out his Armies of the *Romans*, and ſlew thoſe Murderers, and burnt up their City, *v.*6,7. and for their con-

contempt the *Gentiles* were called in in their stead, *v.* 8, 9. See also *Luke* 14. 16. to *v.* 25. How would a Physician be provoked, if sending a potion to a sick man, the sick man should dash the Vial against the Wall? Would not the Physician say? Let him die and perish, I will send him no more.

A second reason why God so sore punishes contemners of grace, is because they sin against greater light. *Sodom* had not those means of grace the Jews had, hence their punishment will be the more grievous. He that knew not was beaten with stripes, but he that knew and did not, was beaten with many stripes, *Luk.* 12. 47, 48.

Now though these *Sodomites* were sorely punished in this life, yet an heavier punishment remains for them at the day of judgement, 2 *Pet.* 2. 6. compared with *Jude* 7. to which the Evangelist primarily hath respect.

Now these *Sodomites* had onely the light of nature, and the admonitions of *Lot*. The Jews besides the light of *Moses* had the preachings of the Apostles confirmed with so many miracles.

3 There were many sins wrapt up in contempt of grace, unbelief, disobedience, stubbornness, inhospitableness.

We may also note here there are not onely degrees of sins, and torments in hell, but that contempt of grace is such a sin as might have been shunn'd, and that it doth not necessarily follow, for then it would not aggravate condemnation as it doth, *Prov.* 1. 24, 25. *Because I have called and ye have refused, I will laugh at your destruction.*

Then for that City] Not onely a private house, but also a whole City contemning grace shall be punished, not as if a City should be punished for one mans particular contempt, unless they connive, justifie, defend or some way partake therein, but to awaken secure sinners, who because they have multitudes of companions in sin think they shall go free.

V. 16. *Behold, I ſend you forth as ſheep in the midſt of wolves be therefore wiſe as ſerpents and harmleſs as doves.*

Chriſt now comes to give general directions for all Chriſtians, and in particular to theſe twelve whom he ſends forth in this temporary embaſſage to guard them againſt all fear of danger, to the end of the Chapter. For though it be here ſpoken unto the twelve, yet *Luk.* 12. 1. to *verſe* 13. Chriſt ſpoke it unto his Diſciples promiſcuouſly, an innumerable multitude being then and there preſent. Now Chriſt in this part of the Chapter ſets forth, 1 The dangers his Diſciples are and would be expoſed to. 2 The directions, and ſupportations, and conſolations againſt dangers. The dangers are,

1 The cruelty and ſubtilty of the enemies of Chriſtians, *viz.* they are wolves; and you in the midſt of them are in danger, as ſheep among wolves, the direction in this danger, that Chriſtians ſhould have ſerpents wiſdome, and doves innocency.

2 That they ſhould be brought before Kings and Councils for the witneſs of the truth, *v.* 17, 18. The conſolation is, *That the Spirit would teach them in that hour what they ought to ſpeak*, *v.* 19, 20.

3 That they ſhould be hated of all men in general, and of their kinred in ſpecial, *v.* 21, 22. The conſolation is, *They ſhould be ſaved in caſe they hold out unto the end*, *v.* 22.

4 Perſecution from City, *v.* 23. The comfort is, God would provide an harbor for them among the ſpiritual Iſrael of God till the coming of Chriſt, *v.* 23. 2 It befals them no otherwiſe herein then it did to their Maſter Chriſt, who was called *Beelzebub*, *v.* 24, 25.

5 The next danger is death, whereunto they ſhould be expoſed, in caſe they preacht what he bade them, *v.* 26, 27, 28. To this are three conſolations, 1 They are able

onely

onely to kill their bodies not their souls. 2 There is a providence of God which reaches to the smallest creatures, even to the sparrows and the hairs of their head, much more to their lives, *v.* 29, 30, 31. 3 From the promise made to them who confess Christ, notwithstanding threats of death, and the threatnings made to them that deny Christ upon hope of saving their lives, *v* 32, 33.

6 The sixth danger is divisions and variance betwixt near relations for the sake of Christ, *v.* 34, 35, 36. The consolation is, that those who think Christ better then their relations, and will take up other crosses for him, Christ will think such worthy of him, and what they lose for his sake they shall save eternally, *v.* 37, 38, 39.

7 The seventh danger is fear of not receiving, that no man would receive Christians to house or harbour, being persons exposed to so many dangers. To this Christ gives three comforts, 1 That in receiving Christians the persons so receiving receive him and his father, *v.* 40. 2 That whosoever shall receive Prophet or righteous man because they are such, shall receive a suitable reward, *v.* 41. 3 That the smallest favour done to a Disciple of Christ shall not be forgotten, if it were but a cup of cold water where a man is able to do no more, *v.* 42.

Behold, I send you forth as sheep in the midst of wolves] No creature less able to defend it self then a sheep. Such are Christians. Wolves are subtle and cruel, so among the Jews were Pharisees, among the Gentiles Philosophers and Tyrants, among the Christians Hereticks; if one wolf were enough to destroy a whole flock, how much danger where there are many herds of Wolves? Christ sends not forth his Disciples as lions, but as sheep, that his power may be seen in overcoming, and in turning wolves into sheep.

Behold, I send you forth] As of old I sent *Eliah* and *Elisha* to *Jezebel* and *Ahab*, *Isaias* to *Manasses*, and was present with them to defend them, so will I be with you. As *Absalom*

ſaid to his ſervants, 2 *Sam.* 13. 28. ſo ſaith Chriſt, *Remember you are in my ſervice.*

As ſheep in the midſt of Wolves] 1 As ſheep for innocency, *Iſa.* 53. 7, 8.

2 As ſheep for gentleneſs and meekneſs: handle a ſheep never ſo roughly, yet it will be gentle.

3 For patience, a ſheep is ready to ſuffer all wrongs, *Act.* 8. 32.

4 As ſheep for profitableneſs: nothing in a ſheep but is uſeful, ſo ſhould Chriſtians be profitable, in their converſings, in their examples, *&c.*

5 For nakedneſs and inability to defend themſelves.

If any man would paint out the Church, let him pourtray a deformed and poor maid ſitting in a wood in the midſt of Lions and Wolves. *Luth.* in *Pſal.* 129.

In the midſt of Wolves] That is liable to innumerable dangers. So that a Chriſtian muſt ſtill carry his life in his hand. Shall Merchants hazard their lives for a little gain venturing through many ſtorms, and ſhall not we hazard our lives for Chriſt? Now Chriſt expoſes his ſheep to ſo many dangers, 1 To try their patience and obedience, *Pſal.* 44. 22. 2 To crown their conqueſts, *Rev.* 2. 17. *Rev.* 3. 11. 3 To conforme the members to the head, *John* 15. 19, 20. 4 That they may ſee his ſhepherdly care of them. Whence are the ſheep ſafe amidſt Wolves? Is it from the kind diſpoſition of the Wolfe? Nay, but from the ſhepherds eye: ſo from Gods ſhepherdly care, we are ſafe among multitudes of wicked men, *Pſal.* 23. 4.

Be wiſe as ſerpents] That is, wiſdome in taking heed of the vvolves of the vvorld muſt be mingled with innocency, that we be not afraid to do our duty in vvitneſſing the truth. For now and then many prudent men become treacherous to Chriſt and his truth: As ſerpents when they ſee any danger carefully decline it, ſo muſt not believers raſhly expoſe themſelves to danger. Now the doves though expoſed to dangers, offer themſelves ſecurely to the ſnares of men, ſo Chriſt would not have Chriſtians through fear to be hindered in their courſe.

So

So that Chriſtians muſt be wiſe as ſerpents, 1 In ſhunning ſnares. 2 In defending their head though all their body be wounded, ſo ſhould we defend our head Chriſt and reſiſt unto blood. 3 As a ſerpent is very quick of ſight, ſo ſhould a Chriſtian be to ſpy dangers.

4 As a ſerpent *ſtops her ears againſt the voice of charmers, Pſal.* 58. 4, 5. whether with her tail or ſomething elſe, ſo ſhould Chriſtians ſtop their ears againſt the charms of mens favours, earthly greatneſs, worldly wealth, and the temptations of the devil and fleſh, and heretical ſpirits.

Let our vviſdome be ſeen, 1 In ſuſpicion of ſnares, as the Wiſe men, *Matth.* 2. 12. 2 In ſhunning of them, as *Joſeph* vvho vvas afraid of *Herods* ſnares, and carried the young babe into *Egypt*, *Matth.* 2. 20, 21, 22. 3 In a bold profeſſion of truth, *Luk.* 13. 31, 32. Some bade Chriſt depart for *Herod* vvould kill him, ſaith he, *Go tell that fox I do cures to day and to morrow. Joſeph* of *Arimathea* did vviſely aſſert his profeſſion of Chriſt, and *went boldly to beg the body of Jeſus*, *Matth.* 27. 58.

Simple as doves] That is, take heed of fleſhly wiſedome and Jeſuitical equivocations, that in no vviſe to ſhun dangers ye violate the peace of your conſciences, *Rom.* 16. 19. *I would have you wiſe unto that which is good, but ſimple concerning evil*, Phil. 2. 15. *Blameleſs and harmleſs as the ſons of God without rebuke*, *Eph.* 5. 14, 15. Though it be in your power to do harm to your perſecutors yet do it not, do not revenge your ſelves. Simplicity without wiſedome may eaſily be deceived, and wiſedome is dangerous if it be not tempered with ſimplicity, therefore they are to be conjoyned according to that Diſtich.

If they be ſerpents for to circumvent us,
We muſt be ſerpents too or elſe repent us:
But with our wiſedome joyn we innocence,
Like harmleſs doves, not truſting each pretence.

The word ſimple, is ἀκέραιοι, of κέρας *a horn* and α privative

vative; that is without horns or revenge. Others derive it of κεράννυμι *to mingle* and α privative, and so it signifies to be without mixture of deceit.

This is seen,

1 In sincere and plain-hearted confessions, without any deceitful equivocations, *Joh.* 9. 29. We see it in the blinde man, when his parents cunningly evaded, he plainly stood to Christ.

2 In a meek carriage. If men revile us and render us odious, let us not think to quench wrath by wrath, *Rom.* 12. 20. *Be not overcome of evil, but overcome evil with good.*

V. 17. *But beware of men, for they will deliver you up to the Councils, and they will scourge you in the Synagogues.*

Here's a second danger.

Beware of men] 1 Of insnaring men, who by subtle and perplexed questions shall lay snares for you, to draw out some words that shall be against the Governours, or the Laws of the place where you live, *Matth.* 22. 15, 16, 17.

2 Take heed of feigned and treacherous men, who shall bring you to Councils, *Psal.* 55. 12, 13, 14.

3 Of enticing men, who shall perswade you by flatteries to deny the faith, *Dan.* 11. 32, 34.

4 Take heed of all natural men indefinitely. It behoves Christians to stand upon their guard, seeing all men naturally have an hatred unto them, therefore must we beware of them, though they be civil and courteous.

For they will deliver you up to the Councils] Not onely unto the Council of three and twenty, but also to the great *Synedrium*, or the Council of 70. of which mention was made *cap.* 5. 23. so was *Peter* and *John*, *Acts* 4. 7. 5. 27. and *Stephen*, *Acts* 6. 12.

And they will scourge you in their Synagogues] *Acts* 5. 40. *Peter* and *John* were so scourged, *Heb.* 11. 36. For even by Synagogues,

Synagogues, civil Courts were meant, 1 *Machab.* 7. 12. Of this mention is made, *Acts* 5. 21. *The high Prieſt came and they that were with him, and called the Council together, and all the Senate of the children of Iſrael.* The word is γερουσίαν, all the *Elderſhip* of the children of Iſrael. Becauſe the things they acted againſt the Apoſtles ſeemed to be dangerous to the Commonwealth, they took the voices and advices of the chief men, herein they joyned the Senate of the City with the Senate of the people. This was called συναγωγὴ μεγάλη, *the great Synagogue.* So that Chriſt his ſpeech aſcends higher then before, ſo that his meaning is, You ſhall not only be brought before ordinary Conſiſtories, but extraordinary Conventions and Aſſemblies ſhall be called together to try you. Before this extraordinary Convention the Apoſtles were beaten with rods.

V. 18. *And ye ſhall be brought before Governours, and Kings, for my ſake, for a teſtimony againſt them and the Gentiles.*

And ye ſhall be brought before Governours and Kings] Chriſt ſtill aſcends higher in his ſpeech, to wit, that for the witneſs of his truth they ſhould be brought before Governours and Kings. By Governors he means Vice roys and Governors of Nations & Provinces, and alſo before Kings that depute ſuch Governours: For the diſtinction of Governours, from Kings, ſee 1 *Pet.* 2. 13. *Submit your ſelves to every Ordinance of man, whether unto the King as excelling* (the word is ὑπερέχοντι) *or unto Governours, as to thoſe that are ſent of him.* Beſides when Chriſtians have been condemned by Councils, the execution of them hath been by ſecular powers, as in Queen *Maries* raign, and now under the *Spaniſh* inquiſition. Yea many times Princes have themſelves ſate in judgment againſt Chriſtians, as the Emperour *Sigiſmond*, &c. When Chriſtians ſhall thus be brought before Kings and Governours, Chriſt would have his Diſciples not to be

be dazled with the glister of earthly Majesty, but to be of undanted spirits when they come before them, as *Paul* was before *Nero*, 2 *Tim.* 4. 17. Thus *Paul* was brought prisoner to *Felix*, and *Festus*, *Acts* 23. 24. *Peter* and *James* to King *Herod Agrippa*. Under pretence of Law, civil judicatories condemn and execute Christians.

For my sake] Because ye preach me to be the *Messias*, and that through faith in me all that believe shall obtain remission of sins. We should look to the cause why we suffer, even that we suffer for Christ. Hence *Peter* and *John* rejoyced *that they were counted worthy to suffer shame for his name*, 1 *Pet.* 4. 14, 15, 16. *If any man suffer as a Christian let him not be ashamed.* Rom, 8. 36. *For thy sake we are killed all the day long.* Meaning in one place or other, either actually or by way of sympathy.

Indeed the Princes and Councils of the world have other pretences for their malice against Christians, but the true cause is for the sake of Christ.

But if we be brought before Kings and Governours, let it be onely for the sake of Christ; *Let none of you suffer as thieves, and murtherers, and busie-bodies*, &c. 1 *Pet.* 4 15.

For a testimony against them and the Gentiles] That is, to witness against the Council and the great Convention of the Jews, and to witness for me against the Rulers and Kings of the earth. Your imprisonment, whipping and death shall witness both to Jew and Gentile.

Qu. But how or wherein?

Answ. 1 That you have witnessed the truth before them and therefore that you are free from their blood.

2 They shall witness your ingratitude in the day of Christ, and their faithfulness.

3 They shall be inexcusable in the day of judgement, when they shall alledge they knew not Christ. *Moses* went to *Pharaoh*, *Exod.* 7. 3. and *Isai* to a stubborn people, *c.* 6. 9. so *Ezekiel*, *c.* 2. 2. to *v.* 8. *That they might be without excuse.*

4 They

4 They shall be witness against you for not believing their Message. The Lord will call out *Peter*, and say, Didst not thou warn the *Jews*? and to *Paul*, Didst not thou warn the *Gentiles*, the *Romans*, and *Felix* and *Agrippa*? he will say, Yes Lord, but they would not believe, but instead of receiving our Message they whipt and imprisoned us. Was it so? will the Lord say, and the unbeliever will then be speechless. What follows? Christ will say, *Depart thou cursed into everlasting fire.*

5 As wounds and scars testifie the constancy, valour, and faithfulness of Souldiers to their Prince or General, so Prisons, whippings, torments, shall testifie the faithfulness of Christians to Christ, *Luke* 21.13.

*V.*19. *But, when they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that hour what ye shall speak.*

Here is a consolation when they should be brought to answer before Kings and Governours, that the Spirit should pour into their mindes what they should speak.

Take no thought how or what ye shall speak] Not as if we were in this case to be careless, stupid or negligent, but Christ means we should not be carkingly carefull, or over fearfull. The word is μεριμνήσετε, *Luke* 21.14. *Settle it in your hearts before hand not to meditate what you shall answer*; in which Christ doth not forbid all foregoing meditation, but that which hath a distrust of the providence and help of Christ. And all laborious preparation, such as is used in speeches and oratory, and therefore *Mark* hath it, προμεριμνᾶν, *Luke* προμελετᾶν. In the like sense Christ forbad carefulness for the morrow, *Matth.*6.25. that is, perplexing and distracting carking. Therefore those who are daily in expectation of suffering in their questions and torments, should be much in prayer that God would give them wisdom to answer, and courage to suffer.

For it shall be given you in that hour what ye shall speak]

That is, if any thing be wanting in you, the Spirit ſhall ſupply it and ſuggeſt it to you. *Acts* 6.10. The Libertines were not able to reſiſt the Spirit by which *Stephen* ſpake. *Luke* 21.15. *I will give you a mouth and a tongue, which all your adverſaries ſhould not be able to gainſay* or reſiſt. And here Chriſt meets with an Objection, which the Apoſtles might make, *viz.* Whence ſhall we that are unable to ſpeak, defend our ſelves and cauſe, againſt Councils, great Aſſemblies and Princes, who many times with their preſence aſtoniſh great Orators? To this Chriſt ſaith, I will give you a mouth and a tongue. Chriſt will not leave his Witneſſes in the midſt of danger.

*V.*20. *For, it is not you that ſpeak, but the Spirit of your Father that ſpeaketh in you.*

Chriſt further ſtrengthens his Diſciples as to diſcouragement about their own weakneſs: whereas they might object, we are fiſhermen, though it ſhould be ſpoken to us, yet we cannot, being unlearned, be able to ſpeak; to this Chriſt ſaith; It's not you that ſpeak but the Spirit of your Father that ſpeaketh in you. Will a father leave a childe when he knows he is in hazard of life for his fathers ſake? and will your heavenly Father leave you in danger for the witneſs of his truth? Surely no. And look as the preparation of the heart and anſwer of the tongue is from the Lord, *Prov.*16.1. ſo ſhall the Spirit not onely dictate unto you fit Arguments and Apologies, but alſo ſhall form your tongues to expreſs them, even to the aſtoniſhment of your Adverſaries. The Council, *Acts* 4.13. when they ſaw the boldneſs of *Peter* and *John*, and perceived that they were unlearned and ignorant men, they marvelled, *Acts* 5.27,28, 29. *Acts* 7.51,52,53,54.

Now in that Chriſt ſaith it is not you, it is not meant abſolutely but comparatively; not ſo much you as the Spirit of God by you. The help of Angels at ſuch a time to aſſiſt is much, but the aſſiſtance of the Spirit is far more, without

without which in ſuch an hour of temptation the beſt parts and abilities would fail. There cannot be a greater aſſiſtant than this Spirit, *Luk.*21.15. This comparative ſpeech is like that *Matth.*9.13. *I will have mercy not ſacrifice*; that is, not ſo much ſacrifice as mercy. The force of the Argument is, It's not ſo much your cauſe as mine and my Fathers, therefore my Spirit and the Spirit of my Father ſhall anſwer for you. As when *Balaams* Aſs ſpoke it was not ſo much the Aſs that ſpoke as the Lord in the Aſs, *Numb.*22.28. ſo it was the Spirit that ſpoke in the Apoſtles, *Acts* 4.19. and in *Stephen.*

*V.*21. *And the brother ſhall deliver up the brother to death, and the father the childe, and the children ſhall riſe up againſt their parents, and cauſe them to be put to death.*

Here's a third evil to which Chriſtians muſt look to be expoſed to, *viz.* as the hatred of all men in general, ſo of their own kinſmen in particular, becauſe the hatred they have againſt you for the cauſe of Chriſt is ſtronger than the bond of natural affection. Hence it breaks in pieces the bond of natural love. Hence as it was in Chriſts kindred, that not onely they would not believe in him, *Johh* 7.5. but alſo ſaid he was mad, *Mark* 3.21. ſo is it in worldly men, who hate their relations for difference of Religion. Hence *Iſhmael* hated *Iſaak*, and *Eſau* perſecuted *Jacob*, and *Joſephs* brethren ſold him. *Alphonſus Diazius* ſlew his brother *John* for the confeſſion of the Goſpel, *Sleydan lib.*17.

We ſee the like Hiſtory in the Life of *Woodman*, perſecuted by his own brother in Queen *Maries* time.

This ſhould quiet our hearts when we ſee our friends and kindred rage againſt us for conſcience ſake.

It ſhould alſo learn us not to be too confident in carnal relations, how near ſoever allied to us, *Micah* 7.5. *Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.* He that is falſe

in his duty to God, how can he be expected to be faithfull to friends?

Learn alſo in declining times when friends prove falſe to look to God, *Micah* 7.6,7. *The ſon diſhonoureth his father, and the daughter riſeth up againſt her mother, therefore,* ſaith Micah, *I will look unto the Lord, I will wait for the God of my ſalvation.* This unfaithfulneſs was not onely a ſymptome of thoſe bad times, but it hath been the frame of many carnal hearts ſince.

*V.*22. *And ye ſhall be hated of all men for my Names ſake; but he that ſhall endure unto the end, the ſame ſhall be ſaved.*

And ye ſhall be hated of all men] That is, of all unregenerate men that receive not Chriſt, whether they be *Jews* or *Gentiles*, noble or baſe, whether kindred or ſtrangers, old and young. Wicked men hate all good men, if not actually, becauſe they know them not, yet habitually they do; if they knew them they would hate them, even for the good in them, *Pſalm* 38.20. which hatred proceeds from that enmity put betwixt the Seed of the Woman and the Seed of the Serpent, *Gen.*3.15. As love ariſes from ſimilitude, ſo doth hatred from diſſimilitude. The World cannot hate you, but me it hateth. *John* 7.7. Why? becauſe I teſtifie the works thereof are evil. The World alſo hates Saints becauſe they are not of the World, *John* 15.19.

For my Names ſake] That is, for a powerfull profeſſion of it. The *Gentiles* raged much, as *Auguſtine* obſerves, becauſe they heard that *Jeſus Chriſt* would be worſhipped alone: now they thought it abſurd that they ſhould caſt off all their other gods (continued to them for ſo many ages) for him alone. Not onely Papiſts but carnal Proteſtants rage againſt the godly of the time, if they will witneſs Chriſt in any powerfull manner, and follow the Light of Gods Word further than the times will bear. *I am guilty of ſuch*

and

and ſuch evils, ſaid *Bradford, but this is not that mine Enemies perſecute in me, but Chriſt.*

Nor is it to be forgotten that, becauſe the word of Chriſt in the mouth of Saints urges an union with the hearts of wicked men, hence thoſe who urge herein are hated, eſpecially if it be any ſuch part of the word as expoſeth to ſome preſent croſs.

Beſides, it was the manner for Scholers to be called by their Maſters names, as *Ariſtoteleans, Pythagoreans,* ſo Chriſtians are called from their profeſſion of Chriſt, *Acts* 11.26. and for the profeſſion of living by the rules of their Maſters is it that Chriſtians ſuffer, 1 *Pet.* 4. 15. If any man ſuffer as a Chriſtian, let him not be aſhamed, *Acts* 5.41. *Peter* and *John* rejoyced that they were counted worthy to ſuffer ſhame for his name.

But he that ſhall endure unto the end the ſame ſhall be ſaved] Here is, 1 A duty, 2 A promiſe. The duty is to endure to the end, to endure all perſecutions, hatreds, adverſities, to the end both of the perſecutions and of life. To obtain the crown, it's not enough once and again to overcome, but to overcome and endure to the end; and this is ſome comfort, that though they be long they will come to an end. How many hardſhips do we ſuffer in hope of eaſe? We ſuffer an hard Apprentiſhip in hope of freedome, we ſuffer a bitter potion in hope of health, let us endure the croſs in hope of the crown. Soldiers endure much hardſhips in hope of victory, *Revel.* 3. 5. Here are two graces commended to us, 1 Patience in tribulations. 2 Perſeverance unto the end.

The ſame ſhall be ſaved] *Rev.* 2. 10. *Be thou faithfull unto death, and I will give thee a crown of life,* Jam: 1. 12. *Bleſſed is the man that endureth temptation, for when he is tried he ſhall receive the Crown.* Having the Goal in our eye we ſhould put forth all our ſtrength to run. *For the joy ſet before him Chriſt endured the croſs, Heb.* 12. 2. he bids us do ſo likewiſe.

V. 23. *But, when they perſecute you in this City, flee ye into another: for verily, I ſay unto you, ye ſhall not have gone over the Cities of Iſrael till the Son of Man be come.*

Chriſt ſets down a fourth danger, to wit perſecution.

Three things. 1 The danger, perſecution. 2 The remedy herein, *viz.* flight. 3 The promiſe of ſupportance, *Ye ſhall not have gone over the Cities of Iſrael till the Son of Man come.*

But when they perſecute you in this City, flee ye to another] Some have pretended the unlawfulneſs of flight, when, being tied by the lines of their temporal lots, they would comply to common corruptions rather then leave them; like ſome Lawyers who pretend to have a great zeal of juſtice, when it's onely to advance their own practice, and to gain credit in pleading; as *P. Martyr* in his book of flight to the brethren of *Luca.* Flight is not onely lawfull but a command, theſe rules obſerved;

1 That a man flye with a diſpoſition and purpoſe of heart, rather to die a thouſand deaths then deny the truth, in caſe he ſhould be taken by the adverſary.

2 That we flye with an intent to propagate and ſpread the truth of God in the compaſs of our callings, whither we go: the ſoldier that flies may fight again.

3 When we ſee ſnares are laid for us to take away our lives. So *Joſeph* fled into Egypt to ſave the life of Chriſt being an infant, *Matth.* 2. 14. ſo *David* oft fled from *Saul*, 1 *Sam.* 19. 11, 12. *Eliah* from the ſword of *Jezebel*, 1 *Kin.* 19. 3. Chriſt fled from the men of *Nazareth* when they would have caſt him down from the brow of the hill, *Luk.* 4. 30. ſo *Paul* fled by night out of *Damaſcus*, when the Governour endeavoured to apprehend him, *Act.* 9 25. ſo when the Grecians went about to ſlay him, he went to *Ceſarea* and *Tarſus* to eſcape them, *v.* 29, 30.

4 That our flight be without ſcandal, and therefore without

out 1 cowardlineſs, 2 *Tim.* 4. 16. 2 Without raſhneſs. 3 Without treachery, as hirelings do, who when they ſhould give their life for the ſheep, leave them to the wolf, *Joh.* 10. 12, 13. 4 Without offence to the weak, *Rom.* 15. 1.

5 That we flye with a minde, neither wiſhing death, nor for the ſake of Chriſt fearing it. Hence *Eliah* his paſſion was condemned, 1 *Kings* 19. 4. when *Jezebel* perſecuted him, he cries, *Now Lord, take away my life.* If Chriſt may have more glory by our living then by our dying, we muſt not refuſe to live. Though death was more acceptable to *Paul*, and to be with Chriſt, 2 *Cor.* 5. 2, 3. compared with *Phil.* 1. 23. yet for the brethrens ſake he deſired to live.

6 Conſider whether God may be more glorified and the Church more edified by thy ſtaying, or by thy going, 1 *Cor.* 10. 31.

7 When all means of flight are cut off, then are we called to ſuffer, as in the example of *Shadrach*, *Meſhech*, and *Abednego*, who, had they had means of eſcape, it's very likely they would have taken them.

Yet in theſe caſes, 1 When the cauſe of God hath no witneſs beſides himſelf in a place, a man muſt be very wary in flying leſt his heart be troubled herein, and Gods hand meet him. See a moſt eminent example, *Jer.* 26. 20, 21, 22, 23, 24. It was *Uriah* who thus flying was brought back and kill'd.

2 When God puts a ſpirit of valour into the ſoul. When a man is reſolved to ſtand againſt all the fury of enemies, he is not to be condemned; *Paul* knew *that bonds and afflictions did abide him in every City*, yet *he counted not his life dear unto him ſo he might finiſh his courſe with joy*, *Acts* 20. 24. 21. 13. Such was that example of one *William Gardiner*, an Engliſh Merchant in *Portugal*, who in or about the year 1652. when an high Maſs was at the mariage of the King of *Portugals* ſon to the King of *Spains* daughter, while the Maſs was ſolemnizing he in the preſence of the King and his

Some examples are Heroical ſome Moral.

his Nobles, with one hand took the Host out of the Priests hand, who consecrated it, and trod it under his feet, and with the other hand overthrew the Chalice, for the which he was by grace enabled, notwithstanding he knew that many grievous tortures must needs abide such a witness, which with unspeakable cruelty were executed upon him. See his tortures, *Acts and Mon. vol. 2. p. 746.*

For verily I say unto you, ye shall not have gone over the Cities of Israel, *till the Son of Man be come*] Some think that by this coming is meant, not the personal presence of Christ, but the pouring out of the Spirit on believers, mentioned *Acts* 2. 1. which was a certain sign that Christ came as a King with fulness of power from his Father, and that his Kingdom so long expected was come, the sending of which Spirit was to be a comfort to them against all dangers, *John* 14.18. *I will not leave you fatherless, I will come to you.* Now the coming of Christ here meant was onely the sending of the Spirit, *Acts* 2.33. *Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this thing which ye now see and hear.* So that the sense is, I have told you what evils hang over you, yet do I warn you to stand to the testimony you have given, and not to be discouraged. My coming unto you by the pouring out of my Spirit is at hand, yea before you shall make an end of teaching the *Jews* within the bounds of *Palestina*.

Others carry it to the sending of Ministry to the end of the World. For my self, I rather carry it to the consolation of all persecuted Saints to the end of the world, whereas the Disciples might be ready to think, if we shall be under so great hatred and persecution none will receive us, to this Christ answers, There will be Cities of *Israel*, that is, Inhabitants in Cities (by a Metonymie of the subject and a Synecdoche) of *Gentiles* to be converted, who will receive you untill the second coming of Christ in judgment, of

which

which coming mention is made *Matth.*24.30. *Luke* 21.27. for *Gentile* believers are called *Israel*, *Gal.*6.17. And in particular it is a consolation to Preachers of the Gospel, who when cast out by one people will be received by another. I rather expound this place of the second sending than of the first, because in the first sending the Apostles were used courteously, *Luke* 10.17. and they came rejoycingly, telling Christ the Devils were subject to them. And no such hardships happened to them that we reade of.

We may learn three things, 1 That Saints must prepare for persecution, 2 *Tim.*3.12. *All godly must suffer it.* As *he that was born after the flesh persecuted him that was born after the Spirit,* so is it now, *Gal.*4.29. If the Son of God were persecuted, *John* 15.20. Saints must not look to go free, *John* 15.20. Hence in or about the same year Christ spoke this, there broke out a Persecution against the Church, *Acts* 8.1,2. after the death of *Stephen.*

2 When Gods people see themselves persecuted in one City they have a call to fly into another City, *Matth.* 23.34.

3 There will be some Saints and Cities that will be ready to receive persecuted Saints untill the coming of Christ, 2 *Cor.*4.9. *Persecuted but not forsaken,* 2 *Tim.*3.11. *Prov.* 14.26.

*V.*24. *The Disciple is not above his Master, nor the Servant above his Lord.*

*V.*25. *It is enough for the Disciple that he be as his Master, and the Servant as his Lord: if they have called the Master of the house* Beelzebub, *how much more shall they call them of his houshold?*

Christ brings here a second Reason why Christians in general, and Preachers in particular should patiently endure persecution, because herein it is no otherwise with them than was with their Master Christ, which Christ backs with a twofold Reason, 1 The Scholar thinks it honourable to

be made equal to his Maſter. 2 Servants refuſe not that condition which their Maſters patiently endure. So that Chriſt reaſons that if he had ſuffered reproaches and ſlanders from the *Jews*, and lookt to ſuffer greater, even the death of the Croſs, then muſt you my Diſciples prepare for the like. It much tends to patience to know the evils that hang over us, which Chriſt hath foretold us, and hath gone before us by example in.

All ingenuous Chriſtians are much troubled with reproaches, hereby to be rendered odious, but it is with them no otherwiſe than with Chriſt. It would be counted an abſurd thing to ſee a General of an Army going on foot, and all the private Souldiers riding in Coaches and on horſeback, ſo will it be, to ſee Chriſt the Captain of our ſalvation to lie under the reproaches of glutton, drunkard, deceiver, devil, and in the mean time we his Souldiers to be in honour with the world.

If they have called the Maſter of the houſe Beelzebub *how much more ſhall they call them of his houſhold*] *Beelzebub* was the god of *Ekron*, 2 *Kings* 1.3. *Is it not becauſe there is not a god in* Iſrael *that ye go to inquire of* Baal-zebub *the god of Ekron?* See alſo *v.*6. The learned render it to ſignifie the Lord of a Fly, or having a Fly, becauſe he was worſhipped and called upon againſt a Plague of Flies, becauſe they believed he expelled and deſtroyed thoſe Flies which infeſted.

And *Nazianzen* againſt *Julian* witneſſeth that *Beelzebub* was made in faſhion of a Fly. Hence the *Septuagint* tranſlate *Beelzebub deum Muſcam*, the god Fly. Now the *Jews*, partly out of ſcorn, and partly out of abomination, called the Prince of the Devils the god Fly, which name took its riſe in this manner. The ancient *Jews* with great conſent declare, among other Privileges, which God beſtowed on his Temple at *Jeruſalem*, this was one, that when ſuch a number of ſacrifices was daily ſlaughtered, there was never any

any Fly beheld in the Temple, which when *Jupiter* who was most famous among the Heathens could not do, but always his Temple did abound with multitudes of Flies, *Grot. in loc.* therefore he was called the *Jupiter* of Flies. Now the *Jews*, learning from the Prophets, that the gods of the *Gentiles* were Devils, and the Predictions they foretold to be the works of unclean spirits, they called the Prince of the Devils by that name, wherewith the Prince of the supposed gods was called, as we see *Matth.* 12.24. Now the Pharisees would perswade the people that the Miracles that Christ did were done by the power of the Prince of the Devils, therefore most blasphemously they called Christ *Beelzebub*, as if he were his Vicar and Deputy.

So that Christ reasons, If they have called me the Master of the house *Beelzebub*, much more you of my household. Therefore seeing I patiently bear their reproaches. See *John* 8.48,49. Do you also in like manner. Christ should not onely be to us a Patern of Holiness but of Sufferings. We may also see the near relations betwixt Christ and us; he is the Master we his Scholars, he is our Lord and we are his Servants, he is the Master of the house, Believers his household.

V. 26. *Fear them not therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known.*

The words are an answer to an Objection in the mindes of the Disciples, *viz.* we could easily contemn the reproaches of the wicked, if our innocency did appear unto others; now we lie under suspition, and we have no defence. To this Christ answers, *Fear not* their reproaches, your innocency covered over with slanders shall one day be revealed.

3 So that here's a third Reason. I fear them not in all their reproaches, malice, blasphemy, therefore do not ye fear them.

4 *There is nothing covered that ſhall not be revealed*] Here is a fourth Reaſon, your innocency howſoever now aſperſed ſhall be cleared up; the ſlanders of the *Jews* concerning the magical arts of Chriſt and his Apoſtles, the horrible Lyes of the Pagans concerning the inceſtuous Copulations of the Chriſtians, and their drinking mans bloud were in time diſcovered what they were.

Obſ. Secrecy of ſin will not privilege it. *David* committed Adultery ſecretly, but God revealed it before the Sun, 2 *Sam.* 12.12. *Cains* Murder, and *Jezebels* Murder of *Naboth*: clouded innocency comes forth, as in *Joſeph* ſlandered by his Miſtris, and *David* ſlandered by *Sauls* Courtiers. So covered iniquity ſhall not always be hid, *Pſal.* 90.8. *Heb.* 4.13. 1 *Tim.* 5.24,25. Sometimes both innocency and wickedneſs are brought forth in this life, *Pſalm* 37.6. *He ſhall bring forth thy righteouſneſs as the light, and thy juſt dealing as the noon-day.* And as innocency, ſo ſecret wickedneſs, *Prov.* 26.26. *Whoſe hatred is covered by deceit, his wickedneſs ſhall be revealed before the whole congregation.* And as in this life, ſo eſpecially ſhall they be brought forth at the Day of Judgment, *Eccleſ.* 12.14. *God will bring every ſecret thing to judgment,* 1 *Cor.* 4.5. *Then will God manifeſt the counſels of the heart,* 2 *Cor.* 5.10. *Luke* 12.2.

Some expound it thus; Fear not to preach my Goſpel, though few at preſent believe, and it ſeems to be covered, yet ſhall it be known to the World in a little time. But I ſee no abſurdity why both theſe may not be meant, ſo that the words are a conſolation to them, both under their reproaches and revilings of *Beelzebub, &c.* and under the ſmall beginnings of the Goſpel, that what was now hid ſhould be revealed, and though their Doctrine were at preſent reproached, yet time ſhould diſcover it to be Gods truth.

V. 27.

V.27. What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house tops.

The meaning is, whatsoever Doctrine ye have heard of me, either in this Sermon preached unto you, or whatsoever Doctrine at any other time I have or shall declare unto you, in secret, do you publish the same openly, for that Christ means by house tops, having respect to the *Jewish* buildings which were flat upon the house tops with battlements, *Deut.* 22.8. Gods truth is not to ly smothering in our own breasts, but we are to declare it to others, *Rom.* 10.10. *Psal.* 40.9,10. *With the heart man believes unto righteousness, and with the mouth confession is made unto salvation.*

The World will not endure to have their deeds reproved, hence they come not to the light, *Joh.* 3.21. *They say to the Seers, See not, and to the Prophets, Prophesie not, prophesie unto us smooth things, Isai* 30.10. *Get ye out of the way, turn aside out of the path, v.* 11. yet must the Preachers and Disciples of Christ speak and *not hold their peace, Isai* 58.1. *Hosea* 4.1. *Hosea* 8:1. yea the whole counsel of God, which is plain unto Teachers, they are bound, upon pain of avoiding guilt of soul bloud, to declare unto the people, *Acts* 20. 26,27. so far as it shall be absolutely needfull to their salvation.

We may also see the excellency of the Gospel, that, when preached, it will abide the Light, which no other Doctrine is able to do.

As these Disciples were commanded to publish the Mysteries Christ declared to them, *viz.* the calling of the *Gentiles*, the end of the *Jewish* Ceremonies, the fulness of Redemption in Christ, the new Covenant, *&c.* so are other Preachers bound in like manner to publish what the Lord shall reveal to them out of his Word, as to take up Christs Cross daily, to repent of their sins,.

V.28.

*V.*28. *And fear not them which kill the body, but are not able to kill the ſoul, but rather fear him which is able to deſtroy both ſoul and body in Hell.*

Here is the fifth danger whereto they ſhould be expoſed, if they preached what he bad them, to wit, that they would be in danger to be put to death. To this Chriſt anſwers, *Fear not them which kill the body.*

In the words two parts. 1 A forbidding of falſe fear, *Fear not them which kill the body,* backt with a Reaſon, *becauſe they are not able to kill the ſoul.*

2 An Exhortation to true fear of God, *but rather fear him,* which is backt with a Motive, *becauſe he is able to deſtroy ſoul and body in Hell.*

Fear not them which kill the body] The ſum of Chriſts ſpeech is, that we ſhould not fear the loſs of this periſhing Life in reſpect of an everlaſting Life, and that they have no true fear of God in them, who for fear of Tyrants do ſuffer themſelves to be brought from the Confeſſion of the Faith. As if that Chriſt ſhould ſay, You have immortal ſouls which are not at the will of Tyrants, but of God, 1 *Sam.*2.6. *The Lord killeth, and the Lord healeth, he woundeth and maketh alive.* Whence is it that we are affrighted with terrours of men and deny the Faith, or bluſhingly confeſs it, or diſſemble it, but becauſe our bodies are preferred before our eternal ſouls, and whereas we think to eſcape death hereby, ſhall we not incur a ſorer death hereby, even an everlaſting death? *Iſ.* 66.24. *Chriſt* herein ſpeaks to *Chriſtians* that they ſhould not thus fear, *Lu.*12.4,5. *I ſay unto you, my friends, be not affraid of them which kill the body:* and though men may think this is no point of Friendſhip to let Chriſtians ſuffer, yet is it an high privilege to be called to ſuffer, *Phil.*1.29. *To you it is given, not onely to believe, but to ſuffer.* So that experienced Chriſtians have rejoyced herein, *Acts* 5.41. 16.25.

Learn we to contemn our Lives in the cauſe of God; ſo did Queen *Heſter, cap.*4.16. *If I periſh I periſh.* The three Children

children *Dan.* 3. 28. yielded their bodies that they might not worſhip nor ſerve any other God except their own God. ſo *Paul* in ſundry places, *Acts* 20. 24. 21. 13. 2 *Cor.* 4. 10, 11. *Phil.* 1. 20. 2 *Tim.* 4. 6. *Rev.* 12. 11, 17. It muſt needs be grievous for two ſuch dear friends as ſoul and body to part, but when we conſider it is for the Lord, why do we fear? when for fear of being killed, we ſhall not preach and witneſs Chriſt his truth, we may look for every ſuch denial to be caſt into hell. We may obſerve, 1 That after this periſhing life is paſt, there remains another.

2 The truth of God cannot be fully witneſſed without peril of life.

3 The diſpoſing of that life to come is onely in the power of God, not in the power of Pope.

Obj. But muſt we not fear Magiſtrates, parents, *&c?*

Anſw. Yes, but not when God and they come in competition, *Acts* 5. 29. The cruelty of Magiſtrates and parents can onely extend unto the body.

But are not able to kill the ſoul] Whence ſee, 1 That the ſoul and body are ſeparable one from another. 2 That the ſoul dies not with the body.

But rather fear him which is able to deſtroy ſoul and body in hell] Here is a remedy againſt ſlaviſh fear, even to have Gods fear in us. We more feared the Pope with his Purgatory then God with his hell; and we more truſted in the abſolution of the Pope from Purgatory, then in the true abſolution of God from hell. *Luth. Tom.* 4. 334. This word [*rather*] is not a comparative but an adverſative, we ſhould not fear man at all when he comes in competition with God. So *Victorian* the Pro-Conſul of *Carthage*, being ſollicited to Arrianiſm by the Embaſſadors of King *Hunnerick*, anſwered thus, *Being aſſured of God and my Lord Chriſt, I tell you what you may tell the King, let him burn me, let him drive me to the beaſts, let him torment me with all kinde of torments, If I conſent, in vain am I baptized in the Catholick Church,*

whom

whom the tyrant afterward tortured with exceeding great tortures, Victor. Uticenſ. l. 3. Wandal Perſecut. So the Prophet, *Iſai* 51. 12. *Who art thou that thou ſhouldeſt be afraid of a man that ſhall dye, and the ſon of man which ſhall be made as graſs, and forgetteſt the Lord thy maker?* Moreover you know how afraid you are to offend a man which can hang you, ſo that you fear the wrath of a King as you do the roaring of a Lion, *Prov.* 20. 2. how much more ſhould you fear the wrath of God. In *Auguſtine*'s time they went to the Idol Temple, for fear (as they ſaid) of offending ſome perſon greater then themſelvs, to whom *Auguſtine* ſaid, Do'ſt thou fear to offend a greater, and do'ſt thou not fear to offend God? *De verb. Dom. ſer. 6.*

Moreover know that the Lord, being Lord both of ſoul and body, will not be contented with bodily ſervice, without the Spirit, as many think who preſent themſelves at any worſhips, nor with the ſervice of the Spirit without the body, as ſome *Nicodemites* have thoughts, but he will be glorified both with body and Spirit, which are his, 1 *Cor.* 6. 20.

3 Things, 1 It's our duty to fear God. 2 The fear of God, where it is in the ſoul, it eats out the ſlaviſh fear of men. 3 God is able to deſtroy ſoul and body in hell fire.

1 *Obſ.* It's our duty to fear God.

1 Becauſe Gods fear is a ſpecial mean to empty us of ſlaviſh fear of men, *Ex.* 1. 17. The Mid-wives feared God, and did not as the King of *Egypt* commanded them, but ſaved the men children alive. *Iſai* 8. 12, 13. *Fear ye not their fear, nor be afraid, but ſanctifie the Lord himſelf, and let him be your fear, and let him be your dread.*

2 Becauſe he is able to caſt the ſoul and body into hell fire, if we fear men more then him. Yet, as *Luther* ſaith, many fear the Pope and his Purgatory rather then Chriſt and his hell, ſo many fear the Magiſtrates priſons more then the eternal priſon of hell.

3 Did

3 Did we fear God we needed not slavishly to fear any, neither man nor devil. See it in those worthies, *Dan.* 3. 16, 17.

Use. 1 See the wofull condition of those who are without Gods fear in three particulars.

1 This is a note of a wicked man, *Rom.* 3. 18. *The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.* Wicked men, *Jude* 12. are said *to feed themselves without fear.* When *Jobs* friends would prove him wicked they bring this, *that he cast off fear, Job* 15. 4.

2 God rejects the prayer of such as fear him not, *Prov.* 28. 24. *Then shall they call upon me but I will not answer*; why? *for that they did not chuse the fear of the Lord.* Hence *Nehemiah cap.* 1. 11. prays, *That God would hearken to the prayer of thy servant and servants that desire to fear thy name*; and contrarily, *he fullfils the desires of them that fear him, Psal.* 145. 19.

3 If we fear not God we shall be in a continual fear of men, and so consequently in a continual snare, *Prov.* 29. 25. *The fear of man bringeth a snare,* so without this fear we shall be in fear of devils.

2 Information. 1 Let us enquire concerning it, wherein consider, 1 The kinde. 2 What it is. 3 The causes of it. 4 The degrees of it.

1 The kindes, 1 Servile, which is in slaves, *Luk.* 1. 74.

2 Filial, *Hos.* 3. 5.

Q. What is filial fear?

A. When we stand in such an awe of God that upon setled deliberation we will chuse affliction rather then iniquity, *Job* 36. 21. *a fiery furnace* rather then worship a *golden Image, Dan.* 3. 16, 17. and withall have an holy jealousie that in all our carriage and conversation we may not sin against God, from the apprehension, not onely that God is a just Judge, but also a gracious father, *Hos.* 3. 5.

2 The causes of this fear are two.

1 The love of God. Whatſoever we love we fear, leſt any thing ſhould rob us of that which we love. A man loves his goods, hence he fears leſt plunder, ſuretiſhips, ſtorms ſhould take it away. A man loves his life, he fears leſt diſeaſes take it away. A holy man loves God, hence he fears leſt any ſin ſhould rob him of his God. He that calls God father, endeavours *to ſpend the time of his ſojourning in fear*, 1 *Pet.* 1. 17.

2 The greatneſs of his ſtrength. Why doth a ſubject fear a Prince, or a Dog fear a Lion? Becauſe they know they are far above them in power and ſtrength. We fear not things that are no ſtronger then our ſelves, ſo, why do we fear God? Becauſe of the infinite power and ſtrength God hath above us: hence Iſrael feared *Goliath*, and the Philiſtims *Sampſon*.

3 The power of any creature is feared when it can do us good or hurt, *Iſai* 41. 23. *Do good, and do evil*, that we may be diſmayed and behold it together. So we fear God becauſe he can do us good and hurt, and no creature without him can do it, for creatures are meer vials through which God empties himſelf. What power is like Gods that is able to caſt ſoul and body into hell, therefore the Text bids us fear him.

4 The degrees of this fear. In ſome men it is more then in others. It was the praiſe of *Hananiah* that he was a faithfull man and feared God above many, *Neh.* 7. 2. There may be two men both conſcientiouſly fearfull of ſin, yet one of them may have a greater fear of God then the other.

2 Uſe for information. Learn to ſee the neceſſity of Gods fear. See it in ſix particulars.

1 It's the beſt preſervative againſt ſin, *Pſal.* 119. 11. *Thy teſtimonies have I hid in my heart, that I might not ſin againſt thee.* Prov. 16. 6. *By the fear of the Lord men depart from evil.* Prov. 14. 16. *A wiſe man feareth and departeth from evil*, Prov. 3. 7. By this it was that *Joſeph* was preſerved from

from *Potiphars* wife, *Gen.* 39. 10. and as it prevents other ſins, ſo in particular it prevents, 1 ſcandalous ſins, *Neh.* 5. 9. *Ought we not to walk in the fear of the Lord, becauſe of the heathen who are round about us?* Hence *Pſalm* 19. 9. *The fear of the Lord is ſaid to be clean*, from the cleanſing effect which it hath in the ſoul.

2 As Gods fear prevents ſcandalous ſins, ſo doth it prevent ſecret ſins. *Neh.* 5. 15. *Nehemiah* durſt not extort of the poor *Jews* as the former governours had don, becauſe of the fear of God. *Job* was of the ſame minde, *Job* 31. 1, 2, 3, 23, 24.

2 Gods fear will make a man faithfull in the calling wherein God hath ſet him: if a Magiſtrate, *Jehoſaphat* ſpeaks to the Judges he ſends forth, *Thus take heed what ye do, for ye judge not for man but for the Lord, wherefore let now the fear of the Lord be upon you*, 2 *Chron.* 19. 5, 6. alſo he ſaith, *verſ.* 9. *Thus ſhall ye do in the fear of the Lord faithfully*, as if he ſhould ſay, ye can never be faithfull in your Magiſtracy without Gods fear, hence this is one, yea a principall qualification in a Magiſtrate, that he be a man fearing God, *Exod.* 18. 11. *Gen.* 42. 18. the Apoſtle propounds this as a remedy againſt eye-ſervice in ſervants, *Col.* 3. 22. *Servants obey in all things your Maſters, not with eye-ſervice as men-pleaſers, but in ſingleneſs of heart fearing God. David* giving forth the duty of a Prince, ſaith, *he that ruleth over men muſt be juſt ruling in the fear of God.* 2 *Sam.* 23. 3.

3 God is wont to deal well with ſuch as fear him, *Exod.* 1, 20, 21. God dealt well with the mid-wives becauſe they feared God. *Deut.* 5. 29. *Oh that there were ſuch an heart in them to fear me, that it might be well with them. Neh.* 1. 11. *Eccleſ.* 8. 12. *I know it ſhall be well with them that fear God, which fear before him, but it ſhall not be well with the wicked*, Why? *becauſe he feareth not before God.* Mal. 2. 5. *My covenant was with* Levi *of life and peace, and I gave them to him, for the fear wherewith he feared me, and*

was affraid before my name. Luke 1. 50. *His mercy is on them that fear him from generation to generation.* Deut. 6. 18. *He that feareth God ſhall come forth out of all trouble,* Eccleſ. 7. 18.

4 The fear of God is a ſpecial mean to lengthen our days in this world, *Deut. 6. 2. That thou mighteſt fear the Lord thy God, to keep all his ſtatutes, that thy dayes may be prolonged:* now the reaſon why Gods fear lengthens our daies, is, becauſe it makes a man take heed of ſuch ſins as would cut off life, *Prov.* 10. 27. *The fear of the Lord is a fountain of life, to depart from the ſnares of death;* ſee the contrary threatning to wicked men, *Eccleſ.* 8. 13. *It ſhall not be well with the wicked, neither ſhall he prolong his daies which are as a ſhadow:* why? *becauſe he feareth not before God.*

5 Gods fear is one of the firſt graces that ſhowes it ſelf in the ſoul, hence called the beginning of wiſdom, *Job* 28. 28. and they that have it are ſaid to have a good underſtanding, *Pſalm* 111. 10. *Deut.* 10. 12. *What doth the Lord require of thee, but to fear the Lord thy God?* &c.

6 God hath excellent loving kindneſs laid up for thoſe that fear him. See this, 1 in ſpiritual mercies, as 1 underſtanding Gods ſecrets, *Pſalm* 25. 14. *The ſecret of the Lord is with them that fear him.*

2 Pittifull affection, as in a father towards his childe, *Pſalm* 103. 11. ſo the Lord pittieth them that fear him.

3 Healing and comfort. *Mal.* 4. 2. *Unto you that fear my name ſhall the ſon of righteouſneſs ariſe with healing under his wings.*

2 See it in temporal mercies, as 1 ſtrong confidence in evil times, *Prov.* 14. 26. *in the fear of the Lord is ſtrong confidence,* which is grounded upon promiſe of deliverance, *Pſalm* 85. 9. *Surely his ſalvation is nigh them that fear him.*

2 A ſpecial eye of providence for the providing outward

ward things for ſuch, *Pſalm* 31, 18, 19. *Behold, the eye of the Lord is on them that fear him, to deliver their ſoul from death, and to keep them alive in famine.* Pſalm 34. 9. *O fear the Lord ye his Saints, for there is no want to them that fear him.* Pſalm 111. 5. *He hath given meat to them that fear him, he will ever be mindfull of his Covenant*; *q. d.* Its part of Gods Covenant to give meat to them that fear him; meat is put for all other proviſions.

3 There's much contentedneſs of minde comes along with this grace of Gods fear in them that have it, *Prov.* 15. 16. *Better is a little with the fear of the Lord, then great revenues and trouble therewith.* Pro. 19. 23. *The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied.* Pſalm 7. 16.

4 It's a mean to obtain riches, honour and life: every man wiſhes for theſe three things, oh then get Gods fear. *Pro.* 22. 4. *By humility and the fear of the Lord are riches, and honour, and life.*

2 *Uſe.* Trial whether we have Gods fear in us, 1 when we think nothing too good for God, but will let it go rather then ſin. *Gen.* 22. 12. *Lay not thine hand upon the lad, for now I know thou feareſt God, ſeeing thou haſt not withheld thine onely ſon.*

2 When we fear to do any thing that is of bad report. 1 *Cor.* 6. 1. *Dare any of you* (meaning Chriſtians) *go to law before the unjuſt, and not before the Saints?* Neh. 5. 9. *Ought we not to walk in the fear of the Lord, becauſe of the heathen?*

3 When we fear not the greateſt of men in oppoſition to God. *Exod.* 1. 15, 16. The King bad the Hebrew mid-wives kill the male children, but they would not obey the King; why was it? the Text *verſ.* 17. gives the reaſon, *becauſe they feared God, they would not obey the King.* How did the three children out of fear to God not fear *Nebuchadnezzar* his burning fiery furnace. *Dan.* 3. 17, 18, 28. *The Parents of*

Moſes

Moses *hid* Moses *three moneths, and they not affraid of the Kings commandment*, Heb. 11. 23.

4 When we are fearfull of the private and secret stirrings of corruption in our own hearts, *Job.* 31. 1, 2. *Job* so apprehended Gods eye, that he durst not have or harbour a lustfull thought, see *vers.* 4. This fear of God kept him from lifting up his hand against the fatherless, when he saw his help in the gate, for destruction from God was a terrour unto him, *vers.* 21. 23. *Deut.* 15. 9, 10. Gods fear will be opposing proud, revengefull, unclean and hypocriticall thoughts in the soul.

5 When hope or proffer of gain will not make us sin against God. *Peter* would not take *Magus* his money, *Acts* 8. 20. Nor *Elisha Naamans* talents, 2 *Kings* 5. Why? he knew in his conscience it was no time for it. Contrary in *Balaam*, how fain would he have been fingring *Balaks* gold? so *Judas*, *Demas*.

6 When we will not deliberately venture upon sin for fear of losse, *Gen.* 39. 9. *How can I do this great evill and sin against God?* 1 *Kings* 22. 13, 14. *Micaiah* durst not flatter the King as the false prophets did. *John Baptist* durst not forbear *Herods* sin, though the Princes favor lay on one side, and the loss of his life or hazzard thereof on the other, *Mat.* 14. 3. Such a man will not be drawn to sin for fear of offending a wife or husband: where Gods fear is, there will be a choice of affliction rather than iniquity.

7 When we are affraid of doing any thing with a doubting conscience, *Rom.* 14. 22, 23.

8 When we are affraid of the least evil. Carnal men, for shame of the world, may avoid gross evils, but, where Gods fear is, the soul is affraid of small sins, 1 *Sam* 24. 5. even for cutting the skirt of *Sauls* garment, how much more was he of hurting *Sauls* person? 1 *Sam.* 26. 9. Its said of a godly man, *that he keeps his hand from doing any evil*, Isai. 56. 2.

9 When

9 When we are affraid of sinfull temptations and occasions, *Gen.*39.10. *Joseph* would not hearken to his Mistris to ly by her, or to be with her. *Prov.*5.8. *Come not nigh the doors of her house. Hos.*4.15. that *Judah* might not offend with *Israels* Calve-worship, the Prophet bids them not to come to *Gilgal* or *Beth-aven*, where the Calves were. God will not keep us from sin if we do not keep our selves from the occasions of it. He that ventures upon the occasions of sin he hath an implicite liking to the sin. If inclining to pride in apparel, wear plain cloaths; if to vain-glory, speak not any thing that may redound to your praise; if to lying, tell no doubtfull stories; if to whispering, speak sparingly of other mens actions, especially of your Enemies.

10 When we are affraid of sinning in secret. *Lev.*19.14. *Thou shalt not curse the deaf, nor put a stumbling block before the blinde, but shalt fear the Lord thy God.* The deaf man could not hear the curse, the blinde man cannot see the block thou layest, Oh! but God sees, and his fear must keep thee and me from secret iniquities. See *Job* 31. 22,23,26, 27,29,30.

11 A reverend carriage both outward and inward in the worship of God, *Psalm* 5.7. *In thy fear will I worship towards thy holy Temple, Eccles.*5.2. God is in Heaven and thou on Earth, therefore let thy words be few; and as in prayer, so in hearing, *Eccles.*5.1. *Look to thy foot when thou goest into the house of God.* Gods fear in *Cornelius* made him reverend in hearing *Peter, Acts* 10.2. compared with *v.*33. We are all here present before God to hear all things commanded us from God. *Jacob* saith, *Gen.*28.16,17. *The Lord is in this place, and I was not aware of it, how dreadfull is this place? Deut.* 6.13. *Thou shalt fear the Lord thy God, and serve him:* as if he should say, The fear of the Lord is the best spur to holy service. *Heb.*12.27,28. *Psalm* 5.7.

3 Exhortation to labour after Gods fear. Where wicked

ked men are moſt fearleſs, Saints are moſt fearfull, to wit, in ſin, and where Saints are moſt fearleſs, as in calamitous times, wicked men are moſt fearfull. Moſt men are like little children that fear and cry at things not to be feared, as at Bull-beggars, *&c.* but do not fear things that are to be feared, to wit, Water, Fire, Knives, *&c.* ſo moſt men fear thoſe things which are ſhadows of grief, as Poverty, Diſgrace, but do not fear that which will bring aſtoniſhment, and endleſs miſery if not repented of.

Means to Gods fear.

1 God muſt put it into our hearts. *Jer.*32.40. and man muſt teach it, *Pſalm* 34.11. *Come, ye children, hearken unto me, I will teach you the fear of the Lord.* We are ready to ſcatter our fear as well as other affections where it ought not to be, as on great perſons, *Prov.*29.25. on worldly troubles, hence it's Gods work to place our fear on a right object; hence *David* prays, *Pſalm* 86.10. *Unite my heart to fear thy Name.*

2 Apprehend Gods love to thy ſoul, and thou wilt be affraid to offend him. *Hoſea* 3.5. *They ſhall fear the Lord and his goodneſs. Pſal.*130.3,4. *There is mercy with thee that thou mayſt be feared.* 1 *Pet.*1.17. *If you call upon the Father,* that is, look upon him as your Father, *ſee that you ſpend the time of your ſojourning here in fear.* 2 *Cor.* 6. 17, 18. *Touch not the unclean thing, and I will be a Father unto you.*

3 Be perſwaded of Gods Omniſcience and Omnipreſence. We would fear to do evil if the eye of a man were upon us, much more when Gods eye beholds us. *Pſalm* 44. 17,18. Though God ſmote his people into the place of Dragons, and covered them with the ſhadow of death; yet they apprehending and believing God to ſearch into the ſecrets of the heart, they durſt not lift up their hands to a ſtrange God, *v.*20,21. What made *Job* fear to ſin? See *cap.*31.4. *Doth not he ſee all my ways, and count all my ſteps?*

4 Look

4 Look upon and believe the greatneſs of his power, *Iſai* 40. 12. *Who hath meaſured the waters in the hollow of his hand, and meted out Heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a ballance.* All Nations compared with him are as a drop of a Bucket, compared with the Ocean, or as the ſmall duſt in a ballance compared with the greateſt weights put therein: all Nations are before him as nothing, *v.*11,17. Hence the Lord ſaith, *Jer.*5.22. *Fear ye not me? will ye not tremble at my preſence? who have placed the ſand for the bound of the ſea, &c. Pſalm* 76. *v.*5. to *v.*10. *Thou even thou art to be feared, thou didſt cauſe judgment to be heard from Heaven, the earth feared and was ſtill.* Eſpecially behold Gods power in caſting the ſoul into Hell. *Job* 41.10. *Leviathan* or the Whale is ſet down to be a terrible creature: *Job* ſaith, *Shall not even one be caſt down at the ſight of him? v.*9. alſo *v.*10. *None is ſo fierce that dares ſtir him up, who then can ſtand before me?* If thou art not able to ſtand againſt one of Gods creatures in thy ſins, how wilt thou be able to ſtand before God himſelf? Beſides all other, he hath one power to convey an inviſible Horrour into thy Conſcience, to make thee a terrour to thy ſelf and others, *Jer.*20.4. See it in *Judas*, *Matth.*27.4,5. if thou wilt venture to go on in ſin.

5 Believe Gods threatnings againſt ſin. Who would venture upon ſuch a ſin, did he believe the threatnings againſt it? *Heb.*11.7. Noah *by faith, being moved with fear* (to wit, of Gods drowning the World) *prepared an Ark, &c. Eve* contrarily, mincing the threatning, *Gen.*3.3. when God had ſaid, *In the day that thou eateſt of it, thou ſhalt ſurely dy, Gen.*2.16,17. ſhe changed it thus, God hath ſaid, *Ye ſhall not eat of it, neither ſhall ye touch it leſt ye dy.* The threatning being thus leſſened, ſhe was drawn away to ruine her ſelf and poſterity. There are terrible threats againſt ſinners. See *Deut.*29. 18, 19, 20, 21. *Pſalm* 11.6.

*Col.*3.6. 1 *Theſ.*4.6. 2 *Theſ.*1.8,9. 1 *Pet.*4.17. Theſe and many more, unleſs they be believed, they will not preſerve us from ſin.

Queſt. But ſeeing there is a filial and ſon-like fear; and a ſervile or ſlaviſh fear of God, how ſhall we know what our fear is?

Anſw. 1 Slaviſh fear drives from God, *Gen.*3.8. *Adam* and *Eve*, when they heard the voice of the Lord, hid themſelves from the preſence of the Lord. The reaſon is rendered, *v.*10. becauſe they were affraid. *Iſ.*33.14. The ſinners in *Sion* are affraid, they look upon God as devouring fire, and as everlaſting burnings. So *the Devils believe and tremble*, *James* 2.19. Contrarily, filial fear brings us nearer to God. *Pſalm* 86.11.

2 Slaviſh fear leaves the nature filthy, as in the Devils, *James* 2.19. and wicked men, *Heb.*2.15. through fear of death they are all their life ſubject to bondage.

Contrarily, filial fear cleanſeth, *Pſalm* 19.4. *The fear of the Lord is clean.* 2 *Cor.*7.1. *Let us cleanſe our ſelves from all filthineſs both of fleſh and ſpirit, perfecting holineſs in the fear of God.* Holy perſons ſerve without ſlaviſh fear, in holineſs and righteouſneſs all their life, *Luke* 1.74,75.

3 Slaviſh fear hath torment of heart, 1 *John* 4.17,18. We ſee it in Devils, *who believe and tremble*, *Matth.*8.29.

Contrarily, filial fear hath quiet of heart joyned with it. The heart is never in ſo good a temper as when it is moſt fearfull of ſin. *Acts* 9.31. The Churches walking in the fear of the Lord, walked alſo in the comfort of the Holy Ghoſt. *Mal.*4.2. *Unto you that fear my Name ſhall the Sun of Righteouſneſs appear.*

4 Thoſe that have ſlaviſh fear would fain be rid of it, 1 *Kings* 22.26. *Zedekiah* goes from chamber to chamber to hide himſelf; the wicked in fear of Gods judgment call to mountains and hills to hide themſelves, *Revel.* 6.16. Contrarily, Saints would ſtill have the fear of God continue

nue upon them; nay if they finde it decaying, they complain, *Isai* 63. 17. *Lord why hast thou hardened my heart from thy fear?*

5 Slavish fear is from, 1 The sting of a guilty conscience, *Deut.*28.65,66. *The Lord shall give thee a trembling heart, and thou shalt fear day and night. Saul,* 1 *Sam.* 13. 7. when he was near the battle, *all the people followed him trembling.* Hypocrites in *Sion* looking on God as devouring fire, fearfulness surprized them, *Isai* 33. 15. *Paul* preaching to *Felix* of righteousness, temperance, and judgement to come, he, living an unrighteous and an intemperate life, trembled to think of the judgement to come, and was so stung with it that he was driven to make *Paul* leave off his preaching.

2 From the expectation of future wrath, *Heb.* 10. 27. they have a certain fearfull looking for of judgement and fiery indignation.

Contrarily filial fear, 1 Ariseth from faith, *Heb.*11.7. By faith *Noah* was moved with fear, *Isai* 50. 10.

Or, 2 From godly sorrow, 2 *Cor.* 7. 11. Fear was one effect that godly sorrow wrought in the repenting *Corinthians*; the soul having felt much inward sorrow for the evils it hath done, is affraid to do the like evils again.

3 From love to God; we are affraid to offend those whom we love; an husband fears to offend his wife, a good childe fears to offend his father, so the soul that loves God fears to offend him.

Motives to this Godly fear.

1 Gods fear is a perpetual duty. Some duties are but for a time and then at an end, but this is perpetual. *Prov.* 23. 17. *Be thou in the fear of the Lord all the day long.* Yea, *We are to pass the time of our sojourning here in fear.* 1 *Pet* 1. 17. *Psal.*19.9. *The fear of the Lord endureth for ever.* Hence this duty is practised by glorified Saints, who in heaven know evil as well as good, but by the fear of God in them,

their wills are eternally determined to the choice of good.

2 It's a principal duty, lying upon Saints above all people in the world. *Pſal.* 34 11. *Fear the Lord ye his Saints*; for God is wont to puniſh them more ſorely then other men in this world, when they ſin againſt him. *Exod.*23.21. *Provoke him not, for he will not pardon your iniquities, Deut.* 32. 19. *Amos* 3. 2. As men that have more to loſe then others are affraid to offend Princes, ſo the Saints that have more to loſe then the reſt of the world, ſhould be affraid to offend the King of heaven; they may, in caſe they ſin, loſe Gods face, *Iſai* 50. 10. the peace of their conſciences, and be ſmitten with temporal ſtrokes, 1 *Cor.* 11. 32.

3 It's an honourable Character to be a man fearing God. 1 *Kings* 18. 12. It's ſaid of *Obadiah*, *That he feared the Lord from his youth. Job* 1. 1. *Job* was a man fearing God and eſchewing evil. *Hananiah*, *Neh.* 7.2. *Cornelius* feared God, and all his houſe feared God. Yea a woman that feareth the Lord *ſhe ſhall be praiſed*, Prov. 31. 30.

4 The children of God have found much comfort in this grace. *Neh.* 1. 11. *Let thine ear be attentive to thy ſervants that deſire to fear thy Name.* Yea, when they finde no other grace in their hearts but this grace, yet are they commanded to ſtay their hearts herein, *Iſai* 50. 10. Contrarily they have been much troubled if they have found either a want or a decay of this grace.

5 Gods fear, as at other times, ſo eſpecially in evil times, is a principal treaſure to good men. *Iſai* 33. 6. *The fear of the Lord is his treaſure.* The meaning of the place is, from Gods fear ariſes all proſperity to ſupply us, as out of a treaſure ariſes money to ſupply our needs.

6 Gods fear is the moſt watchfull affection, as being converſant about danger. How often would temptations captivate us, were it not for this in-dwelling grace in Saints? *Jer.* 32. 40. This grace doth as it were ſtand Centry for the ſoul, *Pſal.* 119. 11.

7 The

7 The attributes wherein God stands related to us.

1 His power and justice, *Job* 37. 23, 24. *He is excellent in power and judgement and plenty of justice*, men do therefore fear him.

2 The pitifull affection or disposition God bears to them that fear him. *Psal.* 103. 13. *As a father pities his children, so the Lord pitieth them that fear him.* Psal. 147. 11. *The Lord taketh pleasure in them that fear him:* in what ever Nation such Saints be (God being no respecter of persons) they are accepted of God with a favourable respect, *Acts* 10. 35.

8 The relations wherein we stand ingaged to the Lord;

1 Of servants. If earthly servants must have a fear of their masters according to the flesh, *Eph.* 6. 5. ought not we to the Lord? Hence the Lord expostulates, *Mal.* 1. 6. *If I be a master where is my fear?*

2 Of children. What dutifull child stands not in fear of offending his father? *Heb.* 12. 9. We gave earthly parents reverence, *shall we not much rather be in subjection to the Father of Spirits and live?*

9 Gods fear sweetens a low condition. *Prov.* 15. 16. *Better is a little with the fear of the Lord then great revenues and trouble therewith*; that is, then great revenues got with a wounded and troubled conscience, *Psal.* 37. 16.

10 Such men as fear God are blessed. *Prov.* 28. 14. *Blessed is the man that feareth alwayes.* They are often blessed in this world (especially when a delight in Gods law is joyned therewith, *Psal.* 112. 1. *Blessed is the man that feareth the Lord, his seed shall be mighty upon earth, wealth and riches shall be in his house*, &c. Also in the world to come they are blessed, *Rev.* 11. 19. When the time comes that the dead shall be judged there is a reward to be given to all that fear Gods Name both small and great.

Come we to the second thing, *viz.* The true fear of God, where it is, eats out the fear of men; we see it in *Moses* parents, *Moses* himself, in the Mid-wives, *Exod.* 1. 19.

In

in *Shadrach*, *Meſhech* and *Abednego*, *Pſal.* 27.1.

3 The third point, is, God is able to deſtroy ſoul and body in hell. This is called *the ſecond death*, *Rev.* 20.6. called a double deſtruction, *Jer.* 17.18. *The bodies of all that are in the graves ſhall come forth.* John 5.28. *They that have done evil to the reſurrection of damnation:* death and grave gives them up, and they are caſt into the lake of fire, *Rev.* 20. 14, 15.

Qu. Whether there be material fire in hell?

Anſw. It ſeems to me there is, or that which is full as terrible or more terrible. This fire of hell is often mentioned, as *Matth.* 5.22. *Who ſhall ſay, Thou fool, ſhall be in danger of hell fire*, *Matth.* 13.40. At the day of judgement the tares are burnt in the fire. Into this fire, offending members are caſt, *Matth.* 18. 18, 19. To this everlaſting fire the goats are adjudged, *Matth.* 25.41. In this fire thoſe that worſhip the Beaſt are tormented, *Rev.* 14. 10. and the Sodomites at preſent ſuffer the vengeance of eternal fire, *Jude* 7. Yea into this fire are caſt every *unfruitfull branch, which brings not forth fruit, he is hewen down at preſent and ſhall be caſt into the fire* hereafter, *Matth.* 3. 10. Yea every man that lives and dies out of Chriſt is caſt into this fire. *John* 15. 6. *If a man abide not in me, he is caſt forth as a branch that is withered, and men gather them and caſt them into the fire and they are burned.*

Now for hell fire, it's 1 Unquenchable. *Iſai* 30.33. *Tophet is prepared of old, yea for the King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord, like a ſtream of brimſtone, doth kindle it.* Mark 9.43,44, to *v.* 49. It's five times mentioned that *the fire is not quenched*, that we may not look upon it as an idle repetition, but a thing much to be noted by us. In this fire the rich man was tormented, *Luke* 16. 24.

2 It's moſt terrible. We reade of terrible fires, as that which came upon *Sodome*, that which came upon the two hundred and fifty, *Numb.* 16. 35. the fires that deſtroyed the

the two fifties and their companies, 2 *Kin.* 1. 10, 12. but no fire terrible as this; if it be a terrible thing to ſee a Martyr to be burnt, how terrible is it, how terrible ſhould it be, to ſee millions of ſouls going into this unquenchable fire?

3 It's univerſal both in ſoul and body.

Obj. But if it be material fire, how can it not be quencht, ſeeing that material fire we ſee in a while ſpends it ſelf?

Anſw. Do we not finde, *Exo.* 3.2,3. *that the buſh burned but was not conſumed.* Though all clothes wax old, yet in the wilderneſs, by Gods power, their clothes waxed not old; ſo God can by his power keep the fire of hell unquenchable. See *Iſai* 30.33. Whereas ſome ſay, If there be material fire, how can the ſouls of men be tormented therewith, being that bodily things cannot work upon ſpirits?

Anſw. This is to draw things to the ſcantling of our reaſon; beſides we ſee bodily tortures in this life work upon the ſpirits in the ſame bodies, and why not in hell can the power of God make the fire to afflict the ſoul? Beſides till the day of judgement there is a *never dying worm.* At the re-union of ſoul and body, it's no difficulty to conceive how the wicked ſhall be tormented in endleſs fire.

It is not ſafe to leave the plain letter of the Scripture to allegorize, and whether the opinion of metaphorical fire in hell hath not been an introduction of that opinion of the Quakers, *viz.* That there is no other hell but what is within us, I leave to your conſideration, and ſo by contraries, no other heaven.

*V.*29, *Are not two Sparrowes ſold for a farthing? and one of them ſhall not fall on the ground without your father.*

V. 30, *But the very hairs of your head are all numbred.*

V. 31. *Fear not therefore, ye are of more value then many Sparrowes.*

Chriſt had ſhown ſundry dangers to which his Diſciples would

would be expoſed: the laſt mentioned was, killing of their bodies, to which Chriſt gives conſolations, as,

1 They could not kill their ſouls.

2 That there is a providence that reaches to the ſmalleſt creatures, even to the Sparrowes, much more will it reach to them. If it reach to the hairs of their head, then will it reach to their lives much more.

Are not two Sparrowes ſold for a farthing] *Luke* 12. 6. ſaith, *are not five ſold for two farthings*, as if one were of no price.

And one of them ſhall not fall on the ground] Epicures deny the providence of God; *Ariſtotle* ſhuts it up in the heaven, ſo do the wicked, *Job* 22, 13,14. look upon God as walking in the circuit of heaven, and that he cannot judge through the dark cloud. Some have thought this providence hath been employed about univerſal things, but not about particulars, ſome have thought it hath been employed about men, but not about beaſts, becauſe of that ſaying, 1 *Cor.* 9.9. *Doth God take care of Oxen?* which muſt be underſtood comparatively, for God takes care of man as of one of the creatures next to himſelf, the beaſts are cared for as appointed for the uſe of man. And that this providence reaches not onely to kindes but to individuals, we ſee in the Text, in that *one of them falls not to the ground without God.*

Shall not fall on the ground] That is, ſhall be ſhot or periſh. The birds live and flye in the ayr; when they dye any way they fall to the earth.

Without your father] That is without the will, decree, providence and appointment of your Father. God hath fore-appointed all men in a certain bound, when they ſhould be born, when they ſhould dye, by what name they ſhould be called, and what office they ſhould uſe, and after we are born he offers thoſe things preſent, that ſo we may uſe them, *Luth. Tom.* 3. 268. Chriſt argues from the leſs, *viz.* If God have ſuch care of Sparrowes, how much care will he have

have of you? Seeing he is your father, not the father of Sparrowes, therefore he will not suffer you to be kill'd by persecutors unless it be to reward you with an everlasting happy crown, & for the good of others, & there's nothing without his prescience and providence can happen unto you, therefore do not you fear the rage of persecutors. Besides, you are redeemed with my blood, which Sparrowes are not.

The very hairs of your head are all numbred] You that are not onely common men, but in covenant with me, and some of you publishers of my truth. A hair is taken for the smallest thing. 1 *Sam.* 14. 45. The people told *Saul*, when he would have put *Jonathan* to death, *there shall not an hair of his head fall to the ground*, that is, he shall not have the least hurt: *Luk.* 21. 18. *Acts* 27. 34. *Paul* encouraging the passengers in fear of death to eat, tells them, *there shall not an hair fall from the head of any of them*, that is, not the least personal hurt.

Obs. There is not onely a general providence in the world, but a special providence God hath to every individual creature.

This providence is, 1 Ordinary, when God governs the world and all things in it according to the order and Laws set by him in the creation, without taking advice of any creature. I have oft endeavoured to prescribe to God certain ways which he should use in the government of his Church and other things, I said, ah! Lord, I would have it done in this order, this event, but God did altogether the contrary, from that which I had requested, then did I think, but my counsel is not strange from the glory of God, but will conduce much to sanctifie his name. It's well thought, but doubtless God laught at this my wisedome, and said, Go too, I know thee to be wise and learned, but it was never my manner that *Peter* or *Martin* should teach, lead, form, govern me, I am not a passive God, but an active. *Luth. Tom.* 4. *in Gen. fol.* 56.

2 Extraordinary; when God works against or besides his appointed order, as in dividing the waters of the red Sea.

Reas. 1 Because all things, yea the most contingent things in the world, are ordered by it, as the falling of a tyle, *Exod.* 21. 13. the flying of the head of the ax from the helve, and killing a man, *Deut.* 19. 5. yea the ordering of a lot, *Prov.* 16. 33.

2 The order of things in the world prove it. 1 Natural order, the motions of the heavens, the Sun warms the earth, the ayr moistens it, the earth brings forth the grass, the beasts feed on it, and man feeds on them. Look on the fowls, God appoints them their residence, *Psal.* 104. 17, 18. and so doth he for other creatures. Yea, *the fowl knows her appointed time*, and changes her country according to the season of the year. That there's a place appointed for the waters *that they may not overflow the earth*, *Psal.* 104. 7, 8, 9. that there are springs of waters in the Valleys to give drink to the beasts of the field, *v.* 10. that there should be an intercourse of light and darkness, that the wilde beasts should get them to their dens on the day time, that man may follow his work, that there should be such provisions made for all the inhabitants of the world, all this proves to us a providence.

2 Politick order. In Courts of Justice one Officer depends on another, as wheels in a clock, and moves not without the first wheel. How many thousands are provided for in their several trades one depending upon another? How hath God made the City to depend upon the Country, and the Country upon the City? how do all creatures move at his command, as soldiers at the command of the General?

3 From the reasonable actions God puts into unreasonable creatures, *Prov.* 6. 6, 7, 8. the Pismire having no guide, over-seer, nor ruler, *provideth her meat in the summer*,

mer, Jer. 8. 6, 7. the Stork, Crane, Swallow, know their appointed time. *Who hath put wiſdome in their inward parts? Job* 38. 36.

4 Should God not take care of things below, it's either becauſe he will not, or cannot, or knowes them not, but to affirm any of theſe were blaſphemy.

5 In his proviſion he makes for all creatures, *Pſal.* 145. 15. *The eyes of all wait on thee, and thou giveſt them food in due ſeaſon; thou openeſt thy hand and ſatisfieſt the deſire of every living thing*, Pſal. 104.28. *That thou giveſt them they gather, thou openeſt thy hand, they are filled with good; v.* 30. Every Spring God renues the face of the earth, *Pſal.* 147. 9. *He giveth to the Beaſt his food, and to the young Ravens which cry*, compared vvith *Job* 38. 41. See *Job cap.* 36, 37, 38, 39.

6 In ordering the ſins of men for his own glory and good of his Church. The envy of *Joſephs* brethren for the advancement of *Joſeph*, and the preſervation of *Jacobs* poſterity. The treaſon of *Bigthan* and *Tereſh* for the advancement of *Mordecai*. *Cyrus* his ambition for the Churches deliverance. *Titus Veſpaſian*, who perſecuted the Chriſtians at *Rome*, God orders his paſſion, that he goes to revenge Chriſts death at *Jeruſalem*. *Sennacheribs* covetouſneſs and pride to puniſh the hypocriſie of the Jews, *Iſai.* 10. 5, 6, 7. the covetouſneſs of *Judas* and malice of the devil to accompliſh the work of our redemption.

7 In a ſpecial reſpect to the good of his people. Beſides a general providence in the world, he hath a ſpecial providence for their good. 1 *Cor.* 9. 9. *He is the Savior of all*, σωτὴρ, the preſerver of all, but ſpecially of them that believe, 2 *Tim.* 4. 9, 10. 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro through the whole earth*, to ſhow himſelf ſtrong in the behalf of thoſe whoſe hearts are perfect with him. *Zach.* 2. 8. *He that toucheth you toucheth the apple of mine eye*

8 In ſnaring the wicked in the work of their own hands.

Pſal.9.16. The Lord is known by the judgment which he executeth, the wicked are ſnared in the work of their own hands. Higgaion, Selah, a thing to be meditated, as *Hierom* renders it. When *Nebuchad-nezzar* in his boaſting is bereft of his wits, *Herod* in his pomp eaten up of Worms, the *Philiſtims* in their jollity have the houſe fall on them, *Judg.* 16.30. who will not ſay they are taken in a ſnare?

9 In making wicked men, whether they will or no, to do Gods will, *Acts* 4.28. *To do whatſoever thy hand and counſel had before determined to be done.* As in a kennel of hounds every one of them runs according to his natural inclination, yet all of them ſerve the purpoſe of the Hunter. And as in an Army of men, one fights for honour, another for ſpite, another for pay, yet all of them fight for victory for the Prince who ſent them into the field; ſo whatſoever wickedneſs evil men do, they do but ſerve Gods providence and fulfill his will. God ſometimes changes their will, ſometimes ſtops it, by offering conſideration of good or ill, danger or profit, ſo that ſtill he makes their wills ſerve his decree.

God keeps us not onely waking but ſleeping; when we know not that we live, then he obſerves our dreams; in oppoſition of that tenent, that God conſiders nothing but himſelf, and is onely delighted in the beholding of himſelf.

Uſe. 1 Acknowledg this Providence in all thy undertakings, in thy appointing future buſineſſes. *James* 4. 15,16. *Go to ye that ſay, We will go to ſuch a City, and buy, and ſell, &c. Prov.*3.6. *In all thy ways acknowledg him and he ſhall direct thy ſteps.* So did *Eleazar* for his Maſter *Abraham*, *Gen.*24. that he might get a Wife for *Iſaac*, but yet *Eleazar* did not neglect the uſe of means, he that rightly looks to Gods providence is moſt carefull to uſe means. When thou findeſt a treaſure in digging of a field, when thou eſcapeſt a fall in walking on a plank, was it not God who brought thee to the one, and ſaved thee from the other.

2 Not to fear men to the balking of duty, ſeeing Gods provicence takes care of us: this ſtayed *Davids* heart, when at *Ziglag* his Souldiers were at the point of ſtoning him,

him, 1 *Sam.*30.6. *He encouraged himself in the Lord.* Besides, what ever evils befall us, God can turn them for our good; as in *Josephs* case, he saith to his Brethren, *Ye meant it for evil, but God meant it for good.* Loss of goods hath proved a gain of grace, *Heb.*10.34. Restraint of outward liberty a means to set the conscience free, *Acts* 16. 25. Disgrace a motive for God to manifest his approbation, torment an occasion of easing the minde, *Heb.*11.35.

3 Look on God, not onely as the cause of the being of things, but the cause of their not being. That the fire did not burn the three men, *Dan.*3. nor the hungry Lions devour *Daniel,* why men favour us not, and why their hearts are turned against us, *Psalm* 105.25. God hath a work in men hearts, as in *Absalom* who refused the best counsel. Nothing is so high that is above his providence, nothing so low that is beneath it; nothing so large but is bounded by it, nothing so little that he overlooks it, nothing so confused but he can order it, nothing so bad but he can draw good out of it, nothing so wisely plotted but he can supplant it, nothing so unpolitickly carried, but he can give a prevailing power to it: both is to be taken heed of. Be not proud of thy wisdom and counsels, if they succeed not, do not despair, because God governs and prospers the errours of the godly. I have often committed the greatest rashness and follies, but I did it not with a desire to hurt, but unwisely desiring to counsel faithfully, hence I prayed that God would amend my errour. *Luth. in Gen.*27.

4 Exhort to resign up all our actions to God in times of suffering, 1 *Peter* 4.19. *Let them that suffer according to the will of God commit the keeping of their souls unto him in well-doing, as into the hands of a faithfull Creatour.* When we have a Jewel in times of danger, we trust it in the hand of a father, let us in suffering times leave our souls with God. Let us also in the disposal of our conditions submit to poverty,

verty, disgrace, imprisonment, banishment, death, even as the Lord in his providence shall please to dispose of us. Even as the Patient doth to his Physician, who hath seen his Water or felt his Pulse. All the afflictions wherewith Saints are afflicted, are no other thing than a pleasant and sweet play, wherewith God plays with us as a father with his little ones, whom he bids do something above their strength, which when they endeavour diligently to do the father also puts to his hand. *Luth. in Gen.* 43.

V. 32. *Whosoever therefore shall confess me before men, him will I confess before my Father in Heaven.*.

Here's a third Reason not to fear death, because he that confesses Christ, even to loss of Life, Christ will confess him before his Father. See *Rev.* 2. 13.

Quest. What Confession is here meant?

Answ. Habitual in the purpose of the heart, for it's not enough to confess Christ in one act onely.

2 Seasonable Confession with the mouth. When men shall oppose or deny Christ and his Truth, or when Tyrants shall examine us of our Faith, we shall unmoveably and constantly profess our belief in Christ, and our cleaving to his Truth, even to death and tortures.

Be we exhorted to confess Christ before men.

3 Properties in Confession. 1 Let it be with boldness, *Mark* 15. 33. 1 *Tim.* 4. 16.

2 Plain, without any equivocation. So *Peter* and *John* answered the Council, *Acts* 4 7.

3 With meekness and fear, 1 *Peter* 3. 15. See this fully in my Treatise of *Denial of Christ, p.* 27.

V. 33. *But whosoever shall deny me before men, him will I deny before my Father which is in Heaven.*

Christ doth not here mean actual denial, for *Peter* denied Christ, yet is in Heaven. And so *Bilney* the Martyr and many others under temptation, so denied Christ, yet stuck to him in the habit and purpose of their hearts, but Christ means

means habitual denial of Chriſt in the purpoſe of the heart, when a man for the ſaving of his Lands, Liberty or Life, will deny Chriſt or any part of his Truth. Actual denial of Chriſt is dangerous though but in one act, eſpecially when the ſoul hath time to deliberate, and for ſuch a treachery God is wont to fill the ſoul with horrour, that a man would give all the world to be eaſed of it, as in *Spira, &c.* how much more dangerous is habitual denial?

Chriſt is denied, 1 Silently, when perſons can hear the Truth ſpoken againſt, his Servants railed on, Idolatry cried up, and they ſit ſtill as if the thing nothing concerned them; againſt this ſee theſe places, *Pſalm* 119.46. 1 *Kings* 22.8. *Matth.* 11.19.

2 Chriſt is denied expreſly, and that, 1 In a vicious Life, *Titus* 1.16. 2 *Tim.* 3.5. *Jude* 4.

2 Chriſt is denied in word, this is, 1 Publickly, when, being asked by the Magiſtrate concerning our Faith, for fear of Priſons or Death we ſhall not acknowledg it, *Acts* 4. 8,9,10. This alſo is committed when we preſent our ſelves at worſhip which our own Conſcience judges falſe for the ſubſtance thereof.

2 In private, when we, conferring with men, ſhall for fear of loſs, or hope of gain, deny that Truth we inwardly acknowledg.

3 Chriſt is denied in writing, when we ſhall ſubſcribe to any thing as truth, which we are perſwaded in our conſciences is an errour, or ſubſcribe to the recantation of any truth. Satan may tell you ſuch a thing is ſoon done, but know, that is done in a moment, which may be lamented for ever.

4 Chriſt is denied in worſhip, when we ſhall preſent our ſelves at ſuch worſhip as we loath in our hearts, *Hoſea* 13.2. *Let the men that ſacrifice kiſs the Calves.*

5 There is a denial of Chriſt in aſſerting Principles, when for fear of loſs we ſhall withhold the aſſerting of our Prin-

Principles, being thereunto called; this was *Peters* sin, *Gal.*2.12.

6 Christ is denied implicitely, when though we do not deny Christ in life, word or writing, because we are not put to it, yet we would deny him were we put thereto. We must, to mend this, have the purposes of our hearts right to forsake all we have for Christ: take we heed we deny not Christ for Church-communion, *John* 9. *John* 12.42.

This denial of Christ, as to the acts of it, is twofold.

1 Sudden, when a man is surprized on a sudden, and denies Christ, so *Peter*.

2 Deliberate, when a man, notwithstanding reluctations, checks, and deliberations about confessing some truth, yet for fear, he shall hang back and deny it. See my Treatise of *Denial of Christ*, *p.*12.

*V.*34. *Think not that I am come to send peace on earth, I came not to send peace but a sword.*

Christ comes to propose another hardship his Disciples should encounter with, to wit, the contentions and oppositions, not onely of strangers, but also of near relations.

Think not that I am come to send peace on earth] Many thought from the misunderstanding of that Scripture, *Isai.* 11.6. *The Wolf shall dwell with the Lamb, and the Leopard shall ly down with the Kid, and the Calf and the young Lion— they shall not hurt nor destroy in all my holy mountain*; these things being promised at the conversion of the *Jews*, or at the Reign of Christ here on earth, they lookt to have them fulfilled at his first coming in the flesh, when in stead of this expected peace all was on fire by wars and persecutions: now Christ speaks these things to them that they should not be offended, when they see all things tend to commotion and violence, *John* 16.4. *They shall cast you out of the Synagogues, and whosoever kills you will think he doth*

God

God good service; these things have I spoken unto you, that, when the time comes, you may remember that I have spoken to you.

Quest. What peace is this we must not think Christ to bring?

Answ. 1 A quiet estate free from persecution and the cross, 2 *Tim.* 3.12. *John* 16.33. *In the world ye shall have tribulation, but in me ye shall have peace.* If all the world would subscribe to the Gospel, it were easie to be a Christian, but because the greatest part is opposite to Christ and his Truth, therefore we cannot confess Christ, but we must be hated and opposed by the world.

2 Christ did not bring a peaceable agreement in wickedness, *Psalm* 94.16. *Prov.* 28.4. There was a peaceable agreement in those who agreed to build the Tower of *Babel*, *Gen.* 11.4. and in *Pilate* and *Herod* in persecuting *Christ.*

3 The peace Christ brings is peace of conscience, *John* 14.27. *Ephes.* 2.17. *Rom.* 5.1. Christ being the Prince of peace brings peace to the hearts of Saints. *Isai* 9.6. *Col.* 1.20. *Ephes.* 2.14. and slays the enmity betwixt God and us, *v.* 16. but he brings not peace betwixt the Seed of the Woman and the Seed of the Serpent, *Gen.* 3.15.

Quest. What is meant by a Sword?

Answ. War is not meant, but Separation and Division, as *Luke* 12.51. the word is διαμερισμὸς, that is, disagreement in Faith and Religion, and from thence opposition and persecution; disagreement of understanding draws with it a disagreement of will, as an agreement of understanding (especially in the things of Faith) draws with it an agreement of wills. How came the multitude of believers to be *of one heart? Acts* 4.32. Why, because they were *of one minde.* Hence 1 *Cor.* 1.10. that the *Corinthians* might have no divisions among them, and might all speak the same thing, he beseeches them that they would be *joyned together in the*

ſame minde, and in the ſame judgment; as if he ſhould ſay, unleſs that be, there will be diviſions; now for ſuch an agreement it muſt be in very generals, or elſe no two Saints can agree together. Beſides, if there be a defect in unity of opinion, it muſt be ſupplied by a conjunction in the judgment of charity; if this grace be in us, though there may ſome light differences ariſe, yet, as boughs of the ſame tree, being ſevered one from another by windes they ſoon come together again, becauſe they are united in one root: ſo will diſſenting Chriſtians united in Chriſt and in love to one another ſoon come together again.

Queſt. How can Chriſt be ſaid to bring a Sword or contention among men, is not this a ſin?

Anſw. The proper end of Chriſts coming or the Goſpels coming is not to ſet men together by the ears (for what a bleſſed Life ſhould we have would every man obey it?) but by accident; ſo *Luke* 2 34. Chriſt is ſaid to be *for the fall and riſing of many in* Iſrael; ſo he is called *a ſtone of ſtumbling and rock of offence*, which is by accident. 1 *Peter* 2.8.

2 Chriſt is ſaid to bring a Sword from the neceſſitated oppoſition and ſeparation Saints have to the worlds practiſes.

3 Chriſt is ſaid to bring a Sword, from the ſlanderous calumnies of the World, becauſe they impute that to Chriſt which their own Luſts are the cauſe of. Now this diviſion ariſes,

1 From the contrary diſpoſitions in wicked men and godly. Contraries oppoſe one another. The Goſpell calls for Saints to ſhew humility, ſelf denial, *&c.* now the principles of the world are contrary.

2 Neither ſide can make abatement of their principles; Chriſt and the Goſpel cannot give ground, wicked men will not, hence ariſes contention.

3 The Goſpel of Chriſt offers violence to Satans Kingdom;

dom; hence the Devil rages himſelf, and inrages his inſtruments: as the Princes of the world when a Foreign Prince invades their Territories, arms his ſubjects againſt that Prince, ſo doth Satan ſtir up inſtruments againſt the Saints of God and Preachers of his word, *Acts* 14. 1,2,4. *Acts* 16. 19. *Acts* 17. 4,5,6. *Acts* 19. 24. *Acts* 22. 22. *Acts* 24. 5. *Acts* 28. 22. Let the Devil alone, he will let you alone, *Luke* 11. 20, 21. But if once you aſſail him, then look for ſore oppoſition, *Pſalm* 2. 1, 2, 3. The nations will rage, and the Kings of the earth ſtand up againſt the Lord: this is the cauſe why Antichriſt makes war with the Saints of the moſt high, *Rev.* 14. 7, 8.

4 Saints count the Goſpel wiſdom, the world counts it fooliſhneſs: if thou art a King, or Prince, or Teacher of Churches, and ſeriouſly embraceſt the word, the world will count thee mad and fooliſh, *Luth. Tom.* 4. 140.

Uſe. To apply this, 1 Think not that to be truth, becauſe all are in peace, *Jer.* 5. 31. *The Prophets propheſied falſly, and the Prieſts bear rule by their means, and the people love to have it ſo.*

In a Family or City when all went in one way of prophaneneſs, all were in peace, but if ſome of them by Gods grace ſhall be called home, Oh what a ſtorm doth Satan ſtir up againſt them? Peace is a ſingular bleſſing, yet better there ſhould be thouſands of tumults and ſeditions, then that either Satan ſhould hold the ſouls of men in peace, or that errour and confuſion ſhould be throughout the Churches.

2 Exhort. 1 Wonder not at the factions and diviſions in Towns, Churches and Families, about matters of Religion Chriſt hath foretold it: as *Iſhmael* perſecuted *Iſaac*, *Gal.* 4. 29. ſo is it now. Chriſts kindred thought he was mad, *Mark* 3. 21.

2 Exhort. Carry wiſely under oppoſitions made againſt thee for the truths ſake. 1 Arm thy ſelf with patience a-

gainſt their revilings, ſo did Chriſt 1 *Pet.* 2. 21, 23. anſwer their reaſons but paſs by their railings. If we muſt not rail againſt the Devil, much leſs againſt oppoſers of truth, 2 *Tim.* 2. 25, 26.

2 Confute their oppoſitions by the holineſs of your lives, Many arguments how ſtrong ſoever will not do the cauſe of God ſo much good, as one ſcandalous practice doth it hurt. 1 *Pet.* 2. 12. *Let your converſation be honeſt among the* Gentiles, *that whereas they ſpeak againſt you as evil doers, they may, by your good works which they ſhall behold, glorify God in the day of viſitation.*

3 Do not unboſome your ſelves to them who are contrary to you in point of religion. Many out of love of ſinfull correſpondency make unhappy diſcoveries this way. *Mic.* 7. 5. *Truſt not in a friend, put not confidence in a brother.*

4 Beware of purpoſing to turn back into the waies of errour becauſe of the oppoſition we finde in Gods wayes. If once we put our hand to Gods plow we are not to look back *Luke* 9. 62.

5 Beware of a cowardly giving way to the oppoſers of the truth. *Jeremy* complained there were ſome were not valiant for the truth, *Jer.* 9. 3. Contrary, *Paul would not give place by ſubjection to the falſe Teachers, no not for an hour*, Gal. 2. 5. *that the truth of the Goſpel might continue.* If any man ſhould intrench upon your names, eſtates, relations, you would contend againſt them, and not ſpare your purſes in this caſe, let us be like minded in matters of Religion, ſo *Nehemiah*, *c.* 6. 9, 11, 15. To this the Apoſtles exhort, *Phil.* 1. 27, 28. *Jude* 3. It was well ſaid by *Luther*, *I will not fly* (*God aſſiſting*) *nor leave the word of God in the front of the battel; I had rather burn among the living coals then ſtink halfe alive if not altogether dead.* Reaſon thus, either the cauſe is Gods or not, if not, why ſtir we a foot in it? if it be, why go we not thorow with it?

6 Let all that are godly be united among themſelves, if not

not in a ſame opinion, yet in a charitable affection, and united conjunction, to oppoſe wickedneſs, and to ſtand for holineſs. *Divide and overcome* was the old maxime.

There's a ſtory of a Father that gave a quiver of arrows to his ſons, and bad them break them, being united in the quiver, but they could not; he bad each of them after to take out a ſingle arrow, and then any one of them could break them: he made the application, that, ſo long as his ſons were united, none could hurt them, but when diſjoyned and ſevered one from another, they became a prey to all. I may apply this fitly to all Saints who are the ſubjects of the worlds rage. *Pſalm* 133. 1.

3 *Uſe.* Conſolation to ſaints under much oppoſition. They in this world have little peace, but in heaven there remains a reſt for them, *Heb.* 4. 10, 11. *Rev.* 14. 13. Yet as the weather-beaten mariner in ſight of his Haven is comforted in the hopes of his arrival therein, where he ſhall have an end of all ſtorms, ſo we being toſſed under a continual ſtorm, ſhould comfort our ſelves by faith and hope in the haven of our reſt. To theſe contentious perſons that obey not the truth, but oppoſe the profeſſors of it, there will be tribulation, *Rom.* 2. 7, 8. but to thee, *who by a patient continuance in well-doing, goes on, there will be peace.* Chriſtians are apt ſometimes to grow paſſionate under the oppoſitions of the world, *Jer.* 15. 10. *Woe is me,* ſaith *Jeremy, that thou haſt born me a man of contention and ſtrife to the whole earth,* but this is our comfort, 2 *Theſ.* 1. 6, 7. *It is a righteous thing with God to recompenſe tribulation to them that trouble you, and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels.*

V. 35. *For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.*

Obj. But what ſeems more monſtrous then this Text? Chriſt

Chriſt ſeems to overturn all Laws which ordain honour and love of children to their parents, Chriſt contrary comes to ſet them at variance.

Anſw. The neareſt end of Chriſt his coming was by his doctrine to unite hearts, but the ſeparation mentioned here was an accidental end. The world cannot indure the Goſpel, but hate all that receive it; ſo that the argument is, he that ſtirs up ſtrife and variance is guilty of ſin, but Chriſt doth ſo, therefore he is guilty of ſin.

Anſw. The propoſition is true by it ſelf, the aſſumtion is true onely by accident; elſe its falſe, for what a bleſſed peace ſhould we have would every man receive the Goſpel?

Obj. Its ſaid of *John Baptiſt*, *He ſhall turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt.*

Anſw. This is the proper end of the Goſpel, if wicked men hindred it not, but the contrary through wicked mens malice oft falls out. Gods children may retort thoſe words which *Eliah* did to *Ahab*, to the wicked of the world, 1 *Kings* 18.17,18. *Art not thou he that troubles Iſrael? Eliah* anſwered, *I have not troubled Iſrael, but thou and thy fathers houſe, in that ye have forſaken the commandment of the Lord:* as *Joſhua* ſaid *to Achan*, *Joſ.* 7. 25. *Why haſt thou troubled us? the Lord ſhall trouble thee this day.* The cauſe why the world troubles the Saints, is, *becauſe they witneſs againſt their evil*, John 7. 7. *The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the works thereof are evil.* There's no bond ſo ſtrait which the Goſpel will not break in ſunder through the corruption of wicked mens hearts. See it, *Jer.* 12. 6. *For even thy brethren and the houſe of thy father, even they have dealt treacherouſly with thee, they have called a multitude after thee, believe them not though they ſpeak fair words unto thee.* One part of the trial of Chriſtians is to be exerciſed with contentions when the Lord calls his

people

people from the wicked of the world. 2 *Cor.* 6. 15, 16, 17. *Come out from among them, and touch not the unclean thing, and I will be your God and ye shall be my sons.* The world thinks this an intolerable wrong to make a departure, the mother is angry with her daughter for it, and the daughter with the mother, yea sometimes a Church with a member, and casts him out for this, because he will preserve his conscience pure. Church-communion is an high priviledge, but to sin against conscience is too high a price for it.

V. 36. *And a mans foes shall be they of his own household.* Christ had in part set forth the variance the Gospel brings, not of it self, for Christ is *the Prince of peace, Esa.* 9. 6. The Gospel of it self is *the word of reconciliation,* 2 *Cor.* 5. 19. Believers are *the children of peace and follow after it,* 1 *Pet.* 3. 11. but by accident, in that wicked men will not suffer their superstitions and wickedness to be reproved, he comes to close up all, *that a mans enemies shall be they of his own household.* The unconverted wife or servant will oppose the converted husband and master, as Christ had prepared his Disciples in the former verse against the enmity of kindred and neighbours, which words were in part taken out of *Jer.* 9. 4. *Take ye heed every one of his neighbour, and trust ye not in any brother, for every brother will utterly supplant; and every neighbour will walk with slanders.* So now Christ prepares his Disciples against all enmity which shall be in their own houses. Some times the childe is angry with his father, because he keeps him in from prophaneness, the servant is angry with his master and will not tarry with him, because he is too strict: how oft doth the husband rise against the wife? for this *Jobs* wife upbraided her husband with the business of his integrity, *Dost thou yet retain thine integrity? Michal* scoft at *David* for his dancing before the Ark, 2 *Sam.* 6.

V. 37. *He that loveth father or mother more then me, is*

not

not worthy of me, and he that loveth ſon or daughter more then me, is not worthy of me.

Here is a conſolation againſt the former evil, to wit, he that ſhall leave relations and friends for Chriſt, Chriſt vvill count ſuch a man vvorthy of him. Chriſt adds theſe vvords [*above me*] leaſt any ſhould think Chriſt to forbid love of parents. Wee may love them but not above Chriſt, if vve doe, Chriſt vvill not think us vvorthy of him, that is, he vvill not account ſuch in the number of his Diſciples. The ſum is, Chriſt vvould have his Diſciples ſuffer all manner of extremities rather then to be taken off from faith and obedience to him, and he that vvill not ſuffer this, is not vvorthy of him, that is he is unvvorthy to be called a Chriſtian, neither hath he any part in his Kingdom of grace or glory. Under father and mother he means all relations whatſoever, whether Magiſtrates, Maſters, Husbands, Kinſmen, Friends, and all the good things we have or hope to have from them, as Wealth, Honour, Lands. It might ſeem very ſharp that we muſt make them who are in the ſame ſociety with us Enemies, Chriſt therefore tells us that upon no other terms we can be his Diſciples, therefore we muſt ſee the price of being Chriſts diſciples. The ſum is, Chriſt is to be loved ſovereignly, and every creature ſubordinately; *Luke* 14. 26. If our love to any creature hinder us from following Chriſt, let us learn *to count it dung for Chriſt*, *Gal.* 6. 14. *Phil* 3. 8. When a caſe comes that either God is to be denied or a creature, then is a creature to be denied. The reverence of Parents is to be caſt off if it cannot ſtand with the reverence of God: the will of God being known we muſt not diſpute of *laws* or preſcriptions, but we muſt obey Gods command without any deliberation, becauſe neither the Pope, parents, or *Cæſar* have this title; *I am the Lord thy God. Luth* in *Gen.* 27.

Love is an affection whereby the ſoul is carried out to enjoy ſomething it eſteems to be good. There are three things in love.

1 Affection

1 Affection, whereby we are inclined to ſome known good.

2 Deſire that we may be united to it.

3 Joy, whereby we reſt in that good thing obtained. Theſe three are in every ordinary ſubordinate good.

But in the ſupreme good all the appetites and affections of Saints are carried ſoveraignly to him, and with much joy reſt in him.

If we love not Chriſt ſoveraignly, we love him onely as a creature, neither is it enough to love the Lord Jeſus better then many things: if there be any thing we love above him or equal with him, whatſoever thing we ſo love we make an Idol. See my treatiſe of the love of Chriſt. To love Chriſt thus, 1 Beware you be not enſnared with the fear of men, or any hardſhips. 2 Nor with favours of men.

V. 38. *And he that taketh not his croſs and followeth after me, is not worthy of me.*

As in the former Verſe we were to forgo any thing for God, loving him ſoveraignly, ſo are we required to ſuffer any thing for him, loving him undividedly.

He that taketh not his croſs] By croſs he means every affliction that lies in the way of duty, whether it be an office which cannot be had with a good conſcience, or the favour of this or that man. Many give a lift at the croſs, but finding it heavy they let it fall down again. Others think when they have taken up ſome one or few croſſes they have done enough, whereas taking up the croſs is a continual duty. Hence it's put in the preſent tenſe. And *Luke* ſaith, it's a duty daily to be done, *Luk.* 9. 23. for what week or month is there, but, if a man will be true to his conſcience, he ſhall finde ſome croſs or other lying in his way?

Chriſt doth not mean onely crucifying, or the death of the croſs, which every Chriſtian for Chriſt is called to take up, but alſo Chriſt means all other croſſes. This death of crucifying

fying was uſual among the *Romans*, invented by cruelty it ſelf, if *Cicero* may be believed, among whom the word came to be uſed for all kinde of diſprofit or ſuffering, as the Phraſe *abi in malam crucem* denotes, and the Latine word *crucior*. Now theſe words of *taking the croſs* and *taking up the croſs*, mentioned, *Luk.* 9. 23. and that of *bearing the croſs*, *Luk.* 14. 27. are the words uſed in the ſuffering of Chriſt, *Matth.* 27. 32. *Mark* 15. 21. where the word αἴρειν is uſed as the word βαστάζειν is, *Joh.* 19. 17. to ſhow, that the manner of calling ſufferings by the name of the croſs was taken from that ſuffering upon the croſs.

So that to take up the croſs is to have a diſpoſition for all manner of ſufferings for Chriſt, whether priſons, death, or baniſhment. So *Paul*, *Acts* 20. 24. 21. 13. So *Peter*, though he went in his own ſtrength, yet the bent of his heart was right, *Mark* 14. 31. *Luk.* 22. 33. *Lord, I am ready to go with thee both into priſon and to death.*

Chriſt calls theſe ſufferings by the ignominious name of the croſs, that Chriſtians may not expect worldly glory and domination, but rather ſcoffs, and mocks, and crucifyings.

Moreover, in that Chriſt ſaith we muſt take up the croſs, it denotes unto us a voluntary obedience, that we neither fret at God or man who hath been any ways inſtrumental in our ſufferings: this ſhould ſomething quiet our mindes, that as Chriſt adjudges all his Diſciples to the croſs, ſo doth he us to our croſſes, and in that Chriſt ſaith [*his croſs*] he means not that we ſhould create croſſes for our ſelves, but only take from the hand of God & bear upon our ſhoulders thoſe which the Lord lays on us. We are ready to think our own croſs heavier then others croſſes, but if all the croſſes of the world were laid on an heap, and an equal dividend were made of them, I queſtion whether thy ſhare would not come to more. Some man can bear poverty, but cannot away with infamy or diſgrace. Others will ſuffer

diſgrace

diſgrace but not impriſonment, others impriſonment but not corporal puniſhment, but a Chriſtian that is worthy of Chriſt muſt take up all.

Means to take up the Croſs.

1 Think often of it, reſolve with thy ſelf thou muſt not live always in peace, but there will a change come when thou muſt part with thy deareſt comforts. 1 *Pet.* 4. 12. *Think not ſtrange concerning the fiery trial:* be thinking what the truths of God may coſt thee before thou dye. Contrary, when men either *think in their proſperity they ſhall never be moved,* or *put off the evil day far off,* as they did, *Amos* 6. 3. how can they take up the croſs when it comes?

2 Believe that all things ſhall work together for thy good, *Rom.* 8. 28. and that they come from the hand of a father, *Joh.* 18. 11. yea even ſore ſufferings. God is wont to hide his face and withdraw his hand from Saints, and ſuffers them to mourn, to be ſold, to be caſt in priſon, to dye, no otherwiſe then if they were the enemies of God. *Luth. in Gen.* 37.

3 Get low thoughts to all earthly comforts, *Pro.* 23. 5. *Wilt thou cauſe thine eys to flye upon that which is not?* As the Margin reads it, that is, it is not that which it ſeems to be; riches, honours, preferments are not that they ſeem to be. Think of the vanity of credit with men, of great mens favours, *&c.* what will theſe be in the day of death?

4 Look upon the crown. *Chriſt endured the croſs, deſpiſing the ſhame, and is now ſet down on the right hand of God.* What was the ground he endured the croſs? Why, *it was for the joy that was ſet before him,* *Heb.* 12. 2. *Acts* 14. 22. *Rom.* 8. 18. 2 *Tim.* 2. 12.

5 Look upon the ſweet comforts Saints finde under the croſs; their comforts abound moſt then, even as their ſufferings alſo abound, 2 *Cor.* 1. 5. Hence the Martys found Priſons more comfortable then Palaces. As Princes uſe to recompenſe them who have ſuffered loſs in their ſervice,

vice, ſo doth Chriſt make up the ſufferings of his people with comfort.

6 Beware of having a ſquint eye upon the iſſues and events of things before we let conſcience give judgment, but let us have a full eye upon the rule, and upon the command; ſo *Abraham* in ſacrificing his ſon, *Gideon* in cutting down the Idol, *Paul, Gal.*1.15. *conſulted not with fleſh and bloud,* when God called him to preach.

7 Look to Chriſt who hath taken up the Croſs before us, *Heb.*12.2.

8 We are not eſteemed by Chriſt as his Diſciples till we have the diſpoſition to take up the Croſs, whatſoever our profeſſion of Faith may be, *Luke* 9.23. *Luke* 14.26.

9 Beware of indwelling corruption, which ſtill counſels us rather to balk duty than to expoſe our ſelves to the croſs. How oft doth the fleſh put perſons upon lying, upon deceitfull diſtinctions to eſcape the croſs? That which lies in the bottom is, they are loth to loſe ſuch gain, to diſpleaſe a good friend, to procure the enmity of ſuch a man as may hurt us, to part with ſuch an Office or Employment. To remedy this hold no mans friendſhip but in ſubordination to duty, and look upon all gain as curſed which is got with the wounding of the ſoul, *Matth.*16.26.

10 Conſider that herein we expreſs our friendſhip to Chriſt, when we will not let any croſs part him and us. *Gal.* 6.14. *God forbid that I ſhould rejoyce in any thing ſave in the Croſs of our Lord Jeſus Chriſt.* For one friend upon choice to ſuffer for another argues entire friendſhip, ſo for us to ſuffer for Chriſt upon choice, and not upon neceſſity, argues much friendſhip towards Chriſt.

11 Inure not your ſelf to pleaſures and delicacy. How hardly will the croſs be born of ſuch? *Moſes* when he was a Courtier he ſlighted the pleaſures of the Court, *Heb.* 11.25.

12 Submit to live in a low condition, for want of which frame

frame of spirit many dare not take up the Cross; they know not how to be poor: it was otherwise with *Paul, Phil.*4.13. *I have learned in every estate therewith to be content.*

13 Rid thy heart of slavish fear, as fear of Imprisonment, *Revel.* 2.10. Fear none of these things thou shalt suffer, the Devil shall cast some of you into Prison. Slavish fear of contempt of multitudes keeps some from duty, contrariwise in *Job, cap.*31.34. *Did I fear a great multitude, or did the contempt of families terrifie me?* Fear of Excommunication oft keeps men from taking up the Cross, *John* 12.42..Among the chief Rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue. Excommunication is much to be dreaded,but when we have an absolute certainty upon the conscience in the witness of any cause of God, we are not to dread it, for even Excommunication hath sometimes unjustly afflicted Saints, *Isai 66* 5. *John* 16.2. As it's a folly to be affraid of a painted man drawing a Sword, so it's a folly to be terrified with the name Church when it is blasphemously used; for it is onely a painted Church or vizard of a Church. *Luth. in Gen.*21. The Censure of the Church shall not separate me from the Church if truth joyn me to the Church. *Luth. Tom.*1. *cap.*58.

14 Bear not the Cross, because thou hast secondary refuges, but meerly out of conscience of a command of Christ; for example, some men will bear the cross of outward losses for Christ, when they have got enough to maintain them in the world, but not before, when as the same thing that wasa truth to them now, was a truth to them then. O but then they were poor, but now otherwise. But is not duty, duty? and must duty give way to temporal concernments, and not be obeyed till we can without inconvenience and loss obey it? It's a usual deceit in most mens hearts, they will first bring about the ends they desire, and

and then take up the croſs, but in taking up the croſs we are not to take the delay of one day, *Luke* 9.23. no nor one hour, *Gal.*2.5.

15 Often caſt up what Chriſtianity and a good conſcience may coſt thee. I have not a ſtronger Argument againſt the Popes Kingdom than that it reigns without the Croſs. *Luth.Tom.*2.223. *Luke* 14.28,29. What man goes to build and conſiders not whether he have to finiſh it? Who goes to ſea and prepares not for a ſtorm? The benefit will be this, to wit, when we meet with troubles, the ſoul will ſay, Theſe are the things that I lookt for. Men caſt up the eaſie part of Religion, but do not caſt up the hard part.

16 Be earneſt for God to give thee an invincible reſolution, that when the fleſh asks you will, you omit no duty though it coſts you never ſo much, you may anſwer, no, as *Daniel, cap.*6.10. who would no omit praying, though to be known to pray was a matter capital. *Micaiah* would not balk the telling of *Ahab* a Meſſage from God, though Impriſonment and the Bread and Water of Affliction was like to befall him. Queen *Heſter* would ſpeak for the Church though ſhe ſhould periſh therein. *John Baptiſt* would not forbear to admoniſh *Herod* though Impriſonment and Death ſhould be his Reward. Priſons and Death would not keep off the Apoſtle from fulfilling the courſe of his Miniſtry, *Acts* 20.24. yea he ſaith, *He rejoyced, if he were offered upon the ſacrifice and ſervice of the faith of the Philippians, Phil.*2.17. I ſay, when the fleſh ſhall ask this queſtion, let thy conſcience be able to anſwer, Whatſoever trouble falls upon me, in the ſtrength of God I will do duty.

So contrary when the fleſh ſhall ask, will you not commit any known ſin though you gain never ſo much by it, though by a Ly, or by diſſembling you might gain the favour of ſuch a great man, by denying or diſſembling the truth

truth you may gain or keep ſuch a preferment which elſe you cannot, by ſuch an equivocation you may ſave your life, by marying a carnal perſon you may gain a great eſtate, when at preſent you are in a poor condition, by taking ſuch an Oath, or ſubſcribing to ſuch a Subſcription which is againſt your conſciences, you may keep off baniſhment and ſequeſtration of your eſtates, now when to theſe and ſuch like queſtions the conſcience ſhall declare, not a conditional reſolution, but an abſolute, that come what come will or can, in the ſtrength of God you will not, you cannot ſin, here you are fitted to take up the croſs. So *Joſeph Gen.* 39. 10. *How can I do this and ſin againſt God?* That is, I cannot. 2 *Cor.* 13. 8. *We can do nothing againſt the truth.*

Obj. But did not *Balaam* ſay, *Numb.* 22. 18. *If* Balak *would give me a houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God to do leſs or more:* alſo when *Balaam* was come to *Balak*, *v.* 8. he ſaith, *Lo I am come unto thee, have I now any power at all to ſay any thing? the word that God putteth in my mouth that ſhall I ſpeak.* Alſo *c.* 23. *Balaam* ſaith, *How ſhall I curſe whom God hath not curſed? or how ſhall I defie whom the Lord hath not defied?* *v.* 8. Alſo *cap.* 23. 12. *Balaam* tells *Balak, Muſt I not take heed to ſpeak that which the Lord hath put in my mouth?* and all theſe reſolutions were when King *Balaks* gold came in competition with the doing of a duty.

Anſw. 1 *Balaam* did not ſay he would not curſe Gods people, but onely he could not, for his will was to commit the ſin of curſing Gods people. This *could not* appears, *cap.* 23. 20. *I have received a commandement to bleſs and I cannot reverſe it.* As if he ſhould ſay, I would reverſe it if I could, to obtain thy rewards of divination, but I cannot. Alſo, *cap.* 23. 26. *Balaam* anſwered *Balak*, Told I thee not ſaying? All that the Lord ſpeaketh I muſt do. Alſo, *cap.* 24. 11, 12. *Balak* ſaid to *Balaam, I thought to promote thee to honour, but God hath kept thee back from honour, and* Balaam

ſpake

ſpake to Balak, *Said I not to thy Meſſengers, If* Balak *would give me his houſe full of ſilver and gold, I cannot go beyond the commandement of the Lord to do either good or bad of my own minde; but what the Lord ſaith that will I ſpeak.*

Now that *Balaams* will was to curſe Gods people, appears,

1 Becauſe he would enquire of God whether he might curſe his people, *cap.* 22. 8.

2 Becauſe when God gave him his flat denial, neither to go with the Meſſengers of *Balaak*, nor to curſe *Iſrael*, *v.* 12. though he withſtood it at preſent, *v.* 13. yet upon the coming of new Meſſengers, he yielded to make a new enquiry of God whether he might go or no, *v.*20,21. when he had his flat denial of permiſſion to go, *v.* 12.

3 Becauſe Gods anger was kindled againſt him for his going, *v.* 22. ſo that he was near ſlaying by the Angel, *v.* 22, 23.

4 Becauſe *Balaam* confeſſes his ſin, *v.*34. I have ſinned, that is, in having a hankering deſire to *Balaks* gold.

5 In that *Balaam* goes with *Balak* from place to place, and from altar to altar, and that *Balaam* did not curſe Gods people was merely for fear of the Angel of God.

But contrarily the reſolutions of Saints that take up the croſs are not becauſe they cannot, though they cannot, but becauſe they will not, God having ſo wrought upon their wills that they will not part with the Lord.

17 That we may take up the croſs, let us deny our ſelvs, *Luke* 9. 23. *Matth.* 16. 24. *If any man will come after me, let him deny himſelf, and take up his croſs.* See, denial of our ſelves goes before the taking up of the croſs. We muſt deny our ſelves in our eaſe, profit, pleaſure, credit, houſe, lands, relations, yea deny our ſelves in our luſts of pride, *&c.*

And followeth after me is not worthy of me] Chriſt thinks no

no man worthy of himself who followeth him not. To the taking up the cross we must add this, to follow Christ. Now to follow Christ is to do whatsoever he commands, without exception, whether it be to do or suffer, at all times rather then to leave the Lord. When the conscience hints to us to do such a duty, to witness such a truth, to forbear such a gain, to restore for such a wrong, to perform such a duty.

Obj. But the law of Christ is the rule of our life, how then are we to follow Christ?

Answ. Christ is the example of the rule, as in Grammar there is a rule, and then there is an example of the rule, so the law of Christ is our rule, but Christ is the example of the rule.

Quest. Wherein must we follow Christ?

Answ. In humility. *Matth.* 11.29. When the multitude would have made Christ a King, he refused it. He washt his Disciples feet, *Joh.* 13. 14. he took on him the form of a servant, *Phil.* 2. 6, 7.

2 In patience. *He was led as a sheep to the slaughter, Isai* 53. 7. 1 *Pet.* 2. 22, 23. *Heb.* 12. 2, 3.

3 In taking opportunities of doing good, *Acts* 10. 38. *Christ went about doing good,* Joh. 4. 15, 16.

4 In compassion. *Matth.* 9. 37. *Heb.* 7. 25.

5 In tenderness. *Matth.* 12. 20. Not to break a bruised reed.

6 In heavenly mindedness, who took occasion from all visible objects to draw holy meditations, as from bread, door, light, vine and branches.

7 In publike spiritedness, 1 *Pet.* 2. 24.

8 In praying for enemies, *Luke* 23. 34.

Grounds of following Christ.

1 From Gods predestination. *Rom.* 8. 29. *Whom God predestinated to glory he predestinated to be conformable to the image of his son.* As Christ was holy by nature, so must we be holy by grace.

2 From the name of Chriſtian which we bear, *Acts* 11. 26. as the firſt *Adam* begat a ſon in his own likeneſs, ſo doth the ſecond *Adam*.

3 From the bond of union, 1 *Cor.* 12. 27. *Ye are the body of Chriſt, and members in particular.* Now the head and members live one and the ſame life.

4 From the command of Chriſt, who commands us to follow him, *Joh.* 13. 14. yea and gave us an example that we ſhould follow him. *v.* 15. *I have given you an example that you ſhould do as I have done unto you,* 1 Pet. 2. 21. *leaving us an example that we ſhould follow his ſteps.*

5 If we follow not Chriſt, we follow the devil and our luſts, or elſe we follow the courſe of the world, *Eph.* 2. 2, 3. the guiſe of the times.

6 The holy example of Chriſt hath a mighty transforming power to change us. Sight works upon the imagination of bruit beaſts, as when *Jacob* laid the party-coloured rods before the ſheep, much more let us, beholding the glorious grace of Chriſt in the Goſpel, be changed into the Image thereof, 2 *Cor.* 3. 18.

Uſe. 1 Be exhorted to follow Chriſt. You ſay, you do, you are baptized into his name; well, but have you put on Chriſt? *Gal.* 3. 27. *As many as are baptized into Chriſt, have put on Chriſt.* Can we ſay a man hath put on his clothes that hath never a rag on him, neither doublet, ſhirt? *&c.* ſo when thou haſt not Chriſt in thy words, in thy ſhop, in thy converſing, in thy company, *&c.* how canſt thou ſay thou haſt put on Chriſt?

A Chriſtian ſhould be like that Martyr, who to all demands anſwered he was a Chriſtian; when they asked his name he anſwered Chriſtian, when they asked his calling he anſwered Chriſtian.

To rule over others, to be in a better condition then others, to be rich and to offer violence to inferiours, is not to be bleſſed, neither can any man imitate God in any of theſe things

things. But he that bears his neighbours burden, and being above doth good to him that is below, what he hath from God, gives it to them that are in want, he is a follower of God; thou so doing and living on the earth shalt behold God in the heavens governing the earth as a Commonwealth, then shalt thou begin to speak the mysteries of God, then shalt thou both love and wonder at those that are punished, because they will not deny the Lord, then wilt thou contemn the error of the world, when thou hast learned to live in heaven; then shalt thou begin to be a contemner of that which is here counted death, and to fear death which indeed is death. I speak not of strange things, but being a Scholar of the Apostles, I am become a Teacher of the Gentiles, and what things were delivered to me I deliver to disciples. *Just. Mart. ad Diognetum pag.* 387.

In imitation we chuse the rarest pattern, in writing, in building; what pattern so excellent as Christ to follow? we are apt to admire a picture drawn to life. No person is so resembled by his picture as Christ is resembled by a humble, holy walking Christian that hath the same graces stampt upon his soul that were in Christ, though not in the same measure, *Joh.* 1. 17. *Phil.* 2. 5.

Means to follow Christ.

1 Get the spirit of Christ. 2 *Cor.* 3. 18. *We are transformed into the same image, from glory to glory:* that is, from one glorious grace to another, but how? *as by the spirit of the Lord*, so that as the spirit put a mighty impulse upon *Elisha* to follow *Eliah*, so doth the Spirit in Saints to follow Christ. As in property of speech it is not the eye that sees but the man that sees with his eyes, it is not the knife that cuts but the man that cuts with the knife, it is not the ear that hears but the man that hears with the ear, so in the body of Christ it's no more the man that speaks but the truth of Christ that speaks in the man. 1 *Cor.* 2. 16. *If we*

be in Chriſt, Chriſt ſpeaks in us, thinks in us, walks in us, works in us. The life of a Chriſtian is not of himſelf but of Chriſt living in him. A Chriſtian lives not, ſpeaks not, works not, ſuffers not, but Chriſt in him. *Luth. Tom.* 1. *fol.* 438.

2 Take heed of impediments, as 1 Love of credit, *Joh.* 5. 44. *How can ye believe that ſeek honour one of another?*

2 Slanders, *Acts* 28. 22. *As concerning this Sect we find it every where ſpoken againſt.*

3 Shame of the world, *Mark* 8. 38. *Whoſoever ſhall be aſhamed of me and my words.*

4 Weights, *Heb.* 12. 1, 2. *Let us lay aſide every weight.* Many a man by the weight of his calling and the weight of earthly employments and eſtate is ſo preſt down, that he cannot follow Chriſt.

5 The pull back of alliance and acquaintance. *He hath a devil and is mad, why hear ye him? Joh.* 10. 20. When the Officers began to be acquainted with Chriſt, ſaying, *never man ſpake like this*, and *Nicodemus* began to be taken with Chriſt, how did the Phariſees labour to take them off? *Joh.* 7. 45. to *v.* 53.

6 The poverty and meanneſs of Chriſt and of his Diſciples in this world, *Matth.* 8. 19, 20. *Matth.* 11. 6.

7 Miſtakes in Chriſtian religion. *Joh.* 6. 66. becauſe Chriſt had ſpoken of eating of his fleſh and drinking his blood, many of his Diſciples went back and walked no more with him.

3 Take up the croſs: what man can follow Chriſt without it? Hence Chriſt conjoyns them. Many follow Chriſt as cowardly ſoldiers do their Captain till the battle be to be fought, and then they flie. *Matth.* 19. 27.

4 Get love to Chriſt, *Song* 3. 1, 2, 3.

Motives to follow Chriſt.

1 He is our Shepherd, we are his ſheep, *Joh.* 10. 27. *My ſheep hear my voice and they follow me.*

2 It's

2 Its the badge of Christs redeemed ones to follow Christ, *Rev.* 14. 4. *They follow the lamb whithersoever he goeth*, they follow him in the regeneration, *Matth.* 19. 28. they follow him in glorification, 1 *Thes.* 4. 15, 16.

3 Our former haltings between Christ and the world. We have walked as a servingman that followes two Gentlemen, a stranger cannot tell as they walk to which of them he belongs, *Heb.* 12. 13.

4 Where Christ is entertained we that follow him shall be entertained, *Matth.* 10. 40. He that receiveth me receiveth you, as he that followes a Gentleman is entertained where his Master is entertained.

5 Its an indispenceable duty; if thou dost not follow Christ thou art not worthy of him, That is Christ will never think thee worthy of him. Many things may be dispensed with, but duty to God cannot be dispensed with.

7 The perfect example Christ hath left us, 1 *Pet.* 2. 22. leaving us a copy, as the word ὑπογραμμὸς signifies. Metaphor from Schollars who begin their lines and make their letters like their Masters, though they cannot write so exactly, so let us imitate Christ in speaking, acting, *&c.*

V. 39. *He that findeth his life shall lose it, and he that loseth his life for my sake shall finde it.*

Christ speaks after the opinion of men, who think they have found their life, Liberty or Estate, when by denying of the truth they have saved them; contrariwise they that have parted with their life, Liberty and state, for Christ sake, carnal men think such men have lost them.

1 But Christ tels the contrary, saying, *he that findeth his life*, to wit with the loss of his conscience, *shall lose it*, and *he that loseth his life*, for the witness of any truth of Christ, shall be sure to save it eternally.

[*Findeth his life*] To finde the life is to invent tricks, and evasions, and cunning distinctions to escape the danger of death

death for the profeſſion of Chriſt; ſo *Peter* to ſave his life denied that he knew Chriſt.

[*Shall loſe it*] that is, unleſs with *Peter* he repent of his treachery, upon a ſincere repentant purpoſe to dye in truth for the confeſſion and profeſſion of the name of Chriſt: our former treacheries (we believing pardon in Chriſt and bewailing them) ſhall not be charged upon us. Whatſoever men talk of faith we ſee none are ſaved but Martyrs, thoſe that either actually or habitually in the preparation of their hearts do dye for Chriſt. Hence ſprange thoſe noble reſolutions of ſundry of the Saints, *Acts* 20. 24. 21. 13. *Gal.* 6. 14. 2 *Cor.* 4. 11, 12. *Rev.* 2. 13. 12. 11. *Tertul.* in *Scorpiaco, cap.* 11. ſaith, *he hath found his life that hath denied Chriſt by gaining life, but he ſhall deſtroy it in hell, he that thinks in denying to gain his life* ſhall loſe it at preſent, *qui confeſſus occiditur*, he that confeſſes is kill'd, but he ſhall finde his life into an everlaſting life. How can we better expend our life, then to lay it out for Chriſt which in a ſhort time will dye of it ſelf? how many lay down their lives for the Princes of the world, and ſhall not we dye for Chriſt?

And he that loſeth his life for my ſake ſhall finde it] that is, had rather dye then deny the profeſſion of my truth and Goſpel, they ſhall finde it in the day of the reſurrection, this is not eaſie as men think. Thy letters pleaſed me, not becauſe I ſmelt in them I know not what ſpiritual preſumption; do not boaſt that thou wilt do and ſuffer many things, for the word of God, *he that ſtands let him take heed that he fall not.* Thou haſt not yet fought with death; Its not ſo eaſie a thing as it is eaſily ſpoken of it, *&c.* Therefore walk in the fear of God, and contempt of thy ſelf, and pray God that he would do all thy works, and thou do nothing but be a ſabbath to Chriſt, *Luth. Tom.* 2 *epiſt. fol.* 62. *ad Gabrielem Didimum, Paſtorem Aldinburgenſem.* Learn we then to contemn our life for the witneſs of Chriſts truth. *Rev.*

12.

12. 11. *They loved not their lives unto the death*, and ſo overcame by the word of their Teſtimony. If life be to be contemned, much more are eſtates, friends, and liberties for the cauſe of Chriſt, ſeeing nothing is more dear unto us then life. Happy is that day, happy is that death with joy and chiefeſt thankfulneſs, if at any time it fall out that I be apprehended and be deſtroyed in that cauſe. *Tom.* 2. 302. When one Chriſtian is ſlain, ten are begotten. *Luth.*

V. 40. *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.*

Here is the laſt ſuffering which the Diſciples might fear, *viz.* That no man would receive them being ſo miſerable: to this Chriſt ſaith, Look as there will be thoſe who will receive me and my Father, ſo will there be thoſe who will receive you to their houſes, and that kindneſs they do to you I will take it as done to my ſelf, *Matth.* 25.40. What good man would ſhut out Jeſus Chriſt? no more will they ſhut out you. Look as in the receiving of an Ambaſſadour the King is received in receiving him. Preachers are Ambaſſadours for Chriſt, 2 *Cor.* 5. 20. Therefore in receiving them Chriſt is received. All believers are members of his body, in the happineſs of whom the head is wont to ſympathize. Thus was *Paul* at firſt received by the *Galatians* as an Angel of God, even as Chriſt Jeſus. *Gal.* 4. 14, 15. They being willing to have given their eyes unto him.

Preachers and other godly men might in the midſt of ſo much hatred of the world be ready to think, how ſhall we do to live, therefore Chriſt opens the doors of all godly men to them, to excite them whereto, Chriſt propoſes a great reward, ſo that as the Princes of the world reward the kindneſſes that are done to their Ambaſſadours and friends, ſo and much more will Jeſus Chriſt.

[*Receiveth him that ſent me*] as if he ſhould ſay, he that receiveth my Apoſtles receiveth me, and not onely me, but alſo him that ſent me. Now he that receiveth God receiveth

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ceiveth everlasting blessedness, much whereof is seated in the beholding of God.

We may see wherein the Law of hospitality consisteth, not in keeping open house for tag and rag, but in the receiving the Messengers and Saints of Christ, *Luke* 14. 12. They cannot recompense thee, but thou shalt be recompensed at the Resurrection of the just; *Heb.* 13. 2. *Be not forgetfull to entertain strangers, for some thereby* (as *Lot* and *Abram*) *have entertained Angels unawares.* Take heed your hearts grudge not at the charge of receiving such, 1 *Pet.* 4. 9. Remember *Gaius*, who was not onely *Pauls* host but also the host of the whole Church, *Rom.* 16. 23. In receiving such we are fellow helpers to the truth, 3 *Epist.* of *John* *v.* 8. It was the wickedness of *Diotrephes*, *v.* 9. That he would not receive the apostle, nor yet the poor Saints, but cast those out of the Church that did receive them. When at the day of Christ, Christ shall acknowledge himself to have been relieved in his Saints, many hard hearted men will wish they had received him.

V. 41. *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous mans reward.*

Here's a second consolation against fear of not receiving, taken from the Reward that will redound to such as shall receive good men.

Quest. What is meant by Prophet?

Answ. One that is enabled to expound the prophetical places of Scriptures. There are three sorts of Disciples here mentioned, 1 Apostles, *v.* 40. The second sort are Prophets. 3 Righteous men.

In general, by Prophets he means Teachers of the Gospel, these are in several places put next to the Apostles. *Ephes.* 2. 20. *Ye are built upon the foundation of the Apostles and Prophets.* *Ephes.* 3. 5. *Which in other ages was not made known*

known as it is now revealed to his holy Apostles and Prophets. *Ephes.*4.11. *He gave some to be Apostles, and some Prophets,* 1 *Cor.*12.28. *First Apostles, secondarily Prophets.* These Prophets are distinguished from righteous men, as a sort of men abounding in spiritual wisdom, 1 *Cor.*12.29. *Are all Apostles? are all Prophets?* 1 *Cor.*14.37. *If any man think himself to be a Prophet, or spiritual man.* So here in the Text they are distinguished from ordinary righteous men by the name, and by the reward.

Now for Prophets we finde them in several of the Churches, as at *Rome*, *Rom.*12.6. *He that propheseth, let him propheseie according to the proportion of faith.* At *Antioch* also, *Acts* 13.1. there was in the Church that was at *Antioch* certain Prophets and Teachers, as *Barnabas*, *Simeon*, *Lucius*, *Manaen*, *Saul.* In the Church at *Jerusalem* there was *Judas* and *Silas*, *Acts* 15.32. who being Prophets *exhorted*, *Acts* 11.27. *the Brethren with many words.* So in the Church of *Corinth*, 1 *Cor.* 14.1, *&c.* In the Church of *Ephesus*, *Ephes.*4.11. *gave some Prophets.* In the Church at *Thessalonica*, 1 *Thess.*5.17. *Despise not propheseying.* Yea, we finde Prophets in the Church when *Babylon* shall be destroyed, *Revel.*18.20. *Rejoyce over her, ye holy Apostles and Prophets, for God hath avenged you on her*; he means such Prophets as the Beast made to propheseie in sack-cloath 1260. days, *Rev.*11.3.

Now of these Prophets there were two sorts in the *New Testament.*

1 Those that did foretell things to come: such was *Agabus*, *Acts* 11.28. under this kinde came the Propheteesses. *Philip* had four daughters which were Propheteesses, *Acts* 21.9. of this *Acts* 2.17. *This is that which was spoken by the Prophet* Joel, *saying, I will pour out my spirit upon all flesh, and your sons and your daughters shall propheseie; your young men shall see visions, and your old men shall dream dreams.* And of this it's probable, 1 *Cor.*11.5,6. *Every woman praying or*

propheſying with her head uncovered, diſhonoureth her head, and every man propheſying with his head covered diſhonoureth his head; that is, with his head covered with Ribbons and Garlands after the manner of the Heathen, and the women propheſied after the manner of the *Sybills*, with their hair hanging down, and ſo diſhonoured their head Chriſt. Of which heatheniſh cuſtom *Lucan* in his fifth Book ſpeaks, who lived a little after Chriſts time.

——Bacchatur demens, aliena per antrum
Colla ferens, vittáſque dei, Phœbeáque ſerta:
Erectas diſcuſſa comas, per inania templi
Ancipiti cervice rotat, ſpargítque vaganti
Obſtantes tripodas, magnóque exæſtuat igne,
Iratum te Phœbe ferens.——

In Engliſh thus.

The frantick Beldam, raging through her den,
Bearing ſtrange necks, the heads of ſundry men,
Adorn'd with Ribbons and with Garlands fair,
To Phœbus *honour, flownc'd her gaſtly hair,*
Wheels here and there through temples empty ſpaces,
Shaking her doubtfull head, here, there, ſhe faces, &c.

Theſe Prophets told things paſt and future to perſons, as Chriſt did to the Woman of *Samaria*, *John* 4.29. and *Eliſha* to *Gehezi*, 2 *Kings* 5.26. *Irenæus* 1.6. ſaith himſelf had known and heard many Brethren that could diſcover the hidden things of men, he means ſuch ſecrets as could not be known by the power of mans wit. From the revelation of which ſecrets it is ſuppoſed the Ideot or Heathen falls down and worſhips your God, *reporting that God is in you of a truth*, 1 *Cor.* 14.24,25.

2 Thoſe that did expound the prophetical places of Scripture, propheſying according to the proportion of faith,

faith, *Rom.* 12. 6. and did apply their doctrines to exhortation and confirmation, ſo *Judas* and *Silas*, *Acts* 15. 32. to edification and comfort, 1 *Cor.* 14. 3.

If any man ask whether propheſying be the ſame with preaching? I anſwer no. 1 The words in Greeek are diverſe, κηρύσσω, ſignifying to *preach*, and προφητεύω, to *propheſie*. Beſides 2 Preaching is to be performed to every creature, propheſying is to be performed onely to the Church, 1 *Cor.* 14. 22.

Now if you ask what theſe Prophets were? I dare not determine them to be Officers in Churches, unleſs I could prove the manner of their call, to make out which, I can finde nothing but that they are put in the order and rank of men who are called by Office, *Eph.* 4. 11. As Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, which is ſomething in order to prove them Officers, but not full proof.

Some think them to be grown brethren, ſuch as are called *perfect men*, 1 *Cor.* 2. 6. *Fathers*, 1 *Joh.* 2. 13. *Clemens* makes three ſorts of Chriſtians, 1 They that are turned from the Gentiles. 2 They that are going up towards knowledge. 3 They that are chiefly knowing. It may fall out ſometimes there may be ſome ſuch knowing men in Churches who are by virtue of a gift as able to teach as a perſon in office; pity ſuch gifts ſhould be quenched for want of exerciſe, though I doubt not the fault of the times is on the contrary hand, in that upon pretence of gifted Brethrens propheſying, thoſe that are not gifted in too many places are preſt hereto, verifying too much that conceipt that hath been caſt by ſome, *viz.* that ignorance, impudence, and a Concordance were all the accoutrements ſome had for preaching. I ſpeak not this to quench any gift where it is real, but to ſober thoſe who may perhaps think of themſelves more then is meet. Prophets then, if any ſuch be out of office, they are ſuch as are perfect or well-grown Chri-

stians, *Heb.* 5. 14. *Strong meat belongs to them that are perfect:* the word is τελείων, those who by reason of habit *have their senses exercised to difference good and evil.* But let Prophets be what they will be, a Church can no more comfortably be without Ministers, then a body without eye and hand. *Luth. Tom.* 4. 374.

I shall conclude this with one querie, Whether it be required by the word of God that a weak Brother that hath but a little measure of the Spirit, and so consequently can pray but weakly, and but weak parts, both in the Analizing, Explaining and Dividing the Scriptures, and so must needs teach much more weakly, be required to be a mouth for the Church at a Church-meeting, especially in a Church where there are Brethren of better parts to be had? And whether the exercising such weak Brethren be a mean for them to obtain the gift of propheſie, or whether there be not some other way thereto? As taking direction from some experienced Preacher, and reading besides the Scriptures godly books, chosen by the direction of some godly Teacher. For which studies, as also for the study of their own heart, they are to set time apart, and whether the company of the faithful are to set times apart on the Week day, and to meet together on the Lords day, onely to help a weak Brother to increase his gifts, or rather to try whether he can by exercise increase them by our hearing of him, or whether the faithfull (whether Lambs or Sheep) are not to meet, to hear such persons as are able to feed them with knowledg and understanding, and whether the faithfull come not for that very end unto hearing, to obtain spiritual nourishment in the knowledg of duty, and to obtain quickening from their deadness of heart by lively and powerfull notions, and also growth by a higher measure of knowledg and information then hitherto they have had, and whether such weak Brethren are able to give such information, many whereof are onely babes in Christ, many of the hearers being strong?

And

And whether the beſt means of edifying a Church be not to be followed? And whether eſtabliſhed Teachers in Churches reſerving the liberty of Prophets and propheſie be not onely more creditable for the honour of the Goſpel, and edifying the ſouls of believers by many degrees, then the having ſuch weak Brethren to exerciſe, who beſides that they cannot carry on the Ordinances, with ſuch honour and comelineſs as is meet in ſo great a work, their words being weak are but in a ſmall degree edifying, and ready ſometimes to flat the ſpirits of the hearers inſtead of quickening of them?

Queſt. But is propheſie an ordinary gift in the Churches?

Anſw. Yes. 1 Becauſe it was uſed in ſix of the Churches.

2 Becauſe *Paul* ſaith, *Ye may all propheſie one by one*, 1 *Cor.* 14. 31. not all at once, but now one and then one. He ſpeaks not of all Members but of Prophets, *c.* 12. 29.

3 Becauſe women are not to ſpeak in the Church, but are commanded to be ſilent. 1 *Cor.* 14. 34. but in extraordinary propheſie they were not to be ſilent, as we ſee in *Hanna*, *Luk.* 2. 36. alſo, 1 *Cor.* 11. 5, 6.

Obj. Propheſying is an extraordinary gift, becauſe it is joyned with tongues.

Anſw. It follows not, for it is alſo joyned with charity.

Obj. There is an injunction of ſilence to the ſpeaking Prophet, when any thing was revealed to another ſitting by; *v.* 30.

Anſw. In ordinary propheſie due time and ſeaſon muſt be obſerved, neither is it any diſgrace to the firſt Prophet for the ſecond to ſpeak, the firſt having done: part of the minde of God is revealed to one, and part to another.

Object. But I would fain have the gift of propheſie, what ſhould I do to attain it?

Anſw. I

Answ. I am so far from envying any mans gift herein, that I can say with *Moses*, *Numb.* 11. 29. *Would to God all the Lords people did propheſie, and that the Lord would put his Spirit upon them.* In order whereto I shall propound these rules.

1 Beg of God to open thy heart to understand the Scriptures, 1 *Cor.* 2. 11, 14, 15. *Prov.* 2. 4, 5, 6.

2 Get a guide to direct thee, *Acts* 8. 30. *Understandest thou what thou readest?* said *Philip*, the Eunuch answered, *How can I except some man guide me?*

Quest. What guide?

Answ. Some experienced Preacher, who being desired will deal faithfully with thee, and shew thee thy superfluities and thy defects, and set thee in a way of method, and prescribe what books are fittest for thee; what Commentators, and what other books of practical Divinity.

3 Study, 1 The Scriptures. 2 Thine own heart. 3 Fundamental Divinity, whereof there are sundry Systems in English, as Dr. *Ames* his Marrow, and his Cases in English, *Ursins* his Catechism English, *Peter Martyrs* common places English.

4 Get the best English Commentators; Mr *Baines* on the *Ephesians*, Mr. *Elton* on the *Colossians*, *Par* on the *Romans*, *Dixon* on *Matthew*, *Hebrews*, *Psalms*, *Hutchinson* on the small Prophets, *Mayer* on the Prophets; There are some English Commentaries on most of the Scriptures, though nothing comparable to the Latin. It would be a work well beseeming some Prince or great man, to employ ten Preachers or more, who being painfull and studious might abridg the chief Latin Commentaries, and put them in a short English Commentary, oh how would it make the way of salvation plain!

4 Consider four things:

1 The scope of the Scripture you would speak to; if you miss herein you will miserably mangle the Scriptures.

2 The

2 The connection or joyning with fore-going and following words.

3 A right Analyse or division of the Chapter into the parts thereof, marking where the Holy Ghost ceases to speak to one subject, and where it goes on to another.

4 The explanation or true meaning of the words.

6 Be careful a while to expound the Scriptures in thy family, in the exercise whereof thou wilt be much helped on to edifie an assembly. Practice is helpfull hereto, but it is but one help.

7 Expound so that still you may keep to the proportion of faith, *Rom.* 12. 6.

8 Consider in the Scripture, 1 The position the Spirit lays down. 2 The arguments and reasons to prove that position.

9 In reading any Commentary note the remarkable things therein at the first reading with a pen, and then reade over the second or third time what you have noted, passing by all the expositions not noted?

10 Compare one Scripture with another and strive to expound darker places by them which are plainer.

11 Strive to be a good Text man. It's absurd for a Lawyer to speak without a Text out of the Law, much more for a Preacher.

12 Mistake not to think that a man cannot be a Preacher without *Aristotle.* In many sacred mysteries we must not dispute or philosophize, but hear and believe God to be true, though what he saith may seem absurd. Many seeking after philosophical speculations have sought for an high Mountain to cast themselvs down.

13 Learn to distinguish the Law from the Gospel, and to teach cleerly the doctrine of faith and repentance.

Concerning the way and method how to preach, there are sundry books in print, as *Bernards faithfull Shepherd,* &c.

In

In the name of a Prophet] Becauſe he is a Teacher of the Goſpel ſent from me, not becauſe he is a kinſman or a *Jew*. As thoſe that are able ought to do well to all men, *Gal.6.* 10. ſo eſpecially ought they to do good to the *houſhold of faith*, and to the Worſhippers of Chriſt, ſo ought they eſpecially to the Prophets in honour of their Doctrine and Meſſage of Salvation, *Rom.* 10.15. *How beautifull are the feet of them that preach the Goſpel of peace and bring glad tidings of good things? Epiſtle* 3. of *John v.* 6,7,8. This ſeems to be taken out of 2 *Kings* 4.9,10. where the Woman of *Shunem* ſpeaks to her Husband thus, *I perceive that this is an holy man of God which paſſeth by us continually, let us make for him a chamber, and let us ſet him there a bed, a table, a ſtool, and a candleſtick, and it ſhall be when he cometh to us he ſhall turn in thither.* So *Cornelius* received *Peter. Acts* 10.33. So *Obadiah* hid an hundred Prophets.

Shall receive a Prophets reward] There is at the day of Reſurrection a peculiar Reward given to the Prophets, diſtinct from that Reward given to all that fear the Name of God, *Revel.*11,18. *The time is come that thou ſhouldeſt give a reward to thy ſervants the Prophets, and to thy Saints, and to all that fear thy Name both ſmall and great.* Some think this Reward of a Prophet to be the Crown of Glory, but this cannot be, becauſe all righteous men receive this; others carry it to be the revelation of the hidden will of God, which being in the company of ſuch Prophets, they often hear, this is true, they that receive ſuch Gueſts do alſo receive this Reward. But the Reward of a Prophet is not onely the Prayers and Inſtructions of ſuch a Gueſt, but ſhall alſo receive an equality of glory in Heaven with that Prophet ſo received, according to the proportion of aſſiſtance and help he hath afforded that Prophet for the divulging of the truth, by which aſſiſtance he was made able to convert ſouls, and without which he could not have done it, this receiving the Prophet being with a proportionable

ble love which the Prophet had in preaching, the receiver shall have the same degree of glory the Prophet had. For the measure of glory hereafter will answer to our measure of love here: for as in humane Laws the Receiver of a Thief, and Robber, and Traitour, incurs the same punishment with the Thief: so the receiver of a Prophet shall receive the same reward with the Prophet. The Elm that upholds the Vine is respected of us as well as the Vine, without which the Vine could not bring forth fruit, he that tarried with the stuff and he that went down to the battel did alike share in the spoil, 1 *Sam.*30. 24. so he that nourishes a Prophet for to preach, when by reason of poverty else he could not, shall receive the same reward with the Prophet, according to the proportion of assistance and love wherewith he assists that Prophet. And some think in like manner they that receive comfort, and nourish the Martyrs of Christ, shall receive the same Crown with them that suffer Martyrdom, such as were companions of those who were made gazing-stocks for Christ are taken notice of, *Heb.* 10.33.

We may hence see how much God esteems his Prophets, in that he promises not onely a reward, but such a reward to them that receive them, as of old he valued Prophets and righteous men, *Psalm* 105. 15. *Touch not mine Anointed, and do my Prophets no harm*; so doth he now, not onely forbid harming them, but commands to do them good with a promise of reward.

And he that receiveth a righteous man] By this, Christ means godly men.

Obs. The Saints of God are truly and properly righteous men.

There is a twofold Righteousness, 1 Imputative Righteousness of Justification, *Psalm* 32.1,2. *Blessed is the man to whom the Lord imputeth not iniquity.* This consists in having Christs righteousness imputed unto us, and our sins

imputed unto him, 2 *Cor.*5.21. *He was made sin for us, that we might be made the righteousness of God in him. Paul* knew that at the day of Christ he was to be found in a righteousness, or else he was undone, and therefore he saith, *May be found in him, not having mine own righteousness which is of the Law, but the righteousness of Christ by faith, that I may know him and the power of his Death and Resurrection, &c.* This is one of the first Articles of the Faith, wherein the *Jews* being ignorant, did endeavour to make their own righteousness to stand. The word is στῆσαι, but it was no otherwise than if we should set a dead man upon his legs, who presently falls down, *Rom.*10.3,4.

2 There is a righteousness of sanctification or the righteousness of uprightness, whereby there is a bent or inclination of soul to all the commandments of God, without reserving any way of wickedness, *Deut.*6.25. It shall be our righteousness if we observe to do all these commandments as he hath commanded us. This because it is wrought in our own persons, is called inherent: *Job* 27.5,6. *Till I dy I will not remove my integrity from me, my righteousness I hold fast and will not let it go.* Integrity consisting in an universal bent of heart to all Gods commands, is here called by the name of righteousness. *Luke* 1.6. it's said, Zachary *and* Elizabeth *were both righteous before God.* But how did it appear, why, they walked in all the commandments and ordinances of the Lord blameless. Of this *Job* 29.14. *I put on righteousness and it cloathed me; my judgment was as a robe and a diadem.* Godly walking or the Righteousness of Sanctification did adorn him before men, as brave Apparel doth those that put it on, *Revel.*19.8. *The fine Linnen are the righteousnesses* (in the Plural δικαιώματα) *of Saints*: he means, as the righteousness of him who is *the Lord our Righteousness, Jer.*23.6. adorns us in the sight of God, and answers divine Justice, *Gal.*3.10,13. so doth the Righteousness of Sanctification adorn us in the sight of God,

God. *Rom.* 4. 1. 2. and of men. *Moses* his mouth is full of wormwood, the beginning of salvation is that that thou believe, for that a new life ought to follow that belongs not to satisfaction but to obedience. *Luth. Tom.* 4. 198.

As there is a two-fold righteousness, so there is a two-fold acception of justification. 1 For an absolution in judgement in opposition to condemnation, *Prov.* 17. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are alike abomination in the sight of God.* Matth. 12. 37. *By thy words thou shalt be justified, and by thy words thou shalt be condemned*; so that by considering what condemnation is, we may know what justification is. Condemnation is the sentence of a righteous Judge adjudging a malefactor to death for some capital crime whereof he is found guilty in judgement: Absolution is the sentence of a righteous Judge acquitting an innocent person, his righteousness appearing in judgement. Thus we are justified by Christs righteousness, *Rom.* 8. 33, 34. *Who shall lay any thing to the charge of Gods elect*, or frame an inditement against them: the word is ἐγκαλέω, *seeing it is God that justifieth, who shall condemn: Its Christ that dyed, yea rather that is risen again, who is even at the right hand of God.* As if he should say, through Christ his dying and rising, we are acquitted from all guilt and punishment, we believing on him.

2 Justification is taken for the infusion of habitual righteousness, whereby there is not onely a throwing down of the reign of sin in the soul, but there is also a setting up of a new frame of grace in the purpose and intentions of the heart. *Dan.* 12. 3. *They that justifie many shall shine as the stars*, as *Junius* reads it, *they that turn many to righteousness.* This is nothing else but sanctification, if we take the word in a grammatical sence of *justus* and *facio.* Seldom is the word thus taken, and when it is so taken, it doth not alwayes signifie an habitual effect in the

ſubject of that quantity or quality the epithite denotes, with the driving away of the contrary, as in glorifie, magnifie, ſanctifie, *&c.* vve glorifie and ſanctifie God, not by making him of vile and prophane to become glorious and holy, but by declaring him to be ſuch. *Mary* magnifies the Lord, not by making him of little, to become great, but by declaring him to be great. The *Peripatetics* ſay, that by doing juſt and temperate things vve are made juſt and temperate, but its not ſo, for being made juſt and temperate, vve do juſt and temperate things. *Luth. Tom.* 2 *lat.*

Now the juſtification in the Court of heaven vvhereby vve ſtand righteous muſt be a righteouſneſs vvhereby vve ſtand perfect in all parts and degrees. This is two-fold.

1 The Righteouſneſs of the lavv, ſo if vve perfectly fulfill the Lavv in every point vve are ſaved from hell by it. *Rom.* 10. 5. Moſes *deſcribeth the righteouſneſs of the Law, that the man that doth theſe things ſhall live by them, and live in them.* *Gal.* 3. 12. Contrarily fail in one point and be under the curſe. *Gal.* 3. 10. *curſed is every one that continueth not in all things that are written, in the law to do them.* A ſinner is not juſtified, unleſs he be condemned, *viz.* by the Law, he is not quickned unleſs he be ſlain, he doth not aſcend to heaven unleſs he deſcend into hell. *Luth. Tom.* 2. 57. Thus no man was ever juſtified, ſave *Adam* in his ſtate of innocency, and Jeſus Chriſt, and the Angels.

By this righteouſneſs no man living is juſtified, *Job.* 9. 20. *If I juſtifie my ſelf my own mouth ſhall condemn me; If I ſay I am perfect, it ſhall alſo prove me perverſe.* Alſo *v.* 30. 31. *If I waſh my ſelf with ſnow water, and make my hands never ſo clean, yet ſhalt thou plunge me in the ditch, and my own clothes ſhall abhor me.* The meaning is, if I were the pureſt man alive, and God ſhould call me to his tribunal, I muſt needs condemn my ſelf, and whatſoever is near unto me would condemn me. *Pſalm* 130. 3. *If thou Lord ſhouldeſt be extream to mark what is done amiſs, who might*

ſtand?

ſtand? Pſalm 143. 2. *Enter not into judgement with thy ſervant, for in thy ſight ſhall no fleſh living be juſtified.* We are not able to fulfill one branch of any command by reaſon of indwelling corruption, ſo that I appeal to the conſcience of any man, whether in the perfecteſt action that ever he did, he durſt ſtand to Gods ſevere trial thereof) much leſs are we able to fulfill the whole law, and therefore cannot hope for righteouſneſs by it, as the Prophet ſaith in another caſe, *Eſa.* 28. 20. *The bed is ſhorter then that a man can ſtretch himſelf on it, and the covering narrower then that he can wrap himſelf in it.* So ſay I of mans righteouſneſs, We cannot fulfill the whole law, and therefore cannot hope for righteouſneſs from it. The Law requires a two-fold righteouſneſs.

1 Habitual, in the inherent holineſs of a mans whole perſon.

2 Actual, in the exerciſe of all good works enjoyned by the Law and Goſpel, and forbearance of the contrary evil works, both in the thoughts of the heart, words of the mouth, and actions of the whole life; ſo that every man in the world incurs damnation by his deeds, and therefore cannot remain juſtified by his habits. Nay, he is more guilty that having an habit of inherent righteouſneſs, produces acts of unrighteouſneſs, as we ſee in the fallen Angels and *Adam.* What man is there can perform theſe two commands, to love God with all the heart, and not to covet?

Yea, look upon man in a ſtate of regeneration, we ſhall ſee weakneſs in his faith. *Mark* 9. 24. ſinkings in his hope. *Pſalm* 43. 5. *Why art thou caſt down, O my ſoul. Eſa.* 64. 6. The Prophet doubts not to pronounce of all our righteouſneſſes which were inherent in our perſons, compared with the righteouſneſs of God and his law, they were *as filthy rags.*

Obj. If our beſt performances be ſtained, *Eſa* 64. 6.

Why

Why ſhould we perform any good work?

Anſw. Though they be ſtained there is ſome good in them; there is gold in the oar. There is ſo much good that God pardons the ill and accepts the good: a ſick man muſt eat to ſtrengthen nature, though much of what he eats turns to putrifaction.

This righteouſneſs of works cannot juſtify us;

1 Becauſe its not ſo large as the Law of God, ſo that he that hath the greateſt meaſure of it hath much indwelling corruption.

2 Saints aſcribe all to the mercy of God in Chriſt, *Rom.* 5. 9. *Being juſtified by his blood we ſhall be ſaved from wrath.* See, we are not juſtified by inherent holineſs but by his blood. Inherent righteouſneſs is not a cauſe of our ſon-ſhip, but onely a conſequent of it. *Gal.* 4. 6. he ſayes not, ye are received for ſons, becauſe the ſpirit hath ſtampt upon you inherent holineſs, but, becauſe by and in Chriſt ye are received for ſons, ye are indued with the ſpirit and graces thereof.

3 No man in pangs of conſcience and agony of death can truſt to his own righteouſneſs, *Pſalm* 130. 3,4.

4 Becauſe the law promiſes life upon an impoſſible condition, *Rom.* 10. 5. and ſo leaves the conſcience doubtfull and trembling.

2 The ſecond righteouſneſs whereby perſons ſtand righteous, is the righteouſneſs of Chriſt, which is, when God declares men who are wicked and ſinners by nature, but by grace true believers, to be freed and abſolved from eternal death, and to have right to eternal life for the righteouſneſs of Chriſt, *Rom.* 8. 1, 2, 3, 4. 1 *Theſ.* 5. 9. When that mercifull father did ſee us to be oppreſt with the curſe of the Law, he ſent his ſon into the world, and caſt upon him all the ſins of all (he means the elect) ſaying, Be thou *Peter* that denier, *Paul* that perſecutor, *David* that adulterer, that ſinner that ate the apple in Paradice, that thief on the croſs.

Luth.

*Luth. Tom.*4.94. Let the Law rule over the Fleſh and the Promiſe ſweetly reign in the conſcience.

Now concerning Juſtification, conſider,

1 The efficient cauſe, 1 Generally, the whole Trinity. *Rom.*3.30. *It is one God who ſhall juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith. Rom.*4.5. *To him that worketh not, but believeth on him that juſtifieth the ungodly his Faith is counted for Righteouſneſs.*

In particular the Father juſtifies us pronunciatively, becauſe we have imputative Righteouſneſs, and his Juſtice is thereby ſatisfied; for a ſinner is not juſt before God becauſe he is juſtified, but he is therefore juſtified becauſe he is ſome way or other juſt, for upon the creatures righteouſneſs the act of God in Juſtification proceeds. For upon the beholding of a righteouſneſs for us the Father juſtifies us pronunciatively, the Son juſtifies us meritoriouſly, being made unto us of God righteouſneſs, 1 *Cor.* 1. 30. *Epheſ.*5.2.

The Spirit juſtifies us by applying unto us Chriſts ſatisfaction, 1 *Cor.*6.11. *Ye are juſtified in the Name of the Lord* Jeſus, *and by the Spirit of our God.*

2 The material cauſe of our Juſtification was the Bloud and Death of *Chriſt. Matth.*20.28. *He gave his Life a Ranſom for many. Luke* 22.20. *This Cup is the New Teſtament in my Bloud. Acts* 2.28. The whole Church is ſaid to be purchaſed with the Bloud of *Chriſt. Rom.*3.25. *Whom God hath ſet forth to be the Propitiation for our ſins, through Faith in his Bloud.* When we teach we do no other thing than that we ſcatter and divide the virtue of Chriſts Bloud among the People. *Luth. in Gen.*49. *Col.*1.14,20. *In whom we have Redemption through his Bloud, and having made peace by the Bloud of his Croſs.* Alſo, *v.*22. *You that were Enemies hath he reconciled in the body of his fleſh through death. Heb.* 9.12. ſpeaking of the Levitical Prieſts he ſaith, *They entered into the holy place by the bloud of goats, but Chriſt entered*

into

into Heaven by his own bloud, having obtained eternal Redemption for us: yea this bloudſhed and Death of Chriſt did not onely ranſom us from wrath, *Rom.*5.9. and purchaſe forgiveneſs of ſins for us, *Rom.* 3.25. but alſo the ſame Death purchaſes Heaven for us, *Heb.*9.15. *He is the Mediatour of the New Teſtament, that by the means of Death they which are called might receive the promiſe of eternal inheritance. Heb.* 10.19. *Having, Brethren, boldneſs to enter into the holieſt by the Bloud of Jeſus,* that is, into Heaven it ſelf. Contrary to thoſe miſtaken dictates, to wit, that Chriſt his obedience to the Law purchaſed Heaven for us and that his Death and Sufferings onely ranſomed us from Hell.

2 The Apoſtle ſaith, *There can be no forgiveneſs without ſhedding of Bloud, Heb.*9.22. Things figuratively holy were cleanſed with the bloud of beaſts, then things truly holy muſt be cleanſed with better bloud.

Again, *Heb.*9.25,26. *Once in the end of the world hath he appeared to put away ſin, by the ſacrifice of himſelf.* Alſo *Heb.* 9.28. Chriſt was once *offered to bear the ſins of many.* When he came to dy he took on him the ſins of many, that is, of all the elect. See alſo *Heb.*10.5. *A body haſt thou prepared me. v.*10. *By which will we are ſanctified through the offering of the body of Chriſt once for all.* Alſo *v.*12. *This man after he had offered one ſacrifice* (both in kinde and number) *for ſin, ſat down on the right hand of God.* Alſo *v.*14. the Apoſtle gives a Reaſon why he hath no more offering to make, nor no more ſuffering to endure, nor needs no repetition of what is done, becauſe with one offering he hath perfected for ever ſanctified perſons. Alſo *v.*19. he ſhews the price of this purchaſe to be the Bloud of *Jeſus,* having boldneſs to enter into the holieſt by the Bloud of *Jeſus,* called alſo *the veil of his fleſh, v.*20. Alſo *Heb.* 13.20. *Through the Bloud of the eternal Covenant we are made perfect.* Chriſt hath redeemed us that have been baptized from the moſt grievous

grievous sins which we have done, by his being crucified upon the Cross, and by the purification of water. *Justin. cont. Triph.* 246. he names this purifying as the outward sign, for *pag.* 177. he saith out of *Esaias*, *Wash ye, &c.* He doth not send us into a Bath to wash away our sins, which all the water of the Sea cannot, but he shews this wholesom washing will follow them that repent, that they shall not be washed in the bloud of Goats and Sheep but by faith, by the Bloud of Christ and his Death.

Gal. 3.13. The Apostle shews the manner how we are delivered from the curse of the Law, *Even by Christs hanging on a Tree, and being made a curse for us.*

Ephes. 2.16. Christ reconciles *Jews* and *Gentiles* unto God in one body, *by the Cross.*

1 *Peter* 1.18. *We are not redeemed with corruptible things, but with the precious Bloud of Christ, as of a Lamb without spot.*

1 *Peter* 2.24. *Who his own self bare our sins in his own body on the Tree.*

1 *John* 1.7. *The Bloud of Jesus Christ cleanseth us from all sin.*

Revel. 1.5. *Hath loved us and washed us from our sins in his own Bloud.*

Revel. 5.9. Speaking of Christ he saith, *Thou wast slain and hast redeemed us to God by thy Bloud, out of every kindred and tongue.*

Revel. 7.14. *John* shewing how the Martyrs came to be arrayed in white Robes, tells us, it was by *washing their Robes, and making them white in the Bloud of the Lamb.* One drop of whose Bloud was more precious than the whole creature. *Luth. Tom.* 4.

What means then that new opinion, that part of the satisfaction is given by the obedience of Christ, in fulfilling the Law.

Object. Rom. 5.18. *By the obedience of one shall many be made righteous.*

Anſw. The Apoſtle means not the obedience of Chriſt to the Law, but the ſuffering of Chriſt, whereby he became obedient to the death of the croſs, *Phil.* 2. 9.

Obj. Chriſt is made unto us righteouſneſs, 1 *Cor.* 1. 30. and *we are made the righteouſneſs of God in him,* 2 *Cor.* 5. 21.

Anſw. The Scripture places our righteouſneſs in the death of Chriſt, for the righteouſneſs a Chriſtian hath, is forgiveneſs and covering of ſins, *Rom.* 4. 7, 8.

Queſt. But what uſe is there of the active obedience of Chriſt to our redemption?

Anſw. Had he not been holy, harmleſs and undefiled, he could not have been a fitting Mediator, *Heb.* 7. 25.

2 To be a patern for us how to walk, 1 *Joh.* 2. 6. we muſt walk as he walked, with an *as* of ſimilitude, though not of equality.

3 The humane nature of Chriſt is a creature, for Chriſt is perfect man, hence as he was man he owed perfect obedience to the Law, *Gal.* 4. 4.

Queſt. If the death of Chriſt be the material cauſe of our juſtification, why is it called by the name of righteouſneſs?

Anſw. Becauſe it is equivalent to righteouſneſs, for it's all one to the Law-giver, if his Law be obſerved or the penalty for the breach of it ſuffered; now the penalty was death by the conſent of the Law-giver, either eternal death of us, or temporal death of our ſurety, now our ſin being condemned in the fleſh of Chriſt, *Rom.* 8. 3. the righteouſneſs of the Law is fulfilled in us, *v.* 4, 5.

2 Where the nature of a thing is, there the name of it may well be, but in Chriſts ſatisfactory death, there is the nature of righteouſneſs, to wit, a taking away of guilt and filth. For herein believers iniquities are forgiven, and ſin covered, *Rom.* 4. 7, 8. therefore the name of righteouſneſs may be well given hereto.

To

To conclude, there is an infinite righteousness in Christ, of which we are not capable, and there is an inherent personal righteousness to qualifie him for a fit Mediator, *Heb.* 7. 25. and there is a righteousness of satisfaction, this righteousness consists in forgiveness of sins, *Col.* 1. 14.

Obj. But Christ suffered many other sufferings besides death, inward in his soul as desertion, sence of wrath, outward in his body as nailing, whipping, mocking, therefore the death of Christ alone was not the sole price.

Answ. I suppose the death of Christ doth comprehend the sufferings of Christ, which were in and about his death, which, in regard of pain and anguish and propinquity unto his death were as parts of the whole. Such was Christs heavineſs, *Matth.* 26. 37. his agony and drops of sweat like blood, *Luk.* 22. 44.

For those other sufferings Christ endured in the course of his life, as hunger, thirst, flight, fasting, *&c.* these were not satisfactions to Gods justice for mans sin, but onely paterns of patience.

1 Because the Scripture affixes our justification and reconciliation, not to his sufferings in general, but to his suffering of death in special, *Heb.* 2. 9. never mentioning his fore-going sufferings of hunger, thirst, *&c.* in point of justification.

If the other sufferings of Christ be part of the satisfaction, why doth the Apostle still insist on the price of his death and on no other thing, and limit the satisfaction to his sufferings then not mentioning any other?

2 Suppose it were granted that all the sufferings of Christ should concur in point of satisfaction, which I suppose is difficult if at all possible to prove, yet it follows not that because all his sufferings through the course of his life, as well as those in death, did concur in point of satisfaction, therefore his observation and fulfilling of the Law should also concur as a part of that price.

Obj. But is it not dangerous to leave out Christ his fullfilling of the Law? And is it not safe to joyn it to Christ his death?

Answ. It's dangerous to add any thing, when the Scripture fixeth the Redemption on the death and sufferings of Christ in and about death. He gave his own son the price of redemption for us, the holy for them who had transgressed the Law, the just for the unjust; for what other thing could cover our sins then his righteousness? In whom other can we unjust and wicked men be counted just, then in the alone Son of God? O sweet change! that the iniquity of many should be hid in one righteous, but that the righteousness of one should cause that many unjust should be counted righteous. *Justin Mart. ad Diognetum p.* 386. The conscience may as well scruple, what if I add? as what if I leave out? for additions are dangerous in this case, especially where the Scripture speaks so plainly and positively, *Gal.* 5. 4.

3 The third cause of our justification is the formal cause, whereby Christ his satisfaction and merit is imputed to us as our sin is imputed to him, *Isai.* 53. 6. *Rom.* 8. 3, 4. 2 *Cor.* 5. 21. Christ being our surety, *Heb.* 7. 22. and paying our debt, he rose out of the prison of the grave and manifested his discharge thereof, *Acts* 2. 22. So that as on the cross Christ blotted out the hand-writing of ordinances, and took them out of the way, and nail'd them to his cross, *Col.* 2. so doth the Lord *behold the travel of his soul, and rests satisfied therewith*, Isai 53. 11.

4 The final cause of a souls justification in respect of God, it was the declaration of his severe justice against sin, that though in himself he could, yet he decreed that he would not pass by sin without satisfaction, *Rom.* 3. 25, 26. to declare his righteousness that he might be just and the justifier of him that believeth on Jesus. There are many other ends as for the shewing forth his free grace to a sinner, which I shall pass by.

Obj. But

Obj. But how are we said to be justified by God and Christ, seeing the Scripture saith we are justified by faith? *Rom.* 3. 28.

Answ. The Lord justifies judicially, as a Judge justifies an innocent person, or a person, when sued for debt, the paiment of the debt appearing.

2 Christ justifies meritoriously, *Acts* 13. 39. *Heb.* 9. 26.

Faith justifies instrumentally,

1 Not professional faith, for then all hypocrites should be justified; against whom *James* disputes, *Jam.* 2. 24.

2 Nor doth the τὸ *credere*, the *act of believing* justifie us, as if that were imputed unto us for righteousness, not for its own merit but for Gods favourable acceptance, as if God did accept the act of believing, for the perfect obedience of the Law, as some have held.

The act of believing doth not justifie,

1 Because no man is saved and justified by an act of his own, *Tit.* 3. 6, 7. *Not by works of righteousness which we have done, but according to his mercy he saved us. Being justified by his grace,* Eph. 2. 9. *not of works.* Now to believe is an act of our own, taking denomination from the next agent.

2 From absurdity; then we should be justified by two righteousnesses, to wit, the righteousness of Christ and the righteousness of faith; if one be sufficient what needs another? it tends to thrust Christ out and all his merits. Faith justifies us objectively, as it terminates upon the redemption in Christ, *Joh.* 3. 14, 15. as it is the eye to look up to him, typified by the brazen Serpent. Thou holds divers sorts of seeds in thy hand, I ask not what the seeds are with which they are joyned, but what the virtue of every one of them is? Here speak plainly, what faith alone doth not, with what graces it is conjoyned, it takes hold of the promise; love and hope have other business, *Luth. in Gen.* 15.

This righteousness is called the righteousness of God, because he found it out, the righteousness of Christ because Christ

Chriſt offers that which was equivalent to righteouſneſs, the righteouſneſs of faith becauſe faith is the inſtrument by which we apprehend it. It's called our righteouſneſs, *Jer.* 23. 6. becauſe it's given us of God to be ours by imputation on Gods part, by acceptation on our part.

Firſt Uſe for information.

1 For information, 1 See how thou becomes righteous, not by working but by believing, *Acts* 13. 38, 39. *Rom.* 3 22. *Gal.* 2. 16. *Rom.* 4. 4, 5. A man may work long enough, and yet in fine work himſelf into hell, if he have not faith in Chriſt. *Paul* had a righteouſneſs even to blameleſneſs, *Phil.* 3. 6. before converſion, after converſion he diſclaims it, *v.* 7. The Law of works ſaith, Do what I command; the Law of faith, Give what thou commands. *Auguſt.* The commands are ſweet when we underſtand them, not onely in books but in the wounds of a moſt ſweet Savior. *Luth. Tom.* 1. *ad Stanpic.* If a good life have not been led, do not therefore deſpair; if a good life have been led, do not therefore hope; that is, as to juſtification.

2 See the danger of thouſands of ignorant perſons, who, if you ask them how they hope to be ſaved, they will tell you by their good prayers, and well meanings, and becauſe they deal juſtly. Many faſt, pray, deny themſelves, mourn, deal juſtly, that God may ſpeak peace to their ſpirits; this is the righteouſneſs of the Law, this is a working for life not from life, ſo they refrain from evil that they may not be under the curſe. In order to ſatisfaction of Divine juſtice there muſt be a full righteouſneſs, of an infinite perſon, theſe two things muſt be, becauſe an infinite Majeſty is offended, this can be no other then the righteouſneſs of God in Chriſt.

Obj. But though the works we do in our natural ſtate do not make us righteous, yet the works of our regenerate eſtate do, for they are the works of Chriſt which he works in us by his Word and Spirit.

Anſw. The

Anſw. The perſonal works of Chriſt in making atonement for our ſins juſtifie us, 1 *Pet.* 2. 24. but for his other virtual works they do not juſtifie us.

2 The works of regenerate men are ſo wrought by Chriſt that they are alſo wrought by us, *Rom.* 8. 13. *If ye mortifie the deeds of the body by the Spirit, ye ſhall live.* Hence becauſe of our imperfection they cannot be perfect.

3 Regenerate men in their beſt actions ſtand need of ſparing. When *Nehemiah* had deſired the Lord *to remember his kindneſſes he had done for the houſe of the Lord, and the offices thereof,* Neh. 13. 14. *and for the conſecration of the Sabbath,* he concludes, *Remember mee, O my God, concerning this alſo, and ſpare me according to the multitude of thy mercy.* See, he begs ſparing from God in his beſt ſervices. *Pſal.* 143. 2. *Enter not into judgement with thy Servant.* The very ſervants of God cannot ſtand in judgement by their own righteouſneſs.

4 *Paul* after converſion deſires to be found, *Having Chriſts righteouſneſs upon him and not his own at the day of judgement, Phil.* 3. 9.

The dangers of thoſe who ſeek to be righteous by their own righteouſneſs, are,

1 So long as thou ſtabliſhes thy own righteouſneſs thou wilt not ſubmit to Chriſts righteouſneſs, *Rom.* 10. 3. 4. *They being ignorant of Gods righteouſneſs, and going about to ſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.* In the world the Law and works are ſo to be urged, as if there were no promiſe, but Chriſtians are ſo to be taught to live, as if there were no Law. *Luth.* By grace we are made heirs: the works which follow do not make us heirs or ſons, but are done of heirs and ſons to teſtifie thankſgiving and obedience. *Luth. in Pſal.* 130. A perſon will not ſeek out for a Phiſician till he feel himſelf ſick, *Matth.* 9. 13. If thou putteſt thy deliverance from ſin and wrath upon the performance of that righteouſneſs the Law,

Law commands as any cause thereof, thou makes thine own righteousness as great an idol as can be, because thou makes thy righteousness to be that which Gods righteousness onely is, and as thy righteousness will speak thou wilt have peace or bitterness, this is in effect to make our own righteousness our Mediator.

Suppose your righteousness were a fulfilling of the whole Law, one point excepted, that very failing makes you guilty of the breach of all the rest, and when men stand guilty before God. *Jam.* 2. 10. 11. shall they plead that which is guilty to finde acceptation? In the business of justification no man can enough remove the Law out of his sight and behold the promise alone, *Luth. Tom.* 4. 103. *Bernard* and other Doctors when they are out of disputation, teach Christ purely, but when they go into the field of the Law, they so dispute as if there were no Christ at all. *Luth.* in *Psalm* 130.

The best righteousness we ever performed is not able as a deserving cause to turn away the least sin or wrath, or to procure the least favour from God, *Gen.* 32. 10. *I am less then the least of thy mercies*, said *Jacob*, onely God having promised these mercies of his free grace, we are in the use of means to seek, hope for, and expect a conveyance of them.

Quest. But doth not our righteousness move and melt the Lord, and prevail with him to do this or that good for his people?

Answ. No, It was not *Hezekiahs* prayers and tears, *Cornelius* his prayers and alms, *Daniel* his prayer and fasting, *Dan.* 9. 17. That melted and moved God, but his own son, hence *Daniel* prayes; *Cause thy face to shine upon thy sanctuary which is desolate for the Lords sake*, vers. 17.

Obj. But if we get nothing by our righteonsness then we had as good sit still and do nothing.

Answ. I overthrow it onely in point of satisfaction to divine

divine juſtice,& in point of merit. If works alone be taught, as it happens in the *Papacy*, faith is loſt, if faith alone be taught, preſently carnal men dream works are not neceſſary without the cauſe of juſtification. No man can enough commend good works. Who can enough declare the profit of one good work which a Chriſtian doth from and in faith? It's more pretious then heaven and earth, therefore the whole world in this life cannot give a worthy reward for ſuch a good work. *Luth. Tom.* 4. *fol.* 109. But for righteouſneſs, as it is one with uprighneſs, I eſtabliſh it. *Pſalm* 32. 11. *Rejoyce in the Lord ye righteous, and ſhout for joy all ye that are upright in heart.* See whom he calls righteous, even them whom he calls upright. *Pſalm* 125. 4. *Do good to them that are good*, who are they? *even them who are upright in heart*, yea further God will crown the righteouſneſs of his ſervants. 2 *Tim.* 4. 8. *henceforth there is laid up for me a crown of righteouſneſs, and not to me onely but to them alſo who love his appearing*, yea *the righteous ſhall ſhine in the Kingdom of their father*; *Matth.* 13. 43. And God hath a ſpecial eye of providence over ſuch, 1 *Pet.* 3. 12. *The eyes of the Lord are over the righteous and his ear is open to their cry.* See Gods care of righteous *Noah*, *Gen.* 6. 8, 9. and of *Lot.* 2 *Pet.* 7. 8, 9.

2 Moreover we ought to look upon our performances of prayer, faſting, baptiſme, ſupper, *&c.* as the ordinances of God wherein the Lord hath appointed us to meet with him, and wherein he will make good the things he hath promiſed therein. *Eſa* 64. 5. *Thou meeteſt him that rejoyceth and worketh righteouſneſs.* He comes with his handfull and poures out that which his own freeneſs hath engaged him to do for us. Good works are no other thing then thankſgiving; they are not done for righteouſneſs but for witneſs, they pleaſe not God ſimply for themſelves but for the perſon believing. *Luth.* We do confeſs our ſins to him, but what is the ground of forgiveneſs? not our confeſſions,

prayers or tears, but his own free grace, becauſe he delights in mercy, *Mic.* 7. 19.

3 It's baſe ſelfiſhneſs when thou wilt do no righteouſneſs but for thy own ſake, who if thou ſhouldeſt know before hand thy righteouſneſs would get thee nothing, wouldeſt ſit ſtill and do nothing: quere, whether ſuch a man had not indeed as good ſit ſtill and do nothing.

4 Righteouſneſs of ſanctification and uprightneſs is evidential in point of aſſurance; 2 *Pet.* 1. 6, 7, 8, 9, 10. 1 *Tim.* 6. 17, 18.

5 To teſtifie our thankfulneſs. *Rom.* 12. 1.

2 Danger by eſtabliſhing thy own righteouſneſs; thou unthrones Chriſt of the principal part of his Office, which is to be the righteouſneſs of his people, *Jer.* 23. 6. *Rom.* 5. 17, 18. Its Chriſts Office to place perſons at his Judgement ſeat *righteous*, hence ſome read it, *conſtituentur.* This miſtery was ſhadowed, *Exod.* 25. 17, 18, 19. The Law or Teſtimony was to be put in the Ark, and the Mercy-ſeat was to be ſet upon the Ark, *v.* 21. Chriſt is this Propitiatory or Mercy-ſeat. *Rom* 3. 25. 1 *John* 2. 2. Let us not take the Law out of the Ark as our righteouſneſs, but caſt our eye upon the Mercy-ſeat, which covers the Ark and Teſtimony.

By the obedience of one ſhall many be *placed* righteous.

2 *Uſe.* Conſolation to the Saints, that, though made infamous by the world, God counts them righteous: our Principal comfort is, that Chriſt takes away our filthy garments, and gives us the righteouſneſs of his Son, *Zach.* 3. 4. That all accuſations that Satan can put in againſt thee are non-ſuted, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect?* When God would comfort his people, wherewith doth he comfort them? he tells them *their iniquities are pardoned. Eſa.* 40. 22.

Obj. But my Sins are many, my guilts haynous, how can I take comfort?

Anſw. 1 God was in Chriſt *Reconciling the world unto himſelf,*

himſelf; not imputing their treſpaſſes unto them, and delivered from the curſe all that believe on him. John 3.36. 1 *Theſſ.* 1. 10.

2 We muſt look on Chriſts death as able to drown Mountains as Mole-hills. All the fiery ſtingings, how great ſoever, were taken away when they lookt on the Brazen Serpent, *John* 3.14,15. God did not onely ſave juſt *Abraham, Iſaac,* and *Jacob,* but unrighteous *Thamar, Reuben, Simeon, Levi,* that no man ſhould preſume of his righteouſneſs or wiſdom, nor that any man ſhould be diſcouraged becauſe of his ſins. *Luth. in Gen.*38.

3 The Fountain of Chriſts Bloud is ſet open for all bleeding and believing ſouls, *Zach.*12.10. compared with *cap.*13. 1. *In that day they believe and repent the Fountain is open.*

4 All hand-writings of Ordinances of what kinde ſoever, that might teſtifie a believers guilt, is taken away as to the accuſatory and damnatory power thereof. *Col.*2.14. If the *Jews* rejoyced at the revoking *Ahazuerus* ſentence, let us much more at this.

5 All the power of Hell is led in triumph by Chriſt to the faith of the believer, *Col.*2.15. *Having ſpoiled principalities and powers, he made a ſhew of them openly, (viz.* to the faith of the believer) *triumphing over them on the Croſs.*

6 In his Redemption. Chriſt had in his eye all the ſins that ſhould fall out to the end of the world, and he paid not onely for ſins that were at preſent, but for thoſe which ſhould come after, though one ſin be committed to day, another to morrow, and another the third day, yet the travel of Chriſts ſoul gave the Father full ſatisfaction, *Iſai* 53.11.

Object. Could I believe or repent I could take comfort, but, alas! I cannot, ſaith many a poor ſoul.

Anſw. All the promiſes of remiſſion of ſins are belong-

ing, and ſo conſequently to be tendered unto thoſe who believe and repent, not to believing without repenting, nor to repenting without believing. *Luke* 24.47. *Mark* 1.15. *Acts* 20.21. *Paul* preached Repentance towards God, and Faith towards our Lord *Jeſus Chriſt*, but the promiſes are to be tendered to both together. Thus we comfort the afflicted Brother. It's impoſſible thou ſhouldeſt be ſo righteous in this life that thou ſhouldeſt feel no ſin, and that thy body ſhould be clear without ſpots as the Sun, but thou haſt yet ſpots are in thee, yet art thou holy, but thou ſayeſt, How can I be holy, ſeeing I have and feel ſin? That thou feeleſt ſin and acknowledges it, give thanks to God, deſpair not. It's a ſtep to health when the ſick perſon acknowledges his Diſeaſe. But how ſhall I be delivered from my ſin? run to Chriſt the Phyſician who heals the broken in heart, thy reaſon being ſacrificed believe in him. *Luth. Tom.* 4.76.

2 Mourning under unbelief, and impenitency, and hardneſs of heart doth uſually argue there is ſome meaſure of theſe graces in thy ſoul: for whence could a ſoul mourn for the want of theſe graces, but becauſe it hath ſome meaſure of theſe already? thoſe that mourn under wants and hunger and thirſt for ſupplies, are under the promiſe of bleſſedneſs. *John* 7.37. *If any man thirſt let him come unto me and drink.*

2 Every thirſting ſoul is invited to Chriſt, *Revel.* 22.17. *Let him that is athirſt come, and whoſoever will, let him come and take of the water of life freely.*

3 Caſt thy thy ſelf upon Chriſt, reſolving if thou periſheſt thou wilt periſh in his arms. *Job* 13.15.

2 *Uſe.* Righteous perſons may draw comfort from the righteouſneſs of uprightneſs, though not by way of ſatisfaction, yet by way of evidence. 1 *Chron.* 29.9. The People rejoyced becauſe they offered willingly, becauſe with perfect heart they offered willingly. 2 *Cor.* 1.12. *Our rejoycing*

joycing is the teſtimony of our conſcience. Doing judgment is accompanied with joy, *Prov.* 21. 15. Men perſecute for righteouſneſs, *Matth.* 5.10. Devils rage at it, but Saints muſt walk in it, *Luke* 1.75. Thoſe *Heb.*11. firſt wrought Righteouſneſs, then obtained promiſes, *v.*35.

In the name of a righteous man] Not becauſe he is a kinſman or friend, or becauſe we hope to receive like for like, or ſhall get ſome gain thereby, or ingratiate our ſelf thereby unto ſome men we would be in favour with, but as before he had ſpoken, becauſe he was a *Prophet*, ſo here becauſe he is a righteous man, *Gal.6.*10. We ſhould principally look to the moving cauſe that moveth us to do good to Gods Saints, even becauſe we ſee Chriſt in them, though all other conſiderations were taken away, as of neighbourhood, meekneſs, love to us.

Shall receive a righteous mans Reward] That is, they ſhall not onely receive the examples of thoſe holy men they receive, and their edifying ſpeeches, uſually holy, either for matter or manner of ſpeaking, and ſometimes their powerfull prayers for them, but they ſhall alſo receive the ſame reward of eternal glory which the righteous man himſelf ſhall receive, for the juſt ſhall live by faith. *Heb.*2.4.

*V.*42. *And whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water onely, in the name of a Diſciple, verily, I ſay unto you, he ſhall in no wiſe loſe his Reward.*

Here's a third ground againſt fear of not being received, which the Diſciples and other Chriſtians might expect for the cauſe of Chriſt, to wit, that the ſmalleſt kindneſs done to any of Chriſts little ones ſhall not go without a reward.

Whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water] That is, being able to give no more, for if

if we can give a cup of wine, and ſhall put the matter off with a cup of water, Chriſt will think this but cold entertainment. The meanneſs of the benefit ſhall not make the kindneſs leſs reſpected with Chriſt: 2 *Cor.* 8. 12. *If there be firſt a willing minde it is accepted according to that a man hath.* He names cold water, as *Auguſtine* ſuppoſes, leſt any man ſhould excuſe himſelf that he wanted fire, or a veſſel to heat it. By little ones Chriſt means thoſe who are baſe and vile in their own eys from the ſenſe of their Infirmities, and deſpiſed by the proud men of the world. Againſt offending and deſpiſing theſe little ones Chriſt warns, *Matth.* 18. 6. 1 Saying, *It were better a man had a Mill-ſtone hanged about his neck and he be caſt into the Sea,* as the *Jews* were wont to puniſh ſome Malefactours, than offend ſuch little ones.

2 The Angels of theſe little ones do always behold the face of God, therefore take heed how ye deſpiſe them. God dignifies them with attendance of Angels, therefore do not ye deſpiſe them. If not deſpiſe them then muſt you receive them, and relieve them, even thoſe who are the meaneſt members of his body. Even as *Rebecca* when ſhe entertained *Eleazar, Abrahams* ſervant, *Gen.* 24. 17. and gave him water, obtained a great reward, ſo ſhall thoſe who receive the little ones of Chriſt, and give a cup of water to them.

In the name of a Diſciple] That is, becauſe he is my Diſciple, and cleaves to my Doctrine, becauſe he believes in me, and belongs to Chriſt, as *Mark* hath it, *cap.* 9. 41. This looking at Chriſt in the intention of the giver doth prove the rectitude and luſtre of the action, it nobilitates and commends it, ſo that it's done to Chriſt which is beſtowed on a Chriſtian, and ſo Chriſt interprets it *Mat.* 25. 40. If you do it upon other account, as becauſe he is your Tenant, Servant, Kinſman, Friend, though it may be an act of natural mercy,

mercy, yet doth not Chriſt eſteem it as a kindneſs done to him. In all our hoſpitality in general, and for this in ſpecial ought we to eye Chriſt. Learn we then that our deeds are eſteemed of God according to our minde and intention, provided the minde of the Intender be enlightened in his duty.

Verily, I ſay unto you, he ſhall in no wiſe loſe his Reward] The world will hardly believe that the meaneſt ſervice done to Chriſt his Diſciples will be acknowledged, according to the intention and ability of the giver, and that ſuch action of ſo ſmall valuation ſhall be rewarded; hence Chriſt confirms it with an Aſſeveration, *Verily, I ſay unto you, he ſhall in no wiſe loſe his Reward.* Yet ſhall he not have ſuch a Reward herein as if the ſame were done to a Prophet. God hath rewards affixt to all the ſervices done for him, but to ſome greater than other, yet not by way of merit but of free grace, as the Apoſtle ſaith, 1 *Cor.*3.8. Every man ſhall receive a reward according to his own labour, which reward flows not from any compact or from any commenſuration, but from Gods free grace. Reward doth not always preſuppoſe Merit as its correlate, but onely labour or ſome preceding action. Sometimes the reward is inferiour to the work, as when a man works hard for a covetous perſon who rewards ſlenderly, ſometimes the reward is as much as the work, this reward preſuppoſeth merit, ſometimes the reward is far greater then the work, as for a Prince for an hours ſervice to give a man 10000 pound a year, ſuch is all our obedience in reſpect of that ſuperabundant weight of glory. Hence this reward is called χάρισμα, *a free gift, Rom.* 6. 23. becauſe all our works, how great ſoever, have no commenſurate or proportionable value being compared with the reward. Hence the reward of glory is called an inheritance, which doth not preſuppoſe any deſert. The Apoſtle ſaying, *The wages of ſin is death*, doth not ſay *eternal life* is the wages of holineſs, but calls it *the gift of God, Rom.* 6. 23.

Obſerve

Obſerve theſe things, 1 The meaneſt ſervice done to the meaneſt of the ſervants of Chriſt ſhall be acknowledged by Chriſt, *Matth.* 25. 36. Even Goats hair was not rejected when brought to the Sanctuary.

2 There is a free gracious reward that God hath in ſtore to diſtribute to them that receive perſons becauſe they belong to Chriſt.

3 The Lord in the actions of Chriſtians looks much upon the ſincerity of their actings, *Zach.* 7. 5. *To whom did ye faſt, did ye faſt to me?* God not onely looks upon the ſincerity of a King, as *Hezekiah*, *Iſai.* 38. 3,5. but alſo of a poor ſervant, *Col.* 3. 22, 23. *q. d.* Deceitfull ſervants have a double heart, ſincere ſervants have a ſingle heart.

Reaſ. 1 Becauſe what is done in ſincerity is done to God. *Zach.* 7. 5. This was *Hezekiah's* end, *Iſai.* 38. 3. *Rev.* 2. 13. If I might have my wiſh I would chuſe the baſeſt work of a ſervant-maid, before all the victories and triumphs of *Alexander* and *Cæſar*. Why? Becauſe here is God, there is the devil; the matter of the work is the ſame, but the kinde and difference infinitely diverſe. *Luth. in Gen.* 29. He means it of works done in ſincerity.

2 Becauſe ſincere perſons in what they do, endeavour to approve themſelves to Chriſt. 2 *Cor.* 2. 17. *We are not of them who huxter the word of God, but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.* 2 Cor. 4. 2. *commending our ſelves to every mans conſcience in the ſight of God.* 2 Theſ. 2. 4. *So we ſpeak, not as pleaſing men, but God, which trieth our hearts.*

3 That ſo he may either condemn or crown the action; condemn it, if it ſhall onely have a pretence, as in *Jehu's* deſtruction of *Baal*, who did it not out of hatred of idolatry, but to get a Kingdome, See *Hoſ.* 1. 4 Hence *Jehu* is charged with murther. *I will avenge the bloud of Jezreel upon the houſe of Jehu*, or crown it when it is done in ſincerity, as in *Cornelius* prayers and alms, *Acts* 10. 2.

Uſe. In-

Uſe. Information, what kinde of ſervices we muſt bring unto the Lord, even ſuch as are ſincere. Imitate *Nathaniel* to be *Iſraelites without guile*, *Joh.* 1. 47. If we pretend love to the Lord, let it be *in ſincerity*, *Epheſ.* 6. 22. if we feed the flock of God, let it be *out of love*, *Joh.* 21. 15. if we preach or take the overſight of a flock, let it be *willingly*, 1 *Cor.* 9. 17. 1 *Pet.* 5. 2. Think not any thing well done wherein thou canſt not appeal to God in the doing thereof: when we come to die thoſe things will comfort us moſt wherin we have had moſt reſpect to God and leaſt to men. It's not the greatneſs of ſervices we do, but the truth that God accepts, where there is ſincerity, though there may be diverſe failings, God knows how to overlook them. See 2 *Chron.* 30. 18, 19, 20. and *Aſa*, 2 *Kings* 14. 15.

2 *Exhort.* 1 To ſtrive to be ſincere in what thou doeſt.

1 The moſt glorious actions thou canſt do are abominable without it. *Iſai.* 66. 3. *He that ſacrificeth a Lamb, as if he cut off a Dogs neck*, why? Becauſe not done to God. *Matth.* 23. 29. Chriſt pronounces a *wo* on thoſe *who builded the tombs of the Prophets, and garniſhed the ſepulchres of the righteous*, why? Becauſe they did not do it out of love to holineſs, to keep the memory of holy men alive, but to cover their malice againſt Chriſt, 2 *Cor.* 10. 18.

2 Sincerity differences the actions of one man from another. Sundry groſs hypocrites have done actions outwardly glorious, as *Amaziah*, 2 *Chron.* 25. 2. *Jehu*, 2 *Kings* 10. 28, 29, 31. Thoſe who preacht Chriſt out of envy, *Phil.* 1. 16. *Cain* ſacrificed as well as *Abel*. *Ezekiels* worldly hearers came to hear as well as others, *Ezek.* 33. 31.

3 The conſcience is not ſatisfied in any ſervices ſave thoſe which are done in ſincerity. Now every man ought to pleaſe his conſcience; ſo did *Paul* in his preaching, *Gal.* 1. 10. Hence he had comfort, 2 *Cor.* 1. 12. *Our rejoycing is the teſtimony of our conſcience.*

4 God is of a ſpiritual nature, hence we had need look

our actings be sincere. *Job.* 10.4. *Hast thou carnal eys as man, or seest thou as man sees?* Had we men onely to look upon us we might trifle as we would, but we cannot beguile God, *Heb.* 4. 13. *All things are naked and open before the eyes of him with whom we have to do:* man looks upon the appearance, God upon the heart, 1 *Sam.* 16. 7. *Rom.* 1. 9. *Paul* served God in his spirit. *Joh.* 4. 23, 24. *They that serve him must serve him in spirit and truth:* those that are built up a spiritual house must offer spiritual sacrifice, 1 *Pet.* 2. 5.

5 There shall be a general discovery of the secrets of all hearts, *Luk.* 12. take heed of hypocrisie, why? *For there is nothing covered that shall not be revealed, nor hid that shall not be known.* The very counsels of the hearts *shall be opened.* 1 *Cor.* 4. 5. *Eccl.* 12. 14.

6 The comfort of sincerity at all times, especially in an evil day: at all times sincerity comforts, when enemies accuse, *Psal.* 139. 1. The widow had more comfort in giving her two mites then all they that had given large gifts. One shilling given sincerely is more comfortable then pounds given vain-gloriously, *Luk.* 1. 75. Especially this comforts in an evil time, *Isai.* 38. 3. *Psal.* 112. 4, 7, 8. In that time conscience will not so much ask what you have done, as to whom you have done it. In that day those things wherein we have had most respect unto God and least unto men will bring most comfort. *Hezekiah* had done much for God, but his chief comfort was not, the things done, as the manner of doing them. Many have received righteous men, but they will have comfort that have received righteous men as such.

7 Sincerity gives a lustre and beauty to the services we do, *Luk.* 1. 6. *Zachary* and *Elizabeth* are said to be righteous before God. *Paul* praises the graces of the Thessalonians that they were *in the sight of God and our father,* 1 *Thes.* 1. 3. *Hezekiah* is commended that *he turned his face to the wall and wept, Isai* 38. 2. Hence all the duties of worship are required to be in sincerity, as prayer, *Psal.* 145. 18. hearing,

ing, 1 *Pet.* 1. 2. receiving, 1 *Cor.* 5. 8. yea all our ſervice in holineſs and righteouſneſs muſt be *before him*, *Luk.* 1. 75. So that as the varniſh gives a luſtre to the picture, the diamond to the ring, ſo doth ſincerity to our actions. As hypocriſie ſtains all a mans actions, as the burning of his body, the parting with all his goods to the poor, ſo ſincerity adorns them, a Miniſters preaching, a Tradeſmans dealing, a Magiſtrates governing, a Servants working.

8 There's nothing will carry us through variety of temptations but ſincerity, ſo that ſooner or later we ſhall diſcover our ſelves if we be not ſincere; as *Saul*, *Jehu*, *Judas*, &c. 1 *Tim.* 5. 52. *They that are otherwiſe cannot be hid.*

9 God takes pleaſure & delight in the ſincerity of his ſervants. *Jer.* 5. 3. *Are not thine eys upon the truth?* Pſ. 51. 6. *Thou deſireſt truth in the inward parts.* Such are Gods delight, *Prov.* 11. 20. Sincere men, whether preſent with God or abſent from him, labour to be accepted of him. 2 *Cor.* 5. 9. If ſuch ſouls pray, God delights in their prayer, *Prov.* 15. 8.

10 The Saints are wont to be jealous of the want of this grace above any other. *Pſal.* 139. 24. *Try me and ſearch me, O Lord, ſee if there be any way of wickedneſs in me.* Job 13. 23. *Make me to know my tranſgreſsion and my ſin.* Saints know the comfort of ſincerity is great, the corruptions that hinder it many, the trials and ſufferings to preſerve it not a few, hence are they ſo jealous of themſelves, hence the Diſciples hearing that one of them ſhould betray Chriſt, all the eleven that were ſincere ſuſpected themſelves, *Maſter, is it I?* The ground of this jealouſie in ſincere ſouls is, becauſe they finde ſo much crookedneſs and falſhood in particular actions, hence they doubt leſt they ſhould be unſound in the main, yea they know their comfort or miſery doth in a great meaſure depend hereon.

11 No Preacher under heaven can ſpeak comfort to a perſon in an evil day, unleſs he be ſincere. *Job* 33. 23. *The*

Interpreter one of a thouſand declares comfort unto a ſick man, but how doth he it? *Even by declaring unto him his uprightneſs.* Afflicted ſouls ſend to Preachers in an evil day; *we ſpeak peace to them, if they be upright,* Prov. 2. 7. *He is a buckler to them that walk uprightly, Prov.* 10. 9. He that walks uprightly walks ſurely.

12 All ſincere ſouls and none elſe have cauſe to rejoyce in God. *Pſal.* 97. 11. *Light is ſown for the righteous, and joy for the upright in heart.* Yea all ſuch are bid to rejoyce in God. *Pſal.* 32. 11. *Rejoyce in the Lord ye righteous, and ſhout for joy all ye that are upright in heart.* Though they have many imperfections hanging upon them, and though their grace be ſometimes like a grain of Muſtard ſeed, yet are they to rejoyce. Many poor Chriſtians are apt to be diſcouraged by their failings, yet know that ſincerity may ſtand with the having many weakneſſes, but not with the allowing, excuſing, maintaining, wilfull winking, or denying of any. All ſins which we acknowledge and defend not are pardoned, but the ſin which is defended is unpardonable. *Luth. Tom.* 3. *Lat.* 104.

Others are diſcouraged becauſe of their fruitleſneſs, let this humble thee, not diſcourage thee. Becauſe thou brings forth fruit onely thirty fold, and not ſixty, charge thy ſelf with weakneſs and negligence, not with hypocriſie.

Grounds why ſincere ſouls have cauſe to rejoyce in God.

1 Such have their ſins pardoned, *Pſal.* 32. 1,2. *Bleſſed is the man to whom the Lord will not impute iniquity*; but who is that? *viz. in whoſe ſpirit there is no guile,* that is, no allowance of guile, or no reign of guile; for in the holieſt heart there is but too much guile. *Iſai.* 63. 8. *Surely they are children that would not lye, therefore was he their Savior.*

2 The more the afflictions and diſaſters of ſuch abound, the more in Gods time ſhall comforts abound. *Job* 8. 20. *Behold, God will not caſt off the perfect man. Pſal.* 97. 11. 112. 4.

3 Such

3 Such perſons have the ſpecial preſence of God determined unto them. *Pſal.* 11. 7. His countenance doth behold the upright. *Pſal.* 140. 13. *The upright ſhall dwell in thy preſence. Job* 13. 16. *he alſo is my ſalvation*; but an hypocrite ſhall not come before him, that is, into Gods ſpecial preſence, as I do and other Saints.

4 God hath ſpecial care to protect ſuch in time of danger. 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro through the whole earth, to ſhow himſelf ſtrong in the behalf of thoſe whoſe hearts are perfect with him.* Iſai. 33. 15. *He that walketh uprightly, his place of defence ſhall be the munition of rocks.*

5 In the diſpenſation of rewards among profeſſing people in this life, God hath ſpecial reſpect to thoſe who are ſincere. *Pſal.* 18. 23, 24. *I was upright before him, therefore hath the Lord recompenſed me according to my righteouſneſs.* Look upon the Kings of *Judah* from *David* and ſo along whoſe hearts were perfect with God, and ſee how God made their Kingdoms proſper, witneſs *Aſa, Jehoſhaphat, Hezekiah*, &c.

6 Sincere ſouls may be comforted againſt all diſaſters whatſoever. Art thou, being ſincere, reproached? *Job* being ſo, comforted himſelf, *cap.* 16. 19. *Behold my witneſs is in heaven, and my record is on high. Job* 23. 10. *He knoweth the way that is with me*, ſo the Margin. *Joſeph* doubtleſs had comfort when his Miſtreſs ſlandered him. 1 *Cor.* 4. 3, 4. When ſundry at Corinth cenſured *Paul*, ſaith he, *I regard not mans day, or mans judgement, I know nothing by my ſelf.*

So in time of ſickneſs and death, great will the comfort of ſincerity be. *Iſai.* 57. 2. *He ſhall enter into peace, they ſhall reſt in their beds each one walking in his uprightneſs. Mark the perfect man the end of that man is peace, Pſ.* 37. 37. The having the loyns girt about with truth is part of a Chriſtians armor in an evil day, *Eph.* 6. 14. *Job* ſaith, *c.* 27. 5, 6. *Till I dye I will not let my integrity go from me, my heart ſhall not reproach me*

ſo

ſo long as I live. It will be a matter of comfort in death to write down ſome of the great actions or turnings of our lives wherein we have acted uprightly. Hypocrites in proſperous times are very confident, but when an evil time comes their hope is as the giving up of the Ghoſt; but ſincere ſouls when God ſhall ask them, By conſcience loveſt thou me? They can return this anſwer, *Thou knoweſt all things thou knoweſt that I love thee, John* 21. 15. It was a ſpeech of a godly woman when ſhe came to die, that ſhe had nothing to comfort her but poor ſincerity: her name was Mrs. *Fuxon.*

Queſt. But what is this ſincerity which is ſo comfortable, and whereunto you ſo exhort us?

Anſw. It is, to do what we do, unto God, having a bent of heart to all Gods commandements, with an earneſt deſire to avoid the contrary out of conſcience to God, and from faith and love. 1 *Kings* 9. 4. *If thou wilt walk before me, as* David *thy father walked, in integrity of heart, and uprightneſs, to do according to all that I have commanded thee.*

1 See, uprightneſs and integrity conſiſts in having a bent to do all God commands. The contrary is unſoundneſs. See *Matth.* 19. 21, 22. *Col.* 4. 12. *Perfect and compleat in all the will of God. q. d.* where there is one the other will be.

2 It muſt be done unto God, or out of conſcience to God, *Iſai* 38. 3. *Noah* was perfect in his generations: how doth that appear? Why? *Noah walked with God, Gen.* 6. 9. that is, in his actings he made himſelf preſent with God, and God preſent with him, elſe to part with any thing, as with life and goods, to give the body to be burned, and all a mans goods to the poor, and ſo conſequently to do any command (for theſe two are the hardeſt commands) would not argue ſincerity, unleſs what we do be done out of conſcience to God.

3 It muſt be from faith and love.

3 *Uſe.* Trial. Try thy ſincerity,

1 At

1 At whoſe eye do you look in all your ſervices? *Pſalm* 16. 8. *I have ſet the Lord ever before me.* Hypocrites in ſome particular actions may ſet God before them, as *Abimelech*, *Gen.* 20. 6. Thoſe that kill'd the Apoſtles thought they did God ſervice in it, *John* 16. 2. The *Jews* in oppoſing Chriſts righteouſneſs had the zeal of God in it, that is, they lookt at God in it, *Rom.* 10. 2. But ſincere perſons have a deſire to, and purpoſe for to ſet God ever before them, yea if any by-ends come in they are troubled at it.

2 From whom do you expect a reward? hence a conſcientious Preacher preacheth with all his ſtrength though people be not gathered, *Eſa.* 49. 4, 5. Hence that Servants may be ſincere they are bid to expect their reward from God. *Col.* 3. 23, 24. Why? *for ye ſerve the Lord Chriſt.* Hence a Chriſtian doth good to unthankfull, yea to enemies, *Pſalm* 35. 12, 13. *Luke* 6. 35, 36. Hence a ſincere ſoul doth duty when it hath no reward with men, nay contrarily ſhame and blame.

3 The doing good and avoiding evil in ſecret. They do good in ſecret. *Job.* 31. 18, 19. *Eſa.* 38. 3. Hypocrites will do good where there are many eyes to behold them, *Matth.* 6. 2. *Matth.* 23. 5. but very ſeldom do they any good in ſecret; but ſincere ſouls do good in ſecret. Their alms, prayer and faſting, they ſtrive that it may be in ſecret. *Matth.* 6. 1, *&c.* So on the other ſide they avoid evil in ſecret. *Joſeph* durſt not come near his Miſtreſs, though none but he and ſhe were in the houſe. *Job* durſt not lift up his hand againſt the fatherleſs, *though he ſaw his help in the gate*, *Job* 31. 21. He eſchews helliſh thoughts, and groans under them, crying, *Cleanſe me, Lord, from ſecret ſins then ſhall I be upright*, *Pſalm* 19. 12, 13. Contrarily hypocrites and wicked men will venture to do evil in ſecret; all their care is to cover it from the eye of man. Hence they ſtick not to plot miſchief in ſecret. *Pſalm* 64. 2, 4. They will ſlander in ſecret,

Deut.

Deut. 27. 24. *Moſes* calls it *a ſmiting their neighbour ſecretly.* They do ſecretly accept perſons, *Job* 13. 10. In a word, *its a ſhame to ſpeak of the things that are done of them in ſecret. Eph.* 5. 12. Yet may they refrain from open and ſcandalous ſins, and live and dye without any ſuch, though uſually God leaves them to fall into ſome open ſin, that ſo *their name may rot. Prov.* 10. 7.

4 The ſingling out God from all other objects, that come what will come they will not leave the Lord. *Gal.* 6. 14. *God forbid that I ſhould rejoyce in any thing, ſave in the croſs of Chriſt.* Rom. 8. 35. *Who ſhall ſeparate us from the love of Chriſt?* He means both active and paſſive love, which the Lord hath to us and we to the Lord. Hypocrites on the other ſide are double minded, their hearts are divided betwixt God and ſome luſt. *James* 1. 8. *A double minded man is unſtable in all his wayes.* Sometimes they are for God, ſometimes for the world, hence where any ſoul ſincerely turns to God, *he purifies himſelf from double mindedneſs. James* 4. 8, 9.

5 Senſibleneſs of, and groaning under inward diſtempers, *Rom.* 7. 15, 23. Troubled under hardneſs of heart, *Iſa.* 63. 17. Unbelief, *Mark* 9. 23. Privy pride, 2 *Cor.* 12. 7, 8. From a principle of tenderneſs of conſcience they have received and a bleſſed light God hath ſet up in their hearts they are ſenſible of ſuch evils as the world counts nothing, yea they are more troubled for theſe then wicked men are for groſſe evils; they complain of themſelves for not ſtriving with God to keep off his judgements, for their cloſe hypocryſie, heavineſs in the ſervice of God, dulneſs. *Iſa.* 64. 7. *There's none that ſtirs up himſelf to take hold of thee.* A ſincere ſoul, though he do duties outwardly plauſible, yet is he not contented unleſs he finde his heart doing of them as well as his outward man; ſo though his outward carriage be blameleſs, yet is he not ſatiſfied, if there be diſtempers of pride, revenge, earthlineſs, *&c.* within, till he

he have in some good measure pray'd down these distempers, *Psalm* 19. 12. saying, *Cleanse me Lord from my secret sins.*

Contrary unsound men make clean the outside of the cup and platter, *Matth.*23.25. But the inside is full of rapine and excess. Their chief care is to have a smooth carriage to the world.

6 Sincerity is moved by a command. Other men are moved by credit, profit, but sincere men, might they have never so much credit or profit, yet having a contrary known command, they will not move; contrary, where they have a plain command, though they have no secondary motives of favour, credit, profit, yet are they moved to act thereby, as we see in Queen *Hesters* case, who went unto the King. *Abraham*, *Heb.*11.8. Compared with *Gen.*12.1. Yea though to tell a Prince of Gods wrath, as *Micaiah* to *Ahab*, *John Baptist* to *Herod*, *Gad* and *Nathan* to *David.*

Therefore forasmuch as Saints, out of the sight of their indwelling corruption, are ready to condemn themselves, and so walk heavily, and Satan labours if he cannot take their uprightness from them, yet to take the comfort of it from them, they may, by these and such like signs, know their uprighness which faithfull Preachers are to declare unto them.

It is indeed far more dangerous to hope without a cause then to fear without a cause, yet when an upright soul counts it self not upright, there are many inconveniences thereby; as he can neither rejoyce in living, nor think comfortably of dying, he is backward to prayer, he can hardly give thanks for any thing, because he knows not but God may be his enemy in time to come, and may damn him, he cannot long for the coming of Christ, nor delight himself in the contemplation of the good things laid up in heaven, hence though these fears may be let in by God to beat down our pride, yet are they apt to hinder us in our course.

7 When a man hath an open heart to receive every truth of God, though ſuch a truth may prove prejudicial to his outward advantage. When any truth of God whiſpers to an unſound man ſomething that may be contrary to his temporal being, or may bring him to hazard, he doth as *Herod* did with the *Baptiſt*, firſt puts it in Priſon and after kills it. Contrarily, ſincere men are like *Cornelius*, *Acts* 10.33. *We are here to hear all things that are commanded us from God*, ſo far as they can be convinced herein.

But unſound men apprehending the truth will part them from ſome luſts they are not willing to leave, that it will be a bar to advantage, and a companion of perſecution, eſpecially in ſuch times and places, that it will loſe them friends and procure them enemies. *They ſay to the Seers, See not, and to the Prophets, Propheſie not, Iſai* 30.9,10. Though they perhaps ſaid not ſo in words, they ſaid ſo in their carriage. Unſound men keep at a diſtance from truth, as Travellers do from perſons whom they ſuſpect comes to rob them.

8 Univerſal obedience. Thou art no better than an Hypocrite till thou findeſt that every Truth thou readeſt or heareſt in the Word hath an authority and power over thy will, let the command be for doing or ſuffering, yet art thou not ſincere but ſhalt one day be aſhamed, if thou haſt not reſpect thereto, *Pſalm* 119.6. *Matth.*7.24. In ſomething or other the Hypocrite diſcovers himſelf, if not to the obſervation of others, yet to the conviction of his own conſcience. The Prophet proves himſelf upright that he did not ſpare his ſin, *Pſalm* 18.23. which he was moſt inclined to. *Pſalm* 119.3. compared with *v.*1. Upright men they do no iniquity, that is, not wittingly and knowingly. *Iſai* 56.2. *Acts* 23.1. *Hebr.* 13.18. To do ſome good things, the Maſter requires doth not argue a good Servant.

9 A ſincere man makes conſcience of ſmall ſins. No Hypo-

Hypocrite almoſt but makes conſcience of groſs and notorious evils, but they hate preciſeneſs in ſmaller matters. They count ſuch preciſeneſs hypocriſie, which indeed is ſo, if it be in things not commanded of God, *Matth.*15.5,6. or if it be commanded of God, we ſhall make more conſcience of them than we do of the weightier points of the Law. When a man makes conſcience onely of the great things of the Law, it may be a queſtion whether conſcience to God or credit to men be a mover herein. Hence ſincere men ſet themſelves not onely againſt Murder, but alſo cauſleſs anger, not onely againſt Adultery of body, but againſt *looking upon a woman to luſt after her.* The ſons of *Jehonadab* did not onely refrain drunkenneſs, but alſo taſting of Wine, *Jer.*35.6. not onely they forbear falſe witneſs in a Court of Juſtice, but alſo jeaſting Lyes: he keeps himſelf not onely from thieving, but from deceiving a penny or two. They do not onely refrain from the more abominable and full-mouth'd oaths, but from faith and troth, not onely from abjuring Gods truth before a Magiſtrate, but from being aſhamed thereof.

10 A ſuffering out of conſcience towards God. Hypocrites may ſuffer out of praiſe of men, as ſome think *Alexander* did, *Acts* 19.33. *Ananias* and *Sapphira* parted with their goods, but ſincere men, 1 They do not onely ſuffer, which ſeldom Hypocrites come to, but they ſuffer out of conſcience to God, 1 *Peter* 2.19. *This is thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully.* As a man will venture the loſing of a member for the ſaving of his life, ſo will a ſincere man loſe all for the ſaving of his conſcience, as we ſee in Queen *Heſter*, *John Baptiſt*, thoſe Worthies, *Heb.* 11.35. *Daniel, cap.* 6.10.

11 An habitual intention to confeſs the truth of God though with the loſs of all, *Matth.* 19.17. *Matth.*10.32. Contrarily Hypocrites have an implicite intention to de-

ny Gods truth, rather than to own it with ſufferings: ſincere perſons will ſtick to Gods truth notwithſtanding mocks and ſcoffs, as *David* before *Michal*, and *Nehemiah* notwithſtanding the mocks of *Tobiah*, *Nehem.* 4.1, 2,3,4.

Hypocrites may ſometimes ſtand for Juſtice, and be a while importunate for it, yet be overcome, as that King that would fain have delivered *Daniel* and ſtood for him to the going down of the Sun, *Dan.* 6. 14, 16. and *Pilate* would fain have delivered Chriſt, *John* 19.12. but when he ſaw, if he ſtood any further for him, that he muſt be counted an Enemy to *Cæſar*, then he delivered up Chriſt. The ſtony ground entertained the Word with joy, but when tribulation and perſecution aroſe for it they were offended, *Matth.* 13 21.

Contrarily, ſincere men they have a purpoſe to own Chriſt though to loſs of life, *Heb.* 11.35. others were tortured not accepting deliverance: they know the danger of the contrary that *if they deny Chriſt, he will deny them, Matth.* 10. 33. they know elſe *we cannot be Chriſt his Diſciples, Luke* 14.26,33. Till ſuch times as we have a purpoſe of heart and an habitual intention to leave all that we have for Chriſt, and to ſuffer whatſoever the rage of men ſhall inflict upon us, we are not ſincere with God, *Matth.* 19.17. *Luke* 14.27.

12 Whom doſt thou make thy end? A ſincere man makes God his end, *Rom.* 14. 7,8. None of us, that is, of us ſincere Chriſtians, *that lives unto himſelf, but whether we live we live unto the Lord*, he doth all to Gods glory, 1 *Cor.* 10.31. 2 *Cor.* 5.15. Chriſt died that they which live ſhould not henceforth live unto themſelves.

There's a twofold end, 1 Abſolute and ultimate.

2 Subordinate and conditional. Hypocrites make God their ſubordinate and conditional end, *Iſai.* 66.5. *Your Brethren that hated you, that caſt you out for my names ſake, ſaid,*

Let

Let the Lord be glorified. They lookt at Gods glory in casting out his Saints. So *Jehu* he had a zeal for the Lord of hosts, 2 *Kings* 10.16. but the Lord was not his last end, but his last end was to get a Kingdom, to which all other ends were subservient.

Contrarily, a sincere man makes God his last end; as he studies, prays, preaches, labours, but why? surely in order to God and his glory. God is the end of his ends, his last end whereto all his subordinate ends refer, that is, an absolute end, which, if all other ends were laid aside, moves a man to do a thing. The end a godly man aims at, is to be acquainted with his duty, and to discharge it in faithfulness, all his projects and endeavours are running heavenward. Slothfulness, carelesness and remisness in the things of God, and vehemence, eagerness and intentness in our own affairs, argues that the World is our absolute and last end, and that God is onely the subordinate and inferiour end.

3 *Caution.* If the principal thing that Christ looks at in the actions of Christians be the sincerity of their actings, then let us take heed of hypocrisie in all our services.

This is twofold,

1 Gross hypocrisie, which is, when a man knows he dissembles with God or man. *Absalom* pretended a vow at *Hebron*, but intended the Murder of *Amnon*. Such was *Jezebel* in her pretended Fast for *Naboth* and the Elders of *Jezreel*. *Jezebel* knew that she proclaimed the Fast onely to get *Naboths* Vineyard, and the Elders did it for fear they should provoke *Jezebel*.

Such was *Judas* in his pretending the poor, when he would have had the Ointment sold, *John* 12.6. and in his saying, *Hail Master*, and kissing Christ. So the Scribes and Pharisees in their praying in the corners of the streets, so the Pharisees, *Mat.* 23.15. in their *making long prayers and devouring Widows houses*; they were like *whited Sepulchres, appearing*

ing outwardly beautifull, but within full of hypocriſie and iniquity, v. 27,28. theſe are like thoſe who at Stage Plays wear a Vizard, they have *Eliahs* Mantle but not his Spirit. They know they diſſemble with God and the World, and if they had the ends they aim at, then farewell God and Religion. Theſe perſons who for length of time go on thus are ſeldom converted.

2 Cloſe hypocriſie, which is when a man thinks his actions are good, and words and actions ſincere, mean time the rottenneſs of his heart is known to God, *Prov.*16.2. *Prov.*30.12. There is a generation pure in their own eys, and yet is not waſhed from their filthineſs. Such was *Cain*, *Gen.* 4. 3. the Phariſee, *Luke* 18. 12. *Paul* in his Judaiſm, *Phil.* 3. 6. the Jews that went about to ſtabliſh their own righteouſneſs, yea many Papiſts and formal Proteſtants and Profeſſors. The miſchief of this cloſe hypocriſie is, that it makes way for groſs hypocriſie, as in *Saul* who firſt formalized Gods worſhip, after groſly diſſembled. *Judas* firſt clave to Chriſt for gain, after betrayed him with a kiſs. Such cloſe hypocrites were the *Laodiceans. Rev.* 3. 17.

Concerning this I ſhall lay down four things, 1 What it is. 2 Cautions. 3 What ſignes of it. 4 What remedies againſt it.

1 What it is. There are many deſcriptions given of it; ſome thus, It's when a man will do ſomething in Gods worſhip, but will not do it thorowly; for example, a man is not willing to let the duty go altogether, for then were he prophane, nor will perform it zealouſly, for then were he holy, but when he goes betwixt both, does ſomething but will not do it thorowly.

Others thus. Hypocriſie is when a man doth works like unto good works, but are not, either becauſe not commanded of God, or becauſe not done as he commands, being done without faith and love, for to deceive others for praiſe or profit ſake. *Polanus l.*8. *c.* 10. *p.* 643.

Others,

Others, It's a corruption of the will, whereby it inclines it self to seem good by doing some good and leaving some evil for ones own sake. *Wheatly*, Gods Husb. p. 14.

For the word Hypocrite, some derive it of ὑπὸ, which signifies *under*, and κρίσις, which signifies judgement, because an Hypocrite hides his judgement, whiles his outward man goes one way, his minde another; his tongue speaks one thing, his heart another.

Budæus derives it, ἀπὸ τοῦ ὑποκρίνειν, from *counterfeiting*, so it signifies one that takes on him the person of another, as Players do, who on the stage appear sometimes as Beggars, sometimes as Kings. Translators and Interpreters, fearing the name Stage-players would not be acceptable to godly ears, retained the Greek word Hypocrite, *Mat.* 6. 5. When ye give alms pray, be not like these Stage-players. At the second hand it signifies all others which carry themselves with other faces then their own, as Stage players do, feigning honesty and godliness in shew, when they are indeed wicked. *Herod* is an image of the great men of the world, who seem to favour the word, but privily laugh at it and destroy it, yet so that they would not seem to have destroyed it, yea they praise *John*, and love Christ. *Luth. Tom.* 4. 345.

Hypocrisie is an outward shew of goodness not in the soul, which a person knowingly or overweeningly takes upon himself for some base and siniſter end, that he may seem good to others, or to himself, mean time harbouring some darling sin that he will not forsake, and shunning some duty he will not close with. What Hypocrisie is.

1 This takes in both gross and close hypocrisie; gross hypocrisie, whiles a man shall make, 1 an outward shew of goodness not in the soul, as *Jehu*, 2 *King.* 10. 16. *Come see my zeal for God:* his zeal was primarily to secure a Kingdome, at the second hand or by accident for God.

2 When a person shall knowingly take up such a profession

feſſion contrary to what he knows is in his intent, as *Iſhmael*, *Jer.* 41. 6. *Judas*.

3 To do this for baſe and ſiniſter ends, as the Scribes and Phariſees, *Matth.* 23. 29. they builded Prophets tombs to cover malice.

4 He harbours ſome darling ſin, and will not cloſe with ſome duty. *Sauls* covetous heart was loth to deſtroy ſo many good things as he could turn to his own gain, ſo many oxen and ſheep. So *Pharaoh* and *Balaam* confeſt their ſin, yet *Pharaoh* would not let the people go, and *Balaam* would ſtill have curſed the people, if God would have let him.

5 The end of his ſhew of goodneſs is, that he may ſeem good to others, that ſo his wickedneſs may not be eſpied, as *Ananias*, *Sapphira*, *Herod*, *Mar.* 6. 20.

2 This takes in cloſe hypocriſie, which hath theſe properties,

1 That he doth out of an overweening conceit take upon himſelf a ſhew of goodneſs; ſo the Phariſee, *Luke* 18. 12, 13. he thought he was in a good condition, becauſe he did ſome good things; ſo do many looking upon their civility, morality, formality, comparing themſelves with others, or themſelves at preſent with themſelves formerly.

2 The end of cloſe hypocriſie is, that a man may ſeem good to himſelf, *Prov.* 30. 12. *There is a generation pure in their own eys, and yet are not waſhed from their filthineſs.* So *Paul* in his Phariſaical eſtate. See *Acts* 26. 11.

3 The cloſe hypocrite harbours ſome ſecret ſin. *Ananias* and *Sapphira* were full of unbelief leſt they ſhould come to want, hence they kept back part of the price. The moſt refined hypocrite in the world lives in ſome ſin.

4 There is ſome duty the cloſe hypocrite will not cloſe with, as to let go his eſtate for Chriſt. The young man for all his forwardneſs ſtartled at this, and left Chriſt, *Mat.* 19. 20, 21, 22. In this ſin of cloſe hypocriſie, many forward Profeſ-

Profeſſors live, becauſe there is ſome duty they will not cloſe with. There is ſome croſs, which becauſe of the weight of it, they will not take up for Chriſt.

Many a groſs hypocrite is alſo full of this cloſe hypocriſie, as *Saul*, 1 *Sam.* 15. 13. *Yea I have performed the Commandements of the Lord*, alſo *v.* 20. *Yea I have obeyed the voice of the Lord, and gone the way which the Lord hath ſent me.* See how *Saul*, though a groſs hypocrite, cloſely would bear himſelf in hand of his good eſtate.

Now before I come to give trials of hypocriſie, I will lay down ſome cautions.

1 That even Gods children have but too much hypocriſie in them;

1 But, they feel it, bewail it, mourn and groan againſt it to the Lord, and make a continual reſiſtance againſt it. They cry out, as *Auguſt.* in another caſe, *why doſt thou not put an end to this filthineſs?*

2 They preſs daily towards, and hunger after more ſincerity, ſo come under a promiſe of bleſſedneſs, *Matth.* 5. 6.

3 They are enabled by the grace of God to do their actions with more and more ſincerity. The Diſciples were firſt asking, *Who ſhould be greateſt?* After they become ſo ſincere as to refer the matter wholly to God. *Acts* 1. 26. *Lord, ſhew whether of theſe two thou haſt choſen.*

2 Virtues and vices do not denominate their ſubject, unleſs they be therein in ſo high a degree as to prevail. As we ſay it's light, when the light is more then the darkneſs, we ſay a thing is white when it partakes more of whiteneſs then of any other colour, though it come ſhort of perfect whiteneſs. So he is a hypocrite in whom hypocriſie prevails, as it doth in thoſe who do not lament and bewail it. He is ſincere whoſe purpoſe is to be ſincere, and uſually looks at God: no condemnation to ſuch, *Rom.* 8. 1. *Becauſe he walks after the ſpirit.*

3 That becauſe of the remainder of hypocriſie in them even Gods children in time of temptation are apt to count themſelves hypocrites.

1 Becauſe they do not feel their righteouſneſs of juſtification as they do their corruption, whereas that righteouſneſs being in Chriſt and corruption in our ſelves, we muſt not think to have a ſenſitive righteouſneſs, as to juſtification, as we have a ſenſitive corruption.

2 Becauſe, when the Apoſtle ſpeaks of the fruits of the fleſh he ſaith they are manifeſt, but he doth not ſay ſo of the fruits of the ſpirit, *Gal.* 5. Yea grace is called the hidden man of the heart, 1 *Pet.* 3. 4.

3 Their little fruitfulneſs: this ſhould humble not diſcourage us.

4 The mixture of by-reſpects with duty to God, but this may comfort, that duty ſet thee on work and moved thee to do what thou didſt, though by-ends came crowding in.

5 Thy feeling thy hypocriſie to be a burthen argues thou art no hypocrite, *Rom.* 7. 15. *Pſalm* 119. 80.

6 Sincerity may ſtand with many evils, though not with the allowing of any.

When we lament it, be we not diſcouraged. If thou art not fruitfull in a hundred fold yet be in thirty.

4 A man may be an hypocrite, and yet have many good things in him, as, 1 to God, he may read, hear, pray, come to ordinances. See *Eſa.* 58. 2. *&c.* *Herod* did many things, *Mark* 6. 20. He feared *John* becauſe he was a juſt man, and an holy, and heard him gladly, and obſerved him, and did many things, yea he may write ſermons, and repeat them and ſhew countenance to the Preachers, *&c.*

2 As to men he may deal juſtly, be a good neighbour, *Matth.* 6. 20. And as to himſelf he may *eſcape the pollutions of the world*, 2 *Pet.* 2. 2.

5 Many

5 Many Saints have been, and are jealous of themſelves, leaſt they ſhould be hypocrites, *Pſalm* 139. 24. *Search me, O God, and know my heart, try me and know my thoughts, and ſee if there be any wicked way in me.* *Pſalm* 119. 80.

Contrary ſome hypocrites are confident of their good eſtate, *Jer.* 3. 4, 5. They call'd God father, yet did evil as they could, *Jer.* 42. 4, 5. Hypocrites call God to witneſs that they would do whatſoever God commanded by *Jeremy*, and ſo conſequently, could not but think themſelves ſincere, whereas they did the clean contrary to what they profeſſed. *Jer.* 43. 2, 3.

6 After examination of thy eſtate, be not alwaies queſtioning whether thou be ſincere, or a hypocrite, but be not too haſty in determining of either, but when thy conſcience hath given judgement of the truth of thy heart after ſeveral examinations thereof, hold faſt this concluſion, that though thou haſt many failings, yet thou art not an hypocrite. So *Job. c.* 27. 5, 6.

7 Though it be very difficult to diſtinguiſh betwixt ſincerity and hypocriſie, becauſe of the many counterfiets that look like grace but are not, as the common graces in hypocrites, yet is it poſſible to diſtinguiſh the one from the other, elſe would not the word bid us *to prove our own works*, *Gal.* 6. 4. 1 *Cor.* 11. 28. Yea ſundry Saints have found their hearts upright. *David*, *Pſalm* 101. 2. *I will behave my ſelf in a perfect way, I will walk in mine houſe with a perfect heart.* Hezekiah, *Iſa.* 38. 3. *Paul* and other believers, 2 *Cor.* 1. 12. *In ſimplicity and Godly ſincerity we have had our converſation in the world.*

8 We muſt not from any obſervation of hypocriſie in our hearts deny any true work of grace in our ſelves, and ſo bear falſe witneſs againſt our ſelves, to cauſe us to walk heavily. The beholding of any truth of heart in our ſelves ſhould make us go on with joyfulneſs, cheartulneſs & thankfulneſs, being ſure God will perfect the good work he hath

begun, how ſmall ſoever, *Phil.* 1. 6.

Trials of an Hypocrite.

1 To look moſtly at the eye of man in what he doth. All his care is to have mens obſervation of the good he doth, *Matth.* 6. 2. If there be no obſervation of man, his endeavours flag, ſo his care is to keep his naughtineſs from man, but makes little conſcience of ſinning in ſecret. Many will ſay, Have we not writ many books? preached many ſermons? built Hoſpitals? but the Lord will ſay, Thou didſt ſo, but it was to thy praiſe and credit, not out of love to me, nor zeal of my glory.

Contrary, ſincere ſouls in what they do, deſire to ſeek the glory of God, not their own glory, *John* 7. 18. 2 *Cor.* 4. 5.

2 A going on in dead and liveleſs duties, and not feeling his deadneſs a burthen, he counts them a task, a penance, and were it not conſcience would fly in his face, he would leave them quite off: he counts Gods ſervice a wearineſs, and ſnuffs at it. Though Gods Saints too oft perform dead and liveleſs duties by fits, yet the deadneſs of hypocrites differs in two particulars;

1 The hypocrite hath a voluntary careleſs admiſſion of rovings in duty, *Prov.* 5. 14. *I was almoſt in all evil in the midſt of the congregation and Aſſemblies.* So *Ezekiels* hearers, *Ezek.* 33. 31. When they were at hearing *their hearts ran after their covetouſneſs.*

2 The hypocrite ſees not the face of God in duty, *Job.* 13. 16. *He onely is my ſalvation*, ſaith *Job*: how proves he that? Why, *becauſe a hypocrite ſhall not come before him. Job* means into his ſpecial preſence, for into his omnipreſence all creatures come, yea the devils: the dwelling in and enjoying of Gods ſpecial preſence is determined to the upright, *Pſalm* 140. 13. See alſo *Pſalm* 11. 7. His countenance doth behold the upright, *Pſalm* 97. 11. *Light*

is

is sowen for the righteous, and joy for the upright in heart. Possibly upright men may so formalize and post over duty, that they may see no face of God therein, but when they pray with life, and quickning, and strength of affection, then they see the face of God.

3 Note, Though a hypocrite hath many good things in him, yet the bent of his heart is not for God, he doth sundry good acts, but he hath no good habit or inclination. *Hos. 7. 16. They return, but not to the most high, they are like a deceitfull bow. q. d.* as an archer when he shoots, though he aim never so well at the white, yet the bow being deceitfull he cannot come near it, so these hypocrites who howl upon their beds, they pretend to return, but it is not in the purpose of their hearts, it is not to the most High. Their prayers for corn and wine are onely as the cryes of a hog when he is pinched, or the howling of a wolf when he is hungry; yea even a hypocrite when he most forbears sin, the bent of his heart is for it. See it in *Balaam*, when for fear he should be destroyed, he durst not curse, yet how did he thirst after it? how did he love the wages of unrighteousnes? and see whether God that would not let him curse *Israel* at one time, would let him curse them at another. *Herod* when he heard *John* gladly, yet the bent of his heart was for *Herodias*. All the while *Demas* was with *Paul*, yet the bent of his heart was for the world. As the bent of the dogs appetite is after the porrige pot or dripping pan, though he stand quietly by it, or the bent of the wolves appetite is after the sheep, though for fear of the shepheards staff he dare not touch them, so the bent of a hypocrites heart is to some sin which he will not leave, though by some respects he may be restrained from it, so that habitually he doth the evil which actually he forbears. This is called an inclining to wickedness in the heart, *Psalm 66.* 18. A committing sin, 1 *John* 3. 8. a working of iniquity, *Matth.* 7. 23. Contrarily the upright have the habitual

habitual bent of their heart for God, *Pſal.* 119. 6. alſo, *v.* 10. *With my whole heart have I ſought thee.* Their hearts ſtick to Gods teſtimonies, *v.* 31. *Refraining the feet from every evil way*, *v.* 101. Upright men are not ſo much deſcerned by their good actions, as by this bent of heart. See 2 *Chron.* 19. 3. 30. 18, 19. It's called a not departing from Gods judgements, *v.* 102. a keeping of Gods precepts, *v.* 106. an inclining of the heart to perform Gods ſtatutes unto the end, *v.* 112. *Iſai.* 26. 8. *The deſire of my ſoul is to thy name, and to the remembrance of thee.* That the bent of upright hearts is for God, appears in their readineſs, chearfulneſs, and delight they have in doing ſuch things as God requires. So *Paul*, *Lord what wilt thou have me to do?* As we ſee a ſhip that hath winde and tide with it bends more and more to the haven.

4 Cenſoriouſneſs of other mens actions, when thy ſelf lives in groſs ſins. When a man can ſee motes in another, I mean ſins of infirmities, to which the holieſt are liable, and cannot ſee beams in himſelf, *ſtrain at a gnat* in another, *and ſwallow a Camel*, *Matth.* 23. 24. So the Ruler of the Synagogue *Luke* 13. 13, 14. (whom Chriſt therefore called hypocrite) cenſured Chriſt for healing a daughter of *Abraham* on the Sabbath, when on that ſame day every one of them would lead their Aſs to watering. The way to make themſelves even with the beſt men, is either to grow higher, which their luſts will not ſuffer them, or to pull others lower, hence they cenſure the beſt men, and even *motes* in ſuch, ſins of ignorance and infirmity, yea many times that which is no ſin, as the Phariſees taxed Chriſts Diſciples for eating with unwaſhen hands, when mean time their own hearts were unwaſht, for plucking a few ears of corn, when their own houſes were full of rapine. Contrary, upright men are moſt cenſorious againſt themſelves, 2 *Sam.* 24. 17. *Theſe ſheep what have they done? let thy hand be againſt me and againſt my fathers houſe.* His ſubjects doubtleſs had much

much provoked God, yet he had more to ſay againſt himſelf then againſt all his ſubjects. So *Nehemiah, c.* 1. 6, 7. Would we judge our ſelves we ſhould have leſs time, and more compaſſion to judge others.

5 Partiality in obedience. The hypocrite will onely do ſome or many things, not all, as *Herod*, *Mark* 6. 20. *Jehu*, 2 *Kings* 10. 28. If thou ſuffer thy ſelf to be drawn to ſome good things not all, and withdrawn from ſome evils not all, and that for thy own credit, profit, or eaſe ſake, and not Gods ſake, onely or principally, thou art a plain hypocrite. Let there be one idol in our hearts of which thy heart upon deliberation will, or muſt ſay, thou wilt rather leave the Lord then it, thou art no better then an hypocrite. If we live but in one ſin (though every man that lives in one lives in more) we manifeſt a plain contempt of God, yea we ſet up a god to our ſelves. When *David* pronounces a bleſſing to an upright man, *Pſal.* 119. 1. he tells us who is ſuch, *v.* 2. *They ſeek God with the whole heart*, and *v.* 3. *They do no iniquity.* So long as a man picks and chuſes Gods commands, and obeys them with ſuch and ſuch reſervations, let ſuch a man know he is no better then an hypocrite. If there be any uprightneſs in thee thou wilt be ſtirr'd up at thy own lye, as well as at an other mans oath. Unſound men never cloſe with all duties, nor part with all ſins, but ſtill retain ſome darling ſin, which tends to their profit, or credit, or pleaſure, yea the duties they do are cauſed by ſome outward principle. Even as heat that is natural is durable, but adventitious heat is ſoon gone, as in water, meat boyled or roſted. So outward principles ſetting hypocrites awork, as ſhame of the world, fear of hell, *&c.* they do many things, but the cauſe being taken away, the effect ceaſes.

6 A compliant turning of themſelves according to times and places. So *Achitophel* in *Davids* Court would be very devout, but when there was a rebellion he would be firſt in it.

it. *Pſal.* 55. 12, 13. Hypocrites when they are in good company and good families can frame themſelves thereto, and they can game, talk wantonly, ſpeak againſt goodneſs, when they are elſewhere.

A true Chriſtian findes it harder to be good in ſome places and companies then in others, and the devil when he hath the opportunity of time, place and company, will preſs more hard upon a childe of God to do evil, alſo to put him back from goodneſs, when time, place, and company ſtand croſs to goodneſs; yea ſometimes temptations of fear or hope may ſhake a Chriſtian in his obedience, yet his deſires ſo hang to the Lord, that he is not at reſt till he have returned to his firſt husband, and to his former obedience. Yea he hath not a complying principle of hypocriſie to ſute his practice to times and places. *Joaſh* was an unſound man, and, when he came in bad company, he came to be like like them, 2 *Chron.* 24. 17. but a ſincere ſoul reſolves to follow duty though all the world ſhould be againſt it. Upright men they apprehend the Lord every where preſent, hence they labour to walk before him. When its a thing God would have him do, he doth *not conſult with fleſh and blood*, whether he had beſt to do it, *Gal.* 1. 15. but doth it without conſultment of fleſh and blood. Still an upright man is thinking, what will God have me do? If Gods word bid him do a thing, he doth it, though not without ſome hanging back of the fleſh, but unſound men ſtill think, whether will this tend to their credit and profit? with theſe two are their ſouls carried like a Coach with the horſes, to comply to all times, places and companie.

7 When a ſoul hath onely ſome good fits and moods of goodneſs. *Hoſ.* 6. 4. *Thy righteouſneſs is like the morning dew*, which hath a fit of coming, and then goes away. *Balaam* had ſuch a fit, *Numb.* 23. 10. *Let me dye the death of the righteous.* So *Pharaoh* ſent for *Moſes* and *Aaron* in haſte to pray for him. *Exod.* 10. 16. So thoſe hypocrites, *Pſal.* 78.

78. 34, 35. *When he ſlew them then they ſought him, and enquired early after God, nevertheleſs they did but flatter with their mouth.* Such were *Jonah's* mariners, as ſome think, *Jon.* 1. 5. and *John's* hearers, who rejoyced in *John's* doctrine for a ſeaſon. So *Saul*, in a fit he cries out, *Thou art more righteous then I, my ſon David.* Some when the Lord afflicts them with the death of relations and other croſſes, have a fit of godly ſorrow, as that Scribe, *Matth.* 8. 20.

That this may not be miſtaken take four cautions.

1 That a man may have intermiſſions, wherein his grace, zeal, and heavenly mindedneſs may not appear in that meaſure that ſometimes it hath appeared, and yet be ſincere, as *Aſa*, &c.

2 A ſoul may have declenſions and decaies in grace, and yet not ſerve God by fits, as in the Angel of *Epheſus*, and to keep the ſoul in that height of conſiſtence, whereto perhaps at preſent it is wrought, is not poſſible, becauſe the lifting up of the ſoul depends upon the ſpirits breathing, who is a free agent.

3 A Saint may be more godly at ſome time then at another, and yet not ſerve God by fits; as the Husbandman labours all the year, but ſpecially in ſeed-time and harveſt. A believer may conſtantly follow the Lord, yet ſometimes be more in heaven, taken up with *Moſes* into the Mount.

4 The deeplier a ſoul is in diſtreſs, the more earneſtly ſhould he ſeek God, and yet this is no ſerving God by fits. So *Jonah* in the Whales belly, *Jon.* 2. 7. and thoſe *Iſai.* 26. 17. and it's ſaid of hypocrites, They cry not when God bindes them, *Job* 36. 13.

But this I call a ſerving God by fits and moods, when all a mans religion is onely for a fit. So long as ſuch a Magiſtrate favours it, and when he falls off they fall off; as when *Rehoboam* forſook the Lord, all *Iſrael* forſook the Law of the Lord with him, 2 *Chron.* 12. 1. So to have a fit of reformation ſo long as Gods hand is upon us, after, when his

hand is taken away, to be as bad as we were, *Pſal.* 78. 34, 35, 36.

As there's difference betwixt a well ſet colour in a perſons face, and a colour that ariſes from bluſhing, ſo there's difference betwixt fits and ſtates of godlineſs. Hypocrites have fits but not ſtates. Suddain heats and ſuddain colds argue an unhealthfull temperature in the body, ſo doth it in the Spirit: ſome are mightily lifted up at a Sermon, by and by, as preſently cold. *Jehu* hot againſt *Baal*, cold againſt the Calves. By the equality of pulſe we judge of the body, let us do ſo of the ſoul, not by what it is in a fit. A man may have a fit of crying *Hoſanna*, and next day cry, Crucifie. Our obedience ſhould be like the fire of the Sanctuary that never went out.

8 When a man willingly winks againſt light, and will not ſee that which is either contrary to his luſts, or may expoſe him to ſufferings, loath to read ſuch Books, hear ſuch Preachers, or meditate of ſuch Scriptures, as may inform him of ſuch ſins as he is loath to part with, or to do ſuch duties as he is unwilling to do. *Rom.* 1. 18. *They with-hold the truth in unrighteouſneſs.* Joh. 3. 21. Theſe are ſaid, *not to come to the light, leſt their deeds ſhould be diſcovered.* Matth. 13. 15. *They have cloſed up their eys.* 2 *Pet.* 3. 5. They are willingly ignorant. *Iſai.* 30. 10. *They ſay to the ſeers, See not.*

Contrarily ſincere men have their hearts open to know the whole minde of God, *Acts* 10. 33. 1 *Sam.* 3. 17, 18.

9 A care to reform the outward man with a neglect of the inward man. Hypocrites are buſieſt in outward performances. For example, in matters of religion, there's the outward part and the inward part, for the outward part, as hearing, preſenting himſelf at worſhip, *Eccl.* 8. 10. *He comes and goes to the place of the holy*, but for the inward part, to wit, the bleeding heart, the melting affection, the rectified will, the inward

inward waſhing of the heart, *Jer.* 4. 14. theſe he is a ſtranger from. He is like a Bankrupt that makes ſhow of all and more then all the wares he hath. *Matth.* 15. 7, 8, 9. *Ye Hypocrites, well did Iſaiah ſay, this people draweth nigh me with their lips, but their heart is far from me.*

Contrary the ſincere Chriſtian is like a rich Merchant that hath much more goods then is ſeen, in Ware-houſes and Cellars: if he cleanſe himſelf he labours not onely to cleanſe his hands, as *Pilate* did, but he cleanſes his heart. *Jam.* 4. 8. If he gives thanks he doth not onely lift up his hand but his heart to God in the heavens, *Lam.* 3. 40. He cleanſes himſelf not onely *from filthineſs of the fleſh, but of the Spirit.* 2 *Cor.* 7. 1. *Jer.* 4. 14. If he give alms he draws out his ſoul to the hungry, as well as his hand. *Iſai.* 58. 10. If he obey God in any command it's from the heart, *Rom.* 6. 17. *Col.* 3. 23. If he be baptized, he cares not onely to have his body waſhed with pure water, but to have his heart ſprinkled from an evil conſcience. *Heb.* 10. 22. He doth not onely ſpeak of good things with his tongue, but the Law of God is in his heart. *Pſal.* 37. 31. Becauſe the outward part is eaſie and glorious in the eys of the world, the hypocrite will do that, but the inward part being difficult and coſtly he will not do that.

10 A following God in cheap and creditable duties, but not in coſtly and diſhonourable duties. So *Saul*, 1 *Sam.* 15. 8, 9. *Saul* deſtroyed the worſt of the ſheep and cattel, every thing that was vile and refuſe they deſtroyed utterly, but for *Agag* and the beſt of the ſheep, and oxen, and fatlings, and all that was good, they would not utterly deſtroy. So when a duty is creditable a hypocrite will do it, as to profeſs Religion forwardly where it is in credit, as many hypocrites did in *Joſiah's* time, whoſe hypocriſie was ſeen when he was dead.

Contrarily ſincere perſons follow God in coſtly duties: if duty coſt them all their preferment and wealth, they will

part with it, *Luke* 14. 33. *Heb.* 11. 25. 26. *They will not offer to God that which coſts them nothing*: ſo in duties wherein there is no credit, as *David* when he danced before the ark of God, 2 *Sam.* 6. 20. though *Michal* ſcoft at him, yet would he do it.

11 Self juſtification and tranſlation of the fault upon others. 1 *Sam.* 15. 13. *I have performed the commandment of the Lord*, but *Samuel* ſaid, *What means the bleating of the ſheep, and the lowing of the Oxen which I hear? Saul* anſwered, *v.* 15. *The people ſpared of the beſt of the ſheep, and of the Oxen.* He laies the fault on the people, *v.* 20, 21.

Contrarily, ſincere ſouls take the ſhame of their evils don to themſelves, 2 *Sam.* 24. 17. *Luke* 15. 18. When this frame of ſelf juſtification is uſual, its a bad temper. See it in the *Phariſee*, *Luke* 18. 12, 13. Contrary the publican. But this ſign I apply to an act, rather then to a ſtate of hypocriſie.

12 The living in ſin, mean while pretending to be religious: ſee it in that ſtrumpet; *Prov.* 7. 14. ſhe ſeemed very devout, yet was an arrant ſtrumpet, ſee *Eccleſ.* 8. 10. *Jer.* 7. 10, 11. *Herod*, *Mark* 6. 20. In the midſt of all his devotion he lived, in inceſt, by this was *Jehu*, *Saul*, *&c.* diſcovered, *Deut.* 26. 13, 14. One ſin lived in proves a man an hypocrite, *Hab.* 2. 4. *John* 5. 44. *Pſalm* 19. 13.

Remedies againſt hypocriſie.

1 Beg a ſound heart of God, that he would give thee a right Spirit, *Pſalm* 51. 10. 143. 10. *Pſalm* 139. 24. *Try me, O Lord, ſearch me, ſee if there be any way of wickedneſs in me.* Though Satan may tell thee God hears thee not, becauſe thou art an hypocrite, yet mayeſt thou anſwer him, *He that confeſſes and forſakes ſhall finde mercy*, *Prov.* 28. 13.

2 Walk ſutable to thy own principles: beware what principles thou receiveſt, but having received them, and thy conſcience having given judgement herein, walk ſutable to them. It's greatly hypocritical to have our principles

ciples go one way and our practice another; yet ought there to be a tender reſpect to the principles of others, judging that with as good a conſcience they refrain that which you conſcientiouſly ſeem to practiſe.

3 Search thy heart to finde out thy hypocriſy, and bewail it. So Mr. *Bradford* was wont to call himſelf a painted hypocrite. If we finde ſincerity wrought in us, let us hold faſt the comfort of it, *Job.* 27. 5. But if on the other ſide we finde we prefer our credit and profit before the Lord, that we retain ſome darling ſin, and that we will not do ſome coſtly, painfull, or ſhamefull duty, *that we make clean the outſide of the cup and platter, but the inſide is full of filth*, that we uſually do that in ſecret we would not for a world ſhould come abroad, ſee that thou bewail all theſe hypocriſies, thou being weary and heavy loaden with this ſin as well as others, art bid to come to Chriſt, *Matth.* 11. 28.

Say not thou if thou have been an hypocrite all this while it will never be better, if thou wilt not ſee the hypocriſie of thy heart, and confeſs and bewail it before the Lord thou ſhalt never be better, but if believingly thou mourn under it, there is *a fountain ſet open*, to waſh thee from this as well as from other *pollutions*, *Zac.* 13. 1. 1 *John* 1. 7, 8. And for the reliques of hypocriſie by often ſearching and bewailing they are weeded out; every time a garden is weeded the weeds are the fewer, and the herbs and flowers proſper better.

4 Trace your hearts in your motives, actings and ends. Its hard for creatures to get lurking holes when they are cloſely hunted; ſo hunt thy hypocriſie and it will hardly get harbour, reflect upon thy ſelf and conſider the motives that ſet thee on work to do ſuch an action: was it the glory of God, or thy own glory, when thou denies thy ſelf in ſuch an enjoyment? was it out of love to God, or to get eſteem? *Hezekiah* thus traced his heart, *Eſa.* 38. 3. and ſo did *David* in the matter of *Bathſheba*, hence he ſo prayes *that*

God

God would renew a right ſpirit in him. Probably *Paul* did the ſame, *Acts 9. 9.* and *Peter, Mark* 14. 72. when he thought thereon, he wept, the word is, ἐπιβαλὼν he caſting up, *Peter* caſt up how deceitfully he had dealt with Chriſt in denying him at ſuch a time, and for ſwearing, and that three ſeveral times, and that in the preſence of his enemies, upon a poor ſimple maids queſtion, at ſuch a time, when if ever he ſhould have ſtood for Chriſt, he caſt up all this, and traced his heart and ſo wept. Trace thy heart in thy dealings of buying, ſelling, *&c.* with men, and thou ſhalt finde much hypocriſie, in thy pretences of love to thy friends, in thy ſpeaking of thine enemies. How often doſt thou in thy devotions ſeem, if not what thou art, yet more then thou art? how oft doſt thou among bad men ſeem worſe then thou art? and among good men ſeem better then thou art? If thou thus traceſt thy heart, hypocriſie will not have a quiet abode in thy heart.

5 Look upon Gods all-ſeeing eye, *Heb.* 4. 13. *Prov.* 5. 21. *He ponders all our goings,* as well of the inward man, as outward man, *he knows every one of them. Ezek.* 11. 5. Yea every thought, *Job.* 42. 2. If a man lookt upon us we would not dally with him, nor diſſemble with him, why doſt thou deal hypocritically? ſurely becauſe thou more or leſs queſtions or forgets Gods omniſcience. 2 *Cor.* 2. 17. *Pſalm* 44. 17, 18, compared with *v.* 21.

6 Practiſe Godly jealouſy from the known ſlipperineſs of thy heart, to be jealous over it in every company, in every acting, eſpecially where there is any credit or profit coming towards you, or on the other ſide any ſuffering is to be endured. A man cannot think the number of the hypocriſies ſuch temptations draw out: above all be jealous of the itch of vain glory, the heart is deceitfull above all things, yea above the devil, *Jer.* 17. 10. Thou haſt a watchfull eye upon thieviſh ſlippery ſervants, have the ſame of thy theeviſh ſlippery heart. If we be not jealous

of

of our hearts, hypocriſie will ſet up a throne there before we are aware; no man ſo in danger of being overcome herein, as he that is moſt confident.

Complain againſt thy hypocriſie before the Lord, when thy heart at any time ſhall eſpie it in thee and tell thee of it, do it with aggravations, and make thy heart to ake therewith, *Eſa.* 64. 7, 8. *Pſalm* 51. 10.

8 Get faith, not onely to receive the blood of Chriſt to waſh thee from thy hypocriſie. *Heb.* 10. 22. but alſo to receive the ſpirit of Chriſt who leads believers into all truth, *John* 14. 17. *Pſalm* 143. 10.

9 Repent of every known ſin: if there be one ſin in thee unrepented of, thou art an hypocrite. *Rom.* 6. 2. *How ſhall we that are dead to ſin live any longer therein? q. d.* How is it poſſible? Such were *Ezekiels* hearers, *Ezek.* 33. 31. See it in *Jehu*, 2 *Kings* 10. 28.

10 Conſider what diſhonour will come to God, to thy brethren and to thy ſelf, in caſe thou ſhouldeſt be an hypocrite. 1 to God, *Ezek.* 36. 23. When a Saint falls into a ſcandalous ſin, and violates his uprightneſs but in one particular, how do the enemies of God blaſpheme? 2 *Sam.* 12. 14. Much more if he were unſound in the whole, and Gods people are much diſhonoured, for thy hypocriſie will be imputed to them, *Pſalm* 69. 6. Such as is one ſuch are they all, will carnal men ſay, and for thy ſelf, how wilt thou be aſhamed ſhouldeſt thou be found an hypocrite? See *Matth.* 24. 51. Hence David praies, *Pſalm* 119. 80. *Let my heart be ſound in thy ſtatutes*, Why? *that I be not aſhamed* in the preſence of God, Angels, and men.

Shall in no wiſe loſe his reward.]

Obſ. There is a certain gracious reward which Chriſt hath in ſtore for his people that truly ſerve him, *Pſalm* 58. 11. *Verily there is a reward for the righteous*, Prov. 11. 18. *to him that ſoweth righteouſneſs there ſhall be a ſure reward.*

Reaſ. 1 For the encouragement of Saints in their obedience,

dience, *Pſal.* 19.11. *In keeping of them there is great reward. Heb.* 6. 10, 11. 1 *Cor.* 15. 58. Earthly rewards do much draw endeavours, how much more ſhould the reward of glory?

2 That Gods ſervants may ſee that God is a good Maſter, *Col.* 3.24.

Uſe 1 Reprehenſion of all merit, becauſe the reward is free and gracious. *When we have done what we can, we are unprofitable ſervants, Luk.* 17.10. That a work may be meritorious there muſt be a proportion betwixt the work and the wages, but there can be no proportion betwixt our ſervice here and the crown of glory, becauſe our work is finite, but the crown infinite.

2 *Exhortation.* 1 To believe there is ſuch a reward, *Heb.* 11. 6. He that cometh to God, next to the believing that God is, *muſt believe that God is a rewarder of them that diligently ſeek him. Pſal.* 58. 11. If thou do'ſt believe this that there is ſuch a reward, then *caſt not away thy confidence which hath great recompence of reward, Heb.* 10. 35. Concerning which reward, conſider,

1 What it is, 2 To whom it is given. 3 When. 4 What aſſurance of it.

1 What it is. *A.* God himſelf. God tells *Abraham*, that *he was his exceeding great reward, Gen.* 15. 1. Beſides there is a reward of inheritance, *Col.* 1.24. *Knowing that from the Lord ye ſhall receive the reward of inheritance, Luk.* 6. 35. *Great is your reward in heaven,* 1 *Cor.* 2. 9.

2 To whom it is given. *A.* 1 Negatively, not to lazy and ſlothfull ſouls. *Matth.* 11. 12. *The Kingdome of heaven ſuffereth violence, and the violent take it by force.* 2 Not to Merit-mongers, nor to thoſe who truſt to their own righteouſneſs. *Rom.* 4. 4. *To him that worketh is the reward, not reckoned of grace but of debt.*

2 Affirmatively. It is, 1 To thoſe who believe the promiſe, *Heb.* 10. 36, 37, 38. 2 To thoſe who patiently continue

continue in well doing. *Rom.* 2. 7, 8. 3 To those who love the appearing of Christ, 2 *Tim.* 4. 8.

3 *Quest.* When this reward shall be.

Answ. This is in part when we die, as to the Thief on the cross, the fulness of it at Christs coming, *Matth.* 16. 27. *When the Son of man shall come in the glory of his Father with the Angels, then he shall reward every man according to his works.* Rev. 22. 12. *Behold, I come quickly and my reward is with me, to give every man according as his work shall be.* 2 Tim. 4. 8. *There's a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, yea to all that love his appearing.* This recompence is at the resurrection of the just. See *Luk.* 14. 13, 14. *Rev.* 11. 18.

4 What assurance of this reward?

Answ. Great assurance. 1 From Gods promise. *Prov.* 11. 18. *To him that soweth righteousness shall be a sure reward.* 1 *Pet.* 5. 4.

2 *The believers knowledge.* 1 *Cor.* 15. 58. *Ye know your labour will not be in vain.* *Col.* 3. 24. *Knowing that from the Lord ye shall receive the reward of the inheritance.*

2 *Exhort.* To look upon this reward. So did *Moses*, *Heb.* 11. 26. *He had respect to the recompence of the reward.* Though we must not do good onely for reward without conscience to duty, and love to God, for this were meerly mercinary, and to eschew evil meerly for fear of vengeance were slavish, yet may we look both to reward to excite us to good, and to the punishment to deter us from evil. 2 *Cor* 5. 10. 11. *Heb.* 12. 27, 28: as the promised reward draws our regenerate part, so doth the threatning awe our unregenerate part, and beat down our flesh.

3 *Exhort.* Beware you be not beguil'd of this reward. *Col.* 2. 18. Men are by Satan miserably cousen'd, he takes gold from them, in stead of which he gives them counters, he casts dust of honour and riches in the eys of most, and then cousens them of the reward of heaven. How carefull

are we not to be cheated of our estates on earth? much more take care thou be not cheated of the crown in heaven.

4 *Exhort.* Be laborious in the work of God. 1 *Cor.* 15. 58. *Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know your labour will not be in vain in the Lord.* *Gal.* 6. 9. Yea to serve God willingly, 1 *Cor.* 9. 17. *If I do this thing willingly I have a reward.* *Heb.* 6. 10, 11. Did persons believe there were such a reward, how would their endeavours be stirr'd up? When *David* believed he should have *Sauls* daughter, how was his valour stirr'd up to kill the *Philistims*, and to bring two hundred of the *Philistims* fore-skins? Let men say what they will, where there are not holy endeavours used, they do not believe this promised reward. Perswasion still stirs up the soul to endeavours. Oh then, *So run that ye may obtain.* 1 *Cor.* 9. 24.

5 *Exhort.* Be content to suffer all hardships in hope of this reward. So *Moses*, *Heb.* 11. 25, 26. *Moses preferr'd the reproaches of Christ before the treasures of Egypt in hope of this reward.* *Matth.* 5. 11, 12. So those Saints, *Heb.* 10. 34. *They suffered the spoiling of their goods in hope of this reward.*

3 *Use.* Terror to wicked men; they have no reward. *Prov.* 24. 20. *No reward of happiness*, but the reward of iniquity. So *Judas*, *Acts* 1. 18. They will one day see they have rewarded evil to their own souls, *Isa.* 3. 9. then shall wicked men finde the words of the Prophet to be true, *Isa.* 3. 10, 11. *Say to the righteous, It shall be well with him, for he shall eat the fruit of his doings, wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him.* Gal. 6. 8. 2 Thes. 1. 6, 7. Heb. 10. 30.

Lastly, in that the Disciples propound the scruples, and Christ answers them, both in *v.* 34. and in these three last verses, observe:

Obs. The Saints of God should endeavour satisfaction in their scruples.

Two

Two things. 1 What a scruple is, 2 Why Gods people should labour and endeavour for satisfaction herein.

1 What a scruple is. The Latin word *scrupulus* is derived of *scrupus*, which signifies a little *sharp stone*, which falling into a mans shoes troubles him in travel, metaphorically it signifies a doubt or trouble which inwardly grates upon the soul, putting it to pain for want of light until the conscience have satisfaction therein, though therein the conscience incline to one side.

In which five things;

1 A scruple is a doubt or trouble wherein the soul is troubled as to the lawfulness or unlawfulness of a thing, as to the practising or forbearing of a thing. When a man *asks question for conscience sake*, 1 *Cor.* 10. 27.

2 The seat of this scrupling or doubting, it's in the conscience. 1 *Cor.*10.25. *Whatsoever is sold in the shambles that eat, asking no question for conscience sake:* so that when a thing is to be done or forborn you ask a question herein to satisfie conscience, which cannot witness with you concerning the rectitude of such an action, but stands hesitating and doubting herein.

3 This doubt or scruple inwardly grates upon the soul, and puts it to pain, so that the soul is heavy and lumpish under it, and sometimes grieved, and sometimes presses the soul down with the weight thereof, that the removing of it is as if you should take off a talent of lead.

4 The cause of all scruples is want of light, because a soul cannot see his way: hence some scrupulous souls, *Rom.* 14. 2. wanting light to see that they might feed on all creatures lawfully, *fed onely upon hearbs*, for fear they should eat some meat which God in *Moses* Law had forbidden.

5 There is an inclination to the lawfulness of one part above another, but yet not without trouble because of some difficulties it knowes not how to answer. For example, when a Christian was invited to go to a feast that was at an

Idolaters houſe, but was no Idol feaſt, there could not but be ſome trouble in the hearts of ſome, whether they ſhould go, yet the conſcience inclined to dictate that they might go from that permiſſion, 1 *Cor.* 10. 27. When a falſe Prophet, *Deut.* 13. 1, 2, 3, 4. wrought a miracle that came to paſs, and ſollicited them to go after other gods, they could not but have ſome doubt in their mindes, whether they ſhould go after ſtrange gods, yet, conſcience inclining unto truth, they were to ſtand to that, and to abandon the ſcruple, and to ſuppreſs and conclude againſt the reaſons and arguments which cauſed them to doubt: ſo that the difference betwixt a doubtfull and a ſcrupulous conſcience is this, A doubtfull conſcience hangs in ſuſpence with equality of reaſons, concerning the lawfulneſs and unlawfulneſs of ſomething to be practiſed or believed, but a ſcrupulous conſcience inclines to the lawfulneſs of the thing to be done, but not without ſome doubts, becauſe of the difficulty of the arguments, which it well knowes not how to anſwer. When we incline to the lawfulneſs of a thing we ſhould labour to ſuppreſs all difficulties, which cauſe us to doubt, if that cannot be done, yet are we to go to that ſide conſcience moſt inclines to.

Obj. But do not all doubts in the conſcience ſuſpend a mans acting every way, ſeeing the Apoſtle ſaith, *He that doubteth is damned if he eat?* *Rom.* 14. 23. and, *Whatſoever is not of faith is ſin*, and, *Every man is to be fully perſwaded in his own minde*, *v.* 5.

Anſw. All doubts in the conſcience do not ſuſpend a mans acting in practiſe. For example, a man doubts whether the firſt day of the week be a day appointed by command from God for worſhip, his conſcience perhaps doubts both ways, yet, may he keep it, for where there is no harm in the practical part the doubt may without harm be in the conſcience, and yet he may act one way. But thoſe doubts ſeem to me to ſuſpend practiſe where arguments are of

equal

equal force both ways, as where there are two faces of authority in a nation, the conſcience queſtions which have right on their ſide, the ſubject ſo doubting muſt be neutral.

2 When conſcience doubts on one part, and is reſolved on the other, we muſt refuſe the doubting part, and take that wherein we are ſure; as in Cards and Dice, if we play not we are ſafe.

3 When conſcience doubts on both ſides, which is the ſin and which not, then ought a man to do that which is moſt void of offence.

4 We may have ſundry doubts of other mens actings, and yet theſe not hinder our own acting; nor do they come under *Paul*'s kinde of doubting, who ſpeaks onely of a mans own actings; our conſcience or perſwaſion hath nothing to do to judge an other mans liberty, 1 *Cor.* 10. 29. For example, *Auguſtus* laid a tax upon all the world, ſome Chriſtians doubted that part of this tax would be beſtowed on Idols and their Prieſts, and therefore doubted whether they might pay *Auguſtus* tribute: their doubts were not to be regarded, they might pay tribute notwithſtanding theſe doubts, for they had nothing to do to doubt or judge what *Auguſtus* would do with it, being ſecret in his own breaſt. An Officer doubts the Magiſtrate hath given an unjuſt ſentence, yet may he execute it, becauſe his own duty is clear to him, but the Magiſtrates injuſtice is not. I am a Church member, I doubt my fellow member is an hypocrite, yet may I communicate with him, becauſe his hypocriſie doth not appear, and the manifeſtation of his evil and the cenſure of the Church thereupon, is the ground for my not communicating, not my doubting of his unſoundneſs. A ſouldier doubts his Captain ſends him upon an unjuſt ſervice, this ſouldier if he know not the injuſtice may not refrain.

5 In your own proper actings do not that you doubt of.

Rom.

Rom. 14. 5, 23. As it's against the Law of friendship willingly to do that which we doubt, whether it will be acceptable to our friend, so is it against the Law of the love of God to do such things as we doubt whether or no do please him.

Reas. 1 Because satisfaction in scruples tends much to the quieting of the soul. The Jews doubted whether any of their members might eat with the Gentiles, *Acts* 11. 2. and some of them dealt with *Peter* herein. When *Peter* gave them satisfaction concerning the lawfulness thereof, *They were glad and glorified God, v.* 18. Then is it that a man can act comfortably and chearfully.

2 Clearing up of scruples tends to make Church-communion comfortable. The Jews did earnestly endeavour to keep the ceremonial commands of the Law, and to impose them upon others, and would not have communion with the Gentile brethren that would not keep them, *Acts* 15. 1. On the other side the Gentile believers, knowing their liberty by Christ, would exclude the Jews (living Jewishly) from their communion, whereupon a Schism was like to arise; therefore *Paul* to heal the scruples on all sides warns the Jewish believers so to follow their opinion, that they did not condemn the Gentile believers of wickedness, and warns the Gentile believers that they should not refrain the Communion of the Jewish believers, because they lived Jewishly, nor despise them for it, but that they should receive one another to Church-fellowship. *Rom.* 14. 1. *Him that is weak in the faith receive you, but not to doubtfull disputations.* The words διακρίσεις διαλογισμῶν, signifie the judging of thoughts, *q. d.* Do not you Gentile believers judge whether they use these ceremonial commands as necessary, or as profitable, or how they hold them in their conscience, what have you to do to rifle there? what have you to do to judge their thoughts?

3 The great anguish that is in the soul for want of satisfaction

faction herein. Many have scruples as to vows, oaths, restitution, assurance, obedience to mens commands, *&c.* and go on in a pining condition for many years together, when one word of a faithfull Teacher, or Brother would quiet all. How much better did those poor Jews who were pricked in their hearts for guilt? Who in their anguish of conscience asked of *Peter* and the Apostles, *Men and brethren what shall we do? Peter* with a few words speaking, heals all the scruple, *Acts* 2. 37, 38, 39. saying, *Repent and be baptized*; but they had another scruple, that in their violence against Christ, they had wished *his blood be on their children*, this scruple *Peter* answers, *The promise is to you and to your children when the Lord shall call them.* For to satisfie afflicted souls, the Lord hath given the tongue of the learned to speak a word in season to him that is weary. *Isai.* 50. 4. How painfull have the doubts and scruples about assurance been to sundry of Gods children? *Psal.* 77. 7, 8, 9. *Isai.* 49. 14, 15. Especially when an evil day comes, as sickness, death, *&c.* How will these scruples afflict you? how will they make you unwilling to dye? It's like *David* had a scruple on his death bed for not putting *Joab* to death who had kild two innocent men, hence he gives *Solomon* order to put him to death; for we cannot think that now when he expected mercy from God he did it out of revenge, 1 *Kings* 2. 5, 6.

Use. Exhort to clear up all thy scruples; Now scruples are of two sorts;

1 Rational and material, so the woman of *Samaria* having a scruple where the place of worship, and where the true Church was, whether in Mount *Gerizim*, where was a Temple built by *Manasses* the High Priests son (as *Josephus* mentions) or whether at *Jerusalem* was the place of worship? Christ answers her scruple, 1 Condemns her worship and the worship of the *Samaritans*, because not grounded upon knowledge, saying, *Ye worship ye know not what,*

what, Joh. 4. 22. 2 Commends the worſhip at *Jeruſalem* by two reaſons. *v.* 22. 1 Becauſe grounded upon knowledge, *We know what we worſhip.* 2 Becauſe the Jews had the means of ſalvation there, which the *Samaritans* had not, ſaying, *Salvation is of the Jews.* Such was that of *Joſeph, Matth.* 1. 19, 20. who was perplexed about the putting away of *Mary.*

2 Irrational and circumſtantial. Satan puſsles many with theſe, as ſome perſons when they have paid money, becauſe they could not remember the time or place, have ſcrupled whether they have paid it, though their hearts tell them they pay every man preſently after it is due. Sometimes when a ſoul hath cleared up a ſcruple to full ſatisfaction, the devil comes a year or more after and endeavours to trouble him again, to re-act a diſcuſſion of the ſame queſtion, in both which caſes Satan endeavours to rob us of our time, carrying us to impertinencies, and if poſſible to make us walk heavily. I much queſtion whether it were not a needleſs ſcruple in *David*, when his heart ſmote him for cutting off the lap of *Sauls* garment, 2 *Sam.* 24. 4, 5. ſeeing he did it not for to affright him, nor to impoveriſh him, but to make his own innocency appear, that he was not an enemy to him. Others ſcruple whether it be lawfull to eat fleſh upon a Friday, whether they may teach their children a Catechiſm or patern of ſound words, the ſlighting of theſe and ſuch like is not a way to weaken but to ſtrengthen the conſcience. All ſcruples that bring not a word are frivolous and vain, and not to be diſcuſſed.

Means to be uſed in caſe of ſcruples.

1 Suffer not men to impoſe upon us and ſubject us to their ordinances, beyond the bounds of the word. *Col.* 2. 18, 20, 21. The falſe Teachers would have impoſed Angel-worſhip, and would καταβραβεύειν judged them to hell, and that they ſhould never have the crown of glory, if they did not obſerve them, but the Apoſtle bids they ſhould not regard their judgement.

2 Where

2 Where we come where persons can resolve us, to propound our doubts, *Mal.* 2. 7. As of old *Priests lips did preserve knowledge*, so should the lips of Church Elders. Herein lay aside sinfull bashfulness which makes many go sadly for want of propounding the difficulties which afflict them: thus did the Churches of *Antioch*, *Acts* 15. 2. and *Corinth*, 1 *Cor.* 7. 1. 1 *Cor.* 10. 25, 27.

3 Urge the Lord with his promise to give you direction in your difficulties, *Psal.* 25. 12. *What man is he that fears the Lord? Him shall he direct in the way that he shall chuse.* Prov. 3. 6. *In all thy ways acknowledge him, and he shall direct thy steps.* *David* was in a strait to know whether *Saul* would come against *Keilah*, and whether the men of *Keilah* would deliver him up, and he enquires of God herein, 1 *Sam.* 23. 11, 12. and the Lord answered him, *that the men of Keilah would deliver him up*, 2 *Sam.* 21. 1. *Jos.* 7. 6. to *v.* 20. *Judg.* 20. 26, 27, 28.

4 Examine reasons on all sides, and then go that way which seems likeliest, and hath best reasons out of Gods word. *David* had a great scruple about Gods providence as to wicked men, untill *he went into the Sanctuary of God*, and there in the Ministry of Gods word he found reasons to stablish him, to wit concerning their end. 1 That though they were so happy at present, yet they stood in slippery places. 2 That they were cast down into destruction and desolation in a moment, *Psal.* 73. 16, 17, 18, 19.

But if reasons from Gods word are equal on both sides, chuse that side that hath least fleshly respects in it, I mean as to thy self, as to self-credit, profit or benefit, or makes most for Religion, Gods glory, and the credit of the Gospel, according to those three rules, 1 *Corinth.* 10. 31, 32, 33.

5 Finde out the cause of your scruple. If it be ignorance, strive for information, and do not out of conceitedness of thy own opinion put it off.

If Sàtans ſuggeſtion, compare the reaſons with the Word. If melancholy be the cauſe, as often it is, compare the ſoul when it is in a quiet frame, and the melancholy fit over with thoſe reaſons that appeared in the time of melancholy, thou ſhalt ſee a great unlikeneſs betwixt them, as betwixt water when it is puddled or jumbled together, and water when it is cleer.

If thy ſcruple ariſe from ſcrupulous perſons, conſider the weight of their reaſons, remembring no man is to be heeded more then his reaſon weighs.

If it ariſe from fear of ſinning againſt God and conſcience of duty, then remember its backt with a plain commandement.

6 Beware you do not ſtrain at a Gnat and ſwallow a Camel; to ſcruple about the payment of *the tithe of rue, mint, aniſe, and cummin, and neglect the weightier matters of the Law, juſtice and the love of God:* we may ſcruple juſtly to break the leaſt command, as *Daniel* was reſolvedly ſet not to defile himſelf with the portion of the Kings meat, *Dan.* 1. 8. as alſo not to neglect a duty, *Dan.* 6. 10. yet be ſure that you be as much or more ſcrupulous in the weightier matters of the Law, *Matth.* 23. 23. by no means to have the leaſt hand in the violation of them.

7 Let not the minde run too much upon a ſcruple, for Satan is wont to ſtir up a great fog and miſt in the minds of ſome conſcientious people, and ſo to impreſs ſtrange things on the imagination, by the mindes ſtill running thereupon, though ſome are too far the other way that they will not ſo much as reaſon whether things be right or wrong.

8 When we ſee ſcruples are needleſs and endleſs and cannot be taken away with contrary reaſon, let them forcibly be laid aſide at leaſt till another time, for ſometimes Satan followes weak Chriſtians ſo cloſely, that they can no other way get out of them.

9 Where we ſee the queſtions we have in our mindes are needleſs

needless scruples, wherein is no reason, we may act against them, and yet the conscience not be weaker but stronger.

10 In case of scrupling let conscience speak out till it it have no more to say, and beware you do not put a trick upon conscience by a cunning distinction. If conscience put thee upon hard things yet be sure to follow it, *Acts* 20. 22,23,24. as it may be it puts thee upon duty whereby thou shalt lose some dear friend, and procure some heavy enemy.

11 Beware of pretending a scruple when there is no such thing. *Matth.* 22. 16, 17. The *Herodians* come to Christ and pretend a scruple, *We know thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men, tell us, Is it lawfull to give tribute to Cæſar, or not?* In which question they onely endeavoured ensnarement, if Christ said it was lawfull, they would have rendered him a flattering timeserver, because the Jews held generally that the Romans had violently subdued them; if he had said it was not lawfull, they would have accused him of treason against *Cæſar.* Thus to pretend a scruple is an act of gross hypocrisie, and those that thus set up a stumbling block of iniquity, and come to a Prophet to enquire concerning the Lord or his ways, the Lord will answer him accordingly, *Ezek.* 14. 7. *And I will ſet my face againſt that man.* So those, *Jerem.* 42. 5, 6.

12 Do not despise nor be eager against scrupulous persons, *Scrupuloſi non ſunt rigidè tractandi*, said *Antoninus* the *Caſuiſt*, because this tenderness of conscience when it is real is a pretious principle, arising from a great measure of Gods fear, and is a fruit of the spirit in whom it is, though sometimes through ignorance and injudiciousnes it scruples where it ought not. Yet as in fields where there are many briars, thistles, and thorns, it argues there is good

ground if it were well husbanded, ſo a heart that conſcientiouſly ſcruples, though often the ſcruples are not good, yet they, ariſing from a true fear of not ſinning againſt God, they argue the heart is good. Yet an enlightned conſcience, other things being like, is better then a ſcrupuling conſcience.

13 Sometimes a ſcruple may be determined by an uſe of lot, when a ſoul doubts which way God would have him to go, yet he is ſo purged from ſelf-endedneſs that he deſires God may determine the matter. *Acts* 1. 24. *Thou, Lord, which knoweſt the hearts, ſhow which of theſe two thou haſt choſen.*

14 To ſcruple in ſmall things and not in great matters is a note of a hypocrite. *Matth.* 23. 23. Alſo the Jewiſh Prieſts ſcrupled the bringing the thirty pieces into the treaſury, being the *price of blood*, *Matth.* 27. 6. yet they ſcrupled not to ſhed innocent blood. The Jews ſcrupled to give *Paul* one ſtripe above the Law; the Law was, *Deut.* 25. 3. that the Judge determine him forty ſtripes but not exceed, now the Jews whipt *Paul* five times, and they ſcrupled ſo to tranſgreſs the Law herein, that they gave him but thirty nine ſtripes, but they ſcrupled not to whip an innocent perſon. *Saul* would not eat with the blood, he ſcrupled it, yet would he not ſcruple to take away the lives of fourſcore of the Lords Prieſts at one time.

15 Still urge thy ſoul to give a reaſon of thy ſcruple. So *David*, *Pſal.* 43. 5. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me?* If the ſoul cannot render a reaſon of it, be ſure it comes either from Satan or melancholy, or ſome ſuch cauſe, or its ſome injected temptation, ſuch as the devil caſt into Chriſts minde, to make him ſcruple whether God was his father.

16 Anſwer the ſcruples. When thou ſeeſt them manifeſt fallacies in grace, though true conſequences in nature: for example, Satan ſaith thou art a ſinner, God is juſt, there-

fore

fore he hates thee, therefore inflicts puniſhment, therefore he hears thee not, this conſequence cannot be denied in nature. The conſequence of grace is, thou art a ſinner therefore believe, and when Satan oppoſes thy ſins, ſay, What is that to thee Satan? I have not ſinn'd againſt thee but againſt my God, I am not thy ſinner, what power haſt thou over me, Satan, if it be truly a ſin whereof thou accuſeſt me? Satan ſometimes terrifies the minde alſo with thoſe things which are not ſins but he alledges them to be ſins, as Chriſt will not *quench ſmoaking flax*, no more will I quench it in my ſelf.

FINIS.

An Alphabetical Table of ſome of the Common places which are handled in theſe firſt Ten Chapters of MATTHEW.

A.

ADultery, *Matth.* 5.27. *Five diſſwaſions from it. Ten remedies againſt it.*

Alms. *Grounds thereof. Properties therein. Helps thereto. Objections anſwered,* Matth. 5.42. *And the manner of doing it,* Matth. 6. 1, 2.

Anger, *Matth.* 5. 22. *Holy. Six properties. Fifteen remedies againſt ſinfull* Anger.

Apparel, *Matth.* 6. 26. *Grounds of moderation herein.*

Aſtrology Judicial *the vanity of it, in* Matth. 2. 2.

Aſſurance. *Eight reaſons that it may be had; it breeds not ſecurity,* Matth. 6. 12.

B.

THe *point of* Baptiſm *handled,* Matth. 3. 6.

Eight Reaſons why Chriſt was Baptized, *though he had no ſin,* Matth. 3. 13.

What is meant by fulfilling all righteouſneſs in ſix particulars, Matth. 3. 15.

C. *Carki*

C.

CArking Cares, *Matth.6.25,26. Thirty four helps againſt them.*
Croſs *to be taken up. Seventeen grounds,* Matth. 10. 38.
Companying *with wicked men, how far lawfull, how far unlawfull. Eight helps how to carry our ſelves when caſt among them. Seven means to get rid of them. Eleven grounds thereto.*
Confeſſion *and* Denial *of Chriſt, in* Matth. 10. 32, 33.
Contentions *about Religion,* Matth. 10. 34.

D.

OF Demoniacks, *Matth.* 8. 16.
Of Divorce, *Matth.* 5. 30.
Of doing as we would be don *to,* Matth. 7. 12.
Of Dreams, *Matth.* 1. 20. *Four ſorts, uſes to be made of them.*

E.

ENemies *to be loved. Five grounds of it. How the Prophets prayed againſt* Enemies. *Six objections anſwered. Seven means to love them. Motives thereto.* Matth. 5. 44.

F.

FAith weak *and* ſtrong. *In what reſpects* faith *admits degrees in ſix particulars. Six notes of a ſtrong* Faith, *Mat.* 6. 26.
Faſting, *Matth.* 6. 16. *Nine rules in* Faſting. *Seven rocks to be ſhunn'd.*
Fewneſs *of ſaved ones. Seven reaſons of it,* Matth. 7. 13.

Fear *of God*, Matth. 10.28. *First, the cauſes. The degrees. The neceſsity in ſix particulars. Eleven trials. Five means to it. Five differences betwixt filial and ſlaviſh fear. Ten motives.*

Slaviſh Fear, *Matth.* 8.26. 1 *Kindes. Seven grounds againſt it. Four motives to rid the heart of it.*

Of Flight *in perſecution*, Matth. 10. 23. *Seven rules therein.*

Forgiveneſs *of* ſins *as from* God, *Matth.* 6. 12. *Six comforts to drooping ſouls. Nine grounds of begging pardon.* 11 *ſignes to know whether our ſins be pardoned.*

Forgiveneſs *of* ſins *to* men, *Matth.* 5. 25. *Where,* 1 *The manner of forgiveneſs.* 2 *The order of forgiveneſs.* 3 *The Motives thereto. See* chap. 6. 14, 15.

Following Chriſt, *Matth.* 10.38. *Six grounds thereof. Four means. Seven hinderances. Five motives.*

H.

HUnger *and thirſt after righteouſneſs. Five reaſons. Eleven grounds. Four motives, on* Matth. 5. 6.

Hearing *and* doing *muſt go together*, Matth. 7.24. *Eleven grounds thereof. Who are right* Hearers. *Fifteen rules in right* hearing, *Matth.* 7. 26. *Twelve cauſes of unprofitable* hearing, *ibid. on* Matth. 7. 26.

Hell, *the puniſhment of the damned therein*, Matth. 8. 12. *There is material fire therein, or that which is worſe.* Matth. 10. 28.

Hypocriſie. *Firſt the kindes.* 2 *What it is. Seven cautions before trial of our ſelves. Twelve marks of an* Hypocrite. *Ten remedies againſt* Hypocriſie, *Matth.* 10. 42.

I.

INvocation *of Saints. Seven grounds againſt it.*

Infirmities, *Matth.* 8. 17. *Four trials whether thy ſins be* Infirmities. *Seven grounds to bear with others* Infirmities, *Matth.* 8. 17.

Judgement, *Raſh. Firſt what it is. Eleven grounds to take us from it. Six ſorts of raſh judgement condemned, on* Matth. 7. 1, 2.

K.

Of the Kingdome *of Chriſt.* 1 *Of* Grace, *which comes ſix ways.* 2 *Of* Glory, *in which* 3 *things.* 1 *The beginning of it.* 2 *The end of it.* 3 *The glorious neſs of it. Set down,* 1 *By ſimilitudes.* 2 *By plain Scriptures.* 3 *By the excellent things therein, which are,* 1 *In general.* 8 *In particular. Seven evils* Saints *ſhall be delivered from. Four goods they ſhall enjoy therein,* Matth. 6. 12.

L.

LAying on of hands *after Baptiſm. Three kindes of* Laying on of hands, *Matth.* 10. 18. *depraved by three ſorts of men. Seven Arguments to prove it an Apoſtolical inſtitution. Seven objections againſt it anſwered.*

Labourers *in Gods harveſt,* Matth. 9. 38. *Their duty. The cauſes why ſo few.*

Of the Law *and fulfilling thereof by Chriſt,* Matth. 5. 17. *A large diſcourſe of ſpiritual* Life *and death,* Matth. 8. 22. *Seven trials of dead men. Seven trials of men alive. Three means to life. Eleven motives to it.*

Love *of the world. Six grounds of conviction herein. Thirteen grounds of diſſwaſion from it. Eleven remedies againſt it. Four grounds of the reign of this ſin. Six grounds it reigns not,* Matth. 6. 24.

Luſt *of the heart,* Matth. 5. 28. *Six remedies againſt it.*

M. Meek-

M.

MEekneſs. *The grounds of it. Properties of it. Six Means to obtain it.*
Mercifulneſs. *Three reaſons. Eight grounds. Nine rules therein, on* Matth. 5. 7.
Murther *and cruelty,* Matth. 5. 21. *The kindes of it. Five objections anſwered. Lawfull* War *no* Murther.
Mourning, *ſpiritual. Six grounds of it. Nine trials. Nine Means thereto,* Matth. 5. 4.

O.

OAths. *Several caſes about them,* Matth. 5. 33.
Outward things *how promiſed by God,* Matth. 6. 33.

P.

OF Peace *and* Peace-making. *Seven means to* Peace. *Three means to* Peace-making. *Eight motives, in the laſt whereof are ſeven benefits,* Matth. 5. 9.
Perfection in God, *Matth.* 5. 48. *Six grounds of it. Seven Uſes.* Perfection *in Saints how it is taken. Four trials of it.*
Perſecution *for righteouſneſs ſake. Nine grounds of ſuffering it. Twelve means thereto. Four conſolations under it.*
Poverty ſpiritual, *Matth.* 5. 2. *What it is. Eight trials. Seven means thereto.*
Power of God, *Matth.* 6. 14. *Twofold. Eight grounds ſetting forth Gods* power.
Prayer. *Six queſtions handled,* Matth. 6. 7. 1 *About repetitions.* 2 *About long* Prayer. 3 *Alſo* v. 9. *About meltings in* Prayer, *wherein twelve things conſiderable.* 4 *About delaying* Prayer. 5 *About* diſtractions *in* Prayer. 6 *About*

bout ſtraitnings *and* enlargements *in* Prayer. *Fourteen rules in* Praying. 18 *Motives to ſtir us up to* Prayer. *Nine things concerning the object, the Trinity we eye in* Prayer, *and of the manner herein.*

Prophets *falſe,* Mat. 7. 15. *Four grounds why to be ſhunn'd. Their reſemblance to Wolves in ſix particulars. Fourteen ſigns of them, with a large anſwer to three Scriptures, abuſed by the deluders of the times.*

Preachers *maintenance the manner of it, the right they have to it, wherein certain propoſals, as to the Magiſtrates maintenance, are ſoberly offered, not peremptorily determined, with many objections on both ſides, largely handled, on* Mat. 10. 9.

Providence *of God on* Mat. 10. 29, 30. *Nine grounds aſſerting it, four uſes made of it.*

Powerleſs *profeſſion, on* Mat. 7. 21. *Five reaſons of it, Five remedies againſt it, Six trials herein.*

of Propheſie, *on* Mat. 10. 41. *Two kinds of it, Nine helps thereto.*

Of the Phariſees *and* Saduces *what they were,* Mat. 3. 7.

Of Purity *of heart,* Mat. 5. 8. *what it is, Six means to it.*

R

REpentance, *on* Mat. 3. 1.

Replies *in publique Congregations lawful, but apt to be abuſed, Eight benefits hereby, Nine rules to be obſerved herein, on* Mat. 7. 26.

Revilings, *on* Mat. 5. 12. *Nine Conſolations herein when they are for Chriſt.*

Revenge *private, on* Mat. 5. 38.

Reproof, *on* Mat. 7. 6. *to whom to be given. Eight rules in giving it.*

Righteouſneſs *of Chriſtians two fold, where many queſtions are handled about Gods righteouſneſs and mans righteouſneſs,*

on Mat. 10. 41.
Reward of Saints, *what it is, to whom given, and when, on* Mat. 10. 42.

S.

SAvory life *on* Mat. 5. 13. *Eight reſemblances of a Chriſtians Life and Salt. Seven diſſwaſions from unſavorineſs, ſix helps to a ſavory life.*
Sanctification *of Gods name, on* Mat. 6. 9. *Six ways of* Sanctifying it.
Self-deſtruction, *on* Mat. 4. 6. *Thirteen helps againſt it.*
Secret actions *ſeen by God,* Mat. 6. 3.
Sight of God, *on* Mat. 5. 8. *the kinds of it, the happineſs of a glorified* ſight, *in ſix particulars, with anſwer to ſome objections.*
Souls ſleep *not, nor are annihilated till the day of the Reſurrection.*
Sincerity, *Mat.* 10. 42. *Twelve grounds to it, Six comforts in it, Twelve trials of it.*
Scruples, *their kinds, nature. Twelve rules about ſcruples, on* Mat. 10. 14.

T

TEmptation of Chriſt, *on* Mat. 4. 1. Temptations *of* Chriſtians, *Mat.* 6. 13. *where* 1 *the kinds of it. God hath five ends therein. Nineteen remedies herein.*
Thoughts, *the cauſes of evil thoughts. Four ways they become evil: objections anſwered, five trials of thy thoughts, ſeven remedies againſt bad thoughts, ſeven motives to look to the thoughts, on* Matth. 9. 4.
Treaſure, *heavenly, Eleven notes of it,* Mat. 6. 19.
Teaching *with authority ſeen in eight particulars,* Mat. 7. 29.

V

USury *on* Matth. 5.42. *what it is: Its usually falsely described.*
Understanding *inlightned*, Matth. 6. 22, 23.

W

OF the *Will* of God, *Mat.* 6. 11.

"There are divers other common places, but these be-
"longing to the *practical* and *savory* part of *Christia-*
"*nity*, I have pickt out for the benefit of some *Readers*,
"who may be straitned in time to peruse the whole:
"I would have made a larger *Table*, but being farre
"from the *Press*, it could not so well be done by me.

FINIS.